

Paradise Lost BOOK 10
John Milton (1667)

THE ARGUMENT

Mans transgression known, the Guardian Angels forsake Paradise, and return up to Heaven to approve thir vigilance, and are approv'd, God declaring that The entrance of Satan could not be by them prevented. He sends his Son to judge the Transgressors, who descends and gives Sentence accordingly; then in pity cloaths them both, and reascends. Sin and Death sitting till then at the Gates of Hell, by wondrous sympathie feeling the success of Satan in this new World, and the sin by Man there committed, resolve to sit no longer confin'd in Hell, but to follow Satan thir Sire up to the place of Man: To make the way easier from Hell to this World to and fro, they pave a broad Highway or Bridge over Chaos, according to the Track that Satan first made; then preparing for Earth, they meet him proud of his success returning to Hell; thir mutual gratulation. Satan arrives at Pandemonium, in full of assembly relates with boasting his success against Man; instead of applause is entertained with a general hiss by all his audience, transform'd with himself also suddenly into Serpents, according to his doom giv'n in Paradise; then deluded with a shew of the forbidden Tree springing up before them, they greedily reaching to take of the Fruit, chew dust and bitter ashes. The proceedings of Sin and Death; God foretels the final Victory of his Son over them, and the renewing of all things; but for the present commands his Angels to make several alterations in the Heavens and Elements. Adam more and more perceiving his fall'n condition heavily bewailes, rejects the condolment of Eve; she persists and at length appeases him: then to evade the Curse likely to fall on thir Ofspring, proposes to Adam violent ways which he approves not, but conceiving better hope, puts her in mind of the late Promise made them, that her Seed should bereveng'd on the Serpent, and exhorts her with him to seek Peace of the offended Deity, by repentance and supplication.

MEanwhile the hainous and despightfull act
Of *Satan* done in Paradise, and how
Hee in the Serpent, had perverted *Eve*,
Her Husband shee, to taste the fatall fruit,
Was known in Heav'n; for what can scape the Eye [5]
Of God All-seeing, or deceive his Heart
Omniscient, who in all things wise and just,
Hinder'd not *Satan* to attempt the minde
Of Man, with strength entire, and free will arm'd,
Complete to have discover'd and repulst [10]
Whatever wiles of Foe or seeming Friend.
For still they knew, and ought to have still remember'd
The high Injunction not to taste that Fruit,
Whoever tempted; which they not obeying,
Incurr'd, what could they less, the penaltie, [15]

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And manifold in sin, deserv'd to fall.
Up into Heav'n from Paradise in haste
Th' Angelic Guards ascended, mute and sad
For Man, for of his state by this they knew,
Much wondring how the suttle Fiend had stoln [20]
Entrance unseen. Soon as th' unwelcome news
From Earth arriv'd at Heaven Gate, displeas'd
All were who heard, dim sadness did not spare
That time Celestial visages, yet mixt
With pitie, violated not thir bliss. [25]
About the new-arriv'd, in multitudes
Th' ethereal People ran, to hear and know
How all befell: they towards the Throne Supream
Accountable made haste to make appear
With righteous plea, thir utmost vigilance, [30]
And easily approv'd; when the most High
Eternal Father from his secret Cloud,
Amidst in Thunder utter'd thus his voice.

Assembl'd Angels, and ye Powers return'd
From unsuccessful charge, be not dismaid, [35]
Nor troubl'd at these tidings from the Earth,
Which your sincerest care could not prevent,
Foretold so lately what would come to pass,
When first this Tempter cross'd the Gulf from Hell.
I told ye then he should prevail and speed [40]
On his bad Errand, Man should be seduc't
And flatter'd out of all, believing lies
Against his Maker; no Decree of mine
Concurring to necessitate his Fall,
Or touch with lightest moment of impulse [45]
His free Will, to her own inclining left
In eevn scale. But fall'n he is, and now
What rests but that the mortal Sentence pass
On his transgression Death denounc't that day,
Which he presumes already vain and void, [50]
Because not yet inflicted, as he fear'd,
By some immediate stroak; but soon shall find
Forbearance no acquittance ere day end.
Justice shall not return as bountie scorn'd.
But whom send I to judge them? whom but thee [55]
Vicegerent Son, to thee I have transferr'd
All Judgement whether in Heav'n, or Earth, or Hell.
Easie it might be seen that I intend
Mercie colleague with Justice, sending thee
Mans Friend his Mediator, his design'd [60]

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Both Ransom and Redeemer voluntarie,
And destin'd Man himself to judge Man fall'n.

So spake the Father, and unfolding bright
Toward the right hand his Glorie, on the Son
Blaz'd forth unclouded Deitie; he full [65]
Resplendent all his Father manifest
Express'd, and thus divinely answer'd milde.

Father Eternal, thine is to decree,
Mine both in Heav'n and Earth to do thy will
Supream, that thou in mee thy Son belov'd [70]
Mayst ever rest well pleas'd. I go to judge
On Earth these thy transgressors, but thou knowst,
Whoever judg'd, the worst on mee must light,
When time shall be, for so I undertook
Before thee; and not repenting, this obtaine [75]
Of right, that I may mitigate thir doom
On me deriv'd, yet I shall temper so
Justice with Mercie, as may illustrate most
Them fully satisfied, and thee appease.
Attendance none shall need, nor Train, where none [80]
Are to behold the Judgement, but the judg'd,
Those two; the third best absent is condemn'd,
Convict by flight, and Rebel to all Law
Conviction to the Serpent none belongs.

Thus saying, from his radiant Seat he rose [85]
Of high collateral glorie: him Thrones and Powers,
Princedomes, and Dominations ministrant
Accompanied to Heaven Gate, from whence
Eden and all the Coast in prospect lay.
Down he descended strait; the speed of Gods [90]
Time counts not, though with swiftest minutes wing'd.
Now was the Sun in Western cadence low
From Noon, and gentle Aires due at thir hour
To fan the Earth now wak'd, and usher in
The Eevning coole, when he from wrauth more coole [95]
Came the mild Judge and Intercessor both
To sentence Man: the voice of God they heard
Now walking in the Garden, by soft windes
Brought to thir Ears, while day declin'd, they heard,
And from his presence hid themselves among [100]
The thickest Trees, both Man and Wife, till God
Approaching, thus to *Adam* call'd aloud.

Where art thou *Adam*, wont with joy to meet
My coming seen far off? I miss thee here,
Not pleas'd, thus entertain'd with solitude, [105]

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Where obvious dutie erewhile appear'd unsaught:
 Or come I less conspicuous, or what change
 Absents thee, or what chance detains? Come forth.
 He came, and with him *Eve*, more loth, though first
 To offend, discount'nanc't both, and discompos'd; [110]
 Love was not in thir looks, either to God
 Or to each other, but apparent guilt,
 And shame, and perturbation, and despaire,
 Anger, and obstinacie, and hate, and guile.
 Whence *Adam* faulting long, thus answer'd brief. [115]
 I heard thee in the Garden, and of thy voice
 Affraid, being naked, hid my self. To whom
 The gracious Judge without revile repli'd.
 My voice thou oft hast heard, and hast not fear'd,
 But still rejoyc't, how is it now become [120]
 So dreadful to thee? that thou art naked, who
 Hath told thee? hast thou eaten of the Tree
 Whereof I gave thee charge thou shouldst not eat?
 To whom thus *Adam* sore beset repli'd.
 O Heav'n! in evil strait this day I stand [125]
 Before my Judge, either to undergoe
 My self the total Crime, or to accuse
 My other self, the partner of my life;
 Whose failing, while her Faith to me remaines,
 I should conceal, and not expose to blame [130]
 By my complaint; but strict necessitie
 Subdues me, and calamitous constraint
 Least on my head both sin and punishment,
 However insupportable, be all
 Devolv'd; though should I hold my peace, yet thou [135]
 Wouldst easily detect what I conceale.
 This Woman whom thou mad'st to be my help,
 And gav'st me as thy perfet gift, so good,
 So fit, so acceptable, so Divine,
 That from her hand I could suspect no ill, [140]
 And what she did, whatever in it self,
 Her doing seem'd to justify the deed;
 Shee gave me of the Tree, and I did eate.
 To whom the sovran Presence thus repli'd.
 Was shee thy God, that her thou didst obey [145]
 Before his voice, or was shee made thy guide,
 Superior, or but equal, that to her
 Thou did'st resigne thy Manhood, and the Place
 Wherein God set thee above her made of thee,
 And for thee, whose perfection farr excell'd [150]

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Hers in all real dignitie: Adorn'd
She was indeed, and lovely to attract
Thy Love, not thy Subjection, and her Gifts
Were such as under Government well seem'd,
Unseemly to beare rule, which was thy part [155]
And person, hadst thou known thy self aright.

So having said, he thus to *Eve* in few:
Say Woman, what is this which thou hast done?

To whom sad *Eve* with shame nigh overwhelm'd,
Confessing soon, yet not before her Judge [160]
Bold or loquacious, thus abasht repli'd.

The Serpent me beguil'd and I did eate.

Which when the Lord God heard, without delay
To Judgement he proceeded on th' accus'd
Serpent though brute, unable to transerre [165]
The Guilt on him who made him instrument
Of mischief, and polluted from the end
Of his Creation; justly then accurst,
As vitiated in Nature: more to know
Concern'd not Man (since he no further knew) [170]
Nor alter'd his offence; yet God at last
To Satan first in sin his doom apply'd
Though in mysterious terms, judg'd as then best:
And on the Serpent thus his curse let fall.

Because thou hast done this, thou art accurst [175]
Above all Cattle, each Beast of the Field;
Upon thy Belly groveling thou shalt goe,
And dust shalt eat all the dayes of thy Life.
Between Thee and the Woman I will put
Enmitie, and between thine and her Seed; [180]
Her Seed shall bruise thy head, thou bruise his heel.

So spake this Oracle, then verifi'd
When *Jesus* son of *Mary* second *Eve*,
Saw *Satan* fall like Lightning down from Heav'n,
Prince of the Aire; then rising from his Grave [185]
Spoild Principalities and Powers, triumpht
In open shew, and with ascention bright
Captivity led captive through the Aire,
The Realm it self of *Satan* long usurpt,
Whom he shall tread at last under our feet; [190]
Eevn hee who now foretold his fatal bruise,
And to the Woman thus his Sentence turn'd.

Thy sorrow I will greatly multiplie
By thy Conception; Children thou shalt bring

In sorrow forth, and to thy Husbands will [195]
Thine shall submit, hee over thee shall rule.
On *Adam* last thus judgement he pronounc'd.
Because thou hast heark'nd to the voice of thy Wife,
And eaten of the Tree concerning which
I charg'd thee, saying: Thou shalt not eate thereof, [200]
Curs'd is the ground for thy sake, thou in sorrow
Shalt eate thereof all the days of thy Life;
Thorns also and Thistles it shall bring thee forth
Unbid, and thou shalt eate th' Herb of th' Field,
In the sweat of thy Face shalt thou eat Bread, [205]
Till thou return unto the ground, for thou
Out of the ground wast taken, know thy Birth,
For dust thou art, and shalt to dust returne.

So judg'd he Man, both Judge and Saviour sent,
And th' instant stroke of Death denounc't that day [210]
Remov'd farr off; then pittying how they stood
Before him naked to the aire, that now
Must suffer change, disdain'd not to begin
Thenceforth the form of servant to assume,
As when he wash'd his servants feet so now [215]
As Father of his Familie he clad
Thir nakedness with Skins of Beasts, or slain,
Or as the Snake with youthful Coate repaid;
And thought not much to cloath his Enemies:
Nor hee thir outward onely with the Skins [220]
Of Beasts, but inward nakedness, much more
Opprobrious, with his Robe of righteousness,
Araying cover'd from his Fathers sight.
To him with swift ascent he up returnd,
Into his blissful bosom reassum'd [225]
In glory as of old, to him appeas'd
All, though all-knowing, what had past with Man
Recounted, mixing intercession sweet.
Meanwhile ere thus was sin'd and judg'd on Earth,
Within the Gates of Hell sate Sin and Death, [230]
In counterview within the Gates, that now
Stood open wide, belching outrageous flame
Farr into *Chaos*, since the Fiend pass'd through,
Sin opening, who thus now to Death began.

O Son, why sit we here each other viewing [235]
Idlely, while *Satan* our great Author thrives
In other Worlds, and happier Seat provides
For us his ofspring deare? It cannot be
But that success attends him; if mishap,

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Ere this he had return'd, with fury driv'n [240]
By his Avengers, since no place like this
Can fit his punishment, or their revenge.
Methinks I feel new strength within me rise,
Wings growing, and Dominion giv'n me large
Beyond this Deep; whatever draws me on, [245]
Or sympathie, or som connatural force
Powerful at greatest distance to unite
With secret amity things of like kinde
By secretest conveyance. Thou my Shade
Inseparable must with mee along: [250]
For Death from Sin no power can separate.
But least the difficultie of passing back
Stay his return perhaps over this Gulfe
Impassable, Impervious, let us try
Adventrous work, yet to thy power and mine [255]
Not unagreeable, to found a path
Over this Maine from Hell to that new World
Where *Satan* now prevailes, a Monument
Of merit high to all th' infernal Host,
Easing thir passage hence, for intercourse, [260]
Or transmigration, as thir lot shall lead.
Nor can I miss the way, so strongly drawn
By this new felt attraction and instinct.

Whom thus the meager Shadow answerd soon.
Goe whither Fate and inclination strong [265]
Leads thee, I shall not lag behinde, nor erre
The way, thou leading, such a sent I draw
Of carnage, prey innumerable, and taste
The savour of Death from all things there that live:
Nor shall I to the work thou enterprisest [270]
Be wanting, but afford thee equal aid,

So saying, with delight he snuff'd the smell
Of mortal change on Earth. As when a flock
Of ravenous Fowl, though many a League remote,
Against the day of Battel, to a Field, [275]
Where Armies lie encampt, come flying, lur'd
With sent of living Carcasses design'd
For death, the following day, in bloodie fight.
So sented the grim Feature, and upturn'd
His Nostril wide into the murkie Air, [280]
Sagacious of his Quarry from so farr.
Then Both from out Hell Gates into the waste
Wide Anarchie of *Chaos* damp and dark
Flew divers, and with Power (thir Power was great)

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Hovering upon the Waters; what they met [285]
 Solid or slimie, as in raging Sea
 Tost up and down, together crowded drove
 From each side shoaling towards the mouth of Hell.
 As when two Polar Winds blowing adverse
 Upon the Cronian Sea, together drive [290]
 Mountains of Ice, that stop th' imagin'd way
 Beyond Petsora Eastward, to the rich
Cathaian Coast. The aggregated Soyle
 Death with his Mace petrific, cold and dry,
 As with a Trident smote, and fix't as firm [295]
 As Delos floating once; the rest his look
 Bound with Gorgonian rigor not to move,
 And with Asphaltic slime; broad as the Gate,
 Deep to the Roots of Hell the gather'd beach
 They fasten'd, and the Mole immense wrought on [300]
 Over the foaming deep high Archt, a Bridge
 Of length prodigious joyning to the Wall
 Immovable of this now fenceless world
 Forfeit to Death; from hence a passage broad,
 Smooth, easie, inoffensive down to Hell. [305]
 So, if great things to small may be compar'd,
 Xerxes, the Libertie of Greece to yoke,
 From Susa his Memnonian Palace high
 Came to the Sea, and over Hellespont
 Bridging his way, Europe with Asia joyn'd, [310]
 And scourg'd with many a stroak th' indignant waves.
 Now had they brought the work by wondrous Art
 Pontifical, a ridge of pendent Rock
 Over the vext Abyss, following the track
 Of Satan, to the self same place where hee [315]
 First lighted from his Wing, and landed safe
 From out of Chaos to the out side bare
 Of this round World: with Pinns of Adamant
 And Chains they made all fast, too fast they made
 And durable; and now in little space [320]
 The confines met of Emphyrean Heav'n
 And of this World, and on the left hand Hell
 With long reach interpos'd; three sev'ral wayes
 In sight, to each of these three places led.
 And now thir way to Earth they had descri'd, [325]
 To Paradise first tending, when behold
Satan in likeness of an Angel bright
 Betwixt the Centaure and the Scorpion steering
 His Zenith, while the Sun in Aries rose:

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Disguis'd he came, but those his Children dear [330]
 Thir Parent soon discern'd, though in disguise.
 Hee after *Eve* seduc't, unminded slunk
 Into the Wood fast by, and changing shape
 To observe the sequel, saw his guileful act
 By *Eve*, though all unweeting, seconded [335]
 Upon her Husband, saw thir shame that sought
 Vain covertures; but when he saw descend
 The Son of God to judge them terrifi'd
 Hee fled, not hoping to escape, but shun
 The present, fearing guiltie what his wrauth [340]
 Might suddenly inflict; that past, return'd
 By Night, and listening where the hapless Paire
 Sate in thir sad discourse, and various plaint,
 Thence gatherd his own doom, which understood
 Not instant, but of future time. With joy [345]
 And tidings fraught, to Hell he now return'd,
 And at the brink of *Chaos*, neer the foot
 Of this new wondrous Pontifice, unhop't
 Met who to meet him came, his Ofspring dear.
 Great joy was at thir meeting, and at sight [350]
 Of that stupendious Bridge his joy encreas'd.
 Long hee admiring stood, till Sin, his faire
Inchanting Daughter, thus the silence broke.
 O Parent, these are thy magnific deeds,
 Thy Trophies, which thou view'st as not thine own, [355]
 Thou art thir Author and prime Architect:
 For I no sooner in my Heart divin'd,
 My Heart, which by a secret harmonie
 Still moves with thine, join'd in connexion sweet,
 That thou on Earth hadst prosper'd, which thy looks [360]
 Now also evidence, but straight I felt
 Though distant from thee Worlds between, yet felt
 That I must after thee with this thy Son;
 Such fatal consequence unites us three:
 Hell could no longer hold us in her bounds, [365]
 Nor this unvoyageable Gulf obscure
 Detain from following thy illustrious track.
 Thou hast atchiev'd our libertie, confin'd
 Within Hell Gates till now, thou us impow'rd
 To fortifie thus farr, and overlay [370]
 With this portentous Bridge the dark Abyss.
 Thine now is all this World, thy vertue hath won
 What thy hands builded not, thy Wisdom gain'd
 With odds what Warr hath lost, and fully aveng'd

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Our foile in Heav'n; here thou shalt Monarch reign, [375]
There didst not; there let him still Victor sway,
As Battel hath adjudg'd, from this new World
Retiring, by his own doom alienated,
And henceforth Monarchie with thee divide
Of all things parted by th' Empyreal bounds, [380]
His Quadrature, from thy Orbicular World,
Or trie thee now more dang'rous to his Throne.

Whom thus the Prince of Darkness answerd glad.
Fair Daughter, and thou Son and Grandchild both,
High proof ye now have giv'n to be the Race [385]
Of *Satan* (for I glorie in the name,
Antagonist of Heav'ns Almighty King)
Amply have merited of me, of all
Th' Infernal Empire, that so neer Heav'ns dore
Triumphal with triumphal act have met, [390]
Mine with this glorious Work, and made one Realm
Hell and this World, one Realm, one Continent
Of easie thorough-fare. Therefore while I
Descend through Darkness, on your Rode with ease
To my associate Powers, them to acquaint [395]
With these successes, and with them rejoyce,
You two this way, among these numerous Orbs
All yours, right down to Paradise descend;
There dwell and Reign in bliss, thence on the Earth
Dominion exercise and in the Aire, [400]
Chiefly on Man, sole Lord of all declar'd,
Him first make sure your thrall, and lastly kill.
My Substitutes I send ye, and Create
Plenipotent on Earth, of matchless might
Issuing from mee: on your joynt vigor now [405]
My hold of this new Kingdom all depends,
Through Sin to Death expos'd by my exploit.
If your joynt power prevailes, th' affaires of Hell
No detriment need feare, goe and be strong.

So saying he dismiss'd them, they with speed [410]
Thir course through thickest Constellations held
Spreading thir bane; the blasted Starrs lookt wan,
And Planets, Planet-strook, real Eclips
Then sufferd. Th' other way *Satan* went down
The Causey to Hell Gate; on either side [415]
Disparted *Chaos* over built exclaimd,
And with rebounding surge the barrs assaild,
That scorn'd his indignation: through the Gate,
Wide open and unguarded, *Satan* pass'd,

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And all about found desolate; for those [420]
 Appointed to sit there, had left thir charge,
 Flown to the upper World; the rest were all
 Farr to the inland retir'd, about the walls
 Of Pandæmonium, Citie and proud seate
 Of Lucifer, so by allusion call'd, [425]
 Of that bright Starr to Satan paragon'd.
 There kept thir Watch the Legions, while the Grand
 In Council sate, sollicitous what chance
 Might intercept thir Emperour sent, so hee
 Departing gave command, and they observ'd. [430]
 As when the Tartar from his Russian Foe
 By Astracan over the Snowie Plaines
 Retires, or Bactrian Sophi from the hornes
 Of Turkish Crescent, leaves all waste beyond
 The Realm of Aladule, in his retreat [435]
 To Tauris or Casbeen. So these the late
 Heav'n-banisht Host, left desert utmost Hell
 Many a dark League, reduc't in careful Watch
 Round thir Metropolis, and now expecting
 Each hour thir great adventurer from the search [440]
 Of Forrein Worlds: he through the midst unmarkt,
 In shew Plebeian Angel militant
 Of lowest order, past; and from the dore
 Of that Plutonian Hall, invisible
 Ascended his high Throne, which under state [445]
 Of richest texture spred, at th' upper end
 Was plac't in regal lustre. Down a while
 He sate, and round about him saw unseen:
 At last as from a Cloud his fulgent head
 And shape Starr bright appeer'd, or brighter, clad [450]
 With what permissive glory since his fall
 Was left him, or false glitter: All amaz'd
 At that so sudden blaze the Stygian throng
 Bent thir aspect, and whom they wish'd beheld,
 Thir mighty Chief returnd: loud was th' acclaime: [455]
 Forth rush'd in haste the great consulting Peers,
 Rais'd from thir dark Divan, and with like joy
 Congratulant approach'd him, who with hand
 Silence, and with these words attention won.
 Thrones, Dominations, Princedoms, Vertues, Powers, [460]
 For in possession such, not onely of right,
 I call ye and declare ye now, returnd
 Successful beyond hope, to lead ye forth
 Triumphant out of this infernal Pit

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Abominable, accurst, the house of woe, [465]
 And Dungeon of our Tyrant: Now possess,
 As Lords, a spacious World, to our native Heaven
 Little inferiour, by my adventure hard
 With peril great atchiev'd. Long were to tell
 What I have don, what sufferd, with what paine [470]
 Voyag'd th' unreal, vast, unbounded deep
 Of horrible confusion, over which
 By Sin and Death a broad way now is pav'd
 To expedite your glorious march; but I
 Toild out my uncouth passage, forc't to ride [475]
 Th' untractable Abyesse, plung'd in the womb
 Of unoriginal *Night* and *Chaos* wilde,
 That jealous of thir secrets fiercely oppos'd
 My journey strange, with clamorous uproare
 Protesting Fate supream; thence how I found [480]
 The new created World, which fame in Heav'n
 Long had foretold, a Fabrick wonderful
 Of absolute perfection, therein Man
 Plac't in a Paradise, by our exile
 Made happie: Him by fraud I have seduc'd [485]
 From his Creator, and the more to increase
 Your wonder, with an Apple; he thereat
 Offended, worth your laughter, hath giv'n up
 Both his beloved Man and all his World,
 To Sin and Death a prey, and so to us, [490]
 Without our hazard, labour, or allarme,
 To range in, and to dwell, and over Man
 To rule, as over all he should have rul'd.
 True is, mee also he hath judg'd, or rather
 Mee not, but the brute Serpent in whose shape [495]
 Man I deceav'd: that which to mee belongs,
 Is enmity, which he will put between
 Mee and Mankind; I am to bruise his heel;
 His Seed, when is not set, shall bruise my head:
 A World who would not purchase with a bruise, [500]
 Or much more grievous pain? Ye have th' account
 Of my performance: What remains, ye Gods,
 But up and enter now into full bliss.
 So having said, a while he stood, expecting
 Thir universal shout and high applause [505]
 To fill his eare, when contrary he hears
 On all sides, from innumerable tongues
 A dismal universal hiss, the sound
 Of public scorn; he wonderd, but not long

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Had leasure, wondring at himself now more; [510]
 His Visage drawn he felt to sharp and spare,
 His Armes clung to his Ribs, his Leggs entwining
 Each other, till supplanted down he fell
 A monstrous Serpent on his Belly prone,
 Reluctant, but in vaine: a greater power [515]
 Now rul'd him, punisht in the shape he sin'd,
 According to his doom: he would have spoke,
 But hiss for hiss returnd with forked tongue
 To forked tongue, for now were all transform'd
 Alike, to Serpents all as accessories [520]
 To his bold Riot: dreadful was the din
 Of hissing through the Hall, thick swarming now
 With complicated monsters head and taile,
 Scorpion and Asp, and *Amphisbæna* dire,
Cerastes hornd, *Hydrus*, and *Ellops* drear, [525]
 And *Dipsas* (not so thick swarm'd once the Soil
 Bedropt with blood of *Gorgon*, or the Isle
Ophiusa) but still greatest hee the midst,
 Now Dragon grown, larger then whom the Sun
 Ingenderd in the *Pythian* Vale on slime, [530]
 Huge *Python*, and his Power no less he seem'd
 Above the rest still to retain; they all
 Him follow'd issuing forth to th' open Field,
 Where all yet left of that revolted Rout
 Heav'n-fall'n, in station stood or just array, [535]
 Sublime with expectation when to see
 In Triumph issuing forth thir glorious Chief;
 They saw, but other sight instead, a crowd
 Of ugly Serpents; horror on them fell,
 And horrid sympathie; for what they saw, [540]
 They felt themselvs now changing; down thir arms,
 Down fell both Spear and Shield, down they as fast,
 And the dire hiss renew'd, and the dire form
 Catcht by Contagion, like in punishment,
 As in thir crime. Thus was th' applause they meant, [545]
 Turn'd to exploding hiss, triumph to shame
 Cast on themselves from thir own mouths. There stood
 A Grove hard by, sprung up with this thir change,
 His will who reigns above, to aggravate
 Thir penance, laden with Fruit like that [550]
 Which grew in Paradise, the bait of *Eve*
 Us'd by the Tempter: on that prospect strange
 Thir earnest eyes they fix'd, imagining
 For one forbidden Tree a multitude

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Now ris'n, to work them furdur woe or shame; [555]
 Yet parcht with scalding thirst and hunger fierce,
 Though to delude them sent, could not abstain,
 But on they rould in heaps, and up the Trees
 Climbing, sat thicker then the snakie locks
 That curld *Megæra*: greedily they pluck'd [560]
 The Frutage fair to sight, like that which grew
 Neer that bituminous Lake where *Sodom* flam'd;
 This more delusive, not the touch, but taste
 Deceav'd; they fondly thinking to allay
 Thir appetite with gust, instead of Fruit [565]
 Chewd bitter Ashes, which th' offended taste
 With spattering noise rejected: oft they assayd,
 Hunger and thirst constraining, *drugd* as oft,
 With hatefulest disrelish writh'd thir jaws
 With soot and cinders fill'd; so oft they fell [570]
 Into the same illusion, not as Man
 Whom they triumph'd once lapst. Thus were they plagu'd
 And worn with Famin, long and ceasless hiss,
 Till thir lost shape, permitted, they resum'd,
 Yearly enjoynd, some say, to undergo [575]
 This annual humbling certain number'd days,
 To dash thir pride, and joy for Man seduc't.
 However some tradition they dispers'd
 Among the Heathen of thir purchase got,
 And Fabl'd how the Serpent, whom they calld [580]
Ophion with *Eurynome*, the wide-
 Encroaching *Eve* perhaps, had first the rule
 Of high *Olympus*, thence by *Saturn* driv'n
 And *Ops*, ere yet *Dictæan Jove* was born.
 Mean while in Paradise the hellish pair [585]
 Too soon arriv'd, *Sin* there in power before,
 Once actual, now in body, and to dwell
 Habitual habitant; behind her *Death*
 Close following pace for pace, not mounted yet
 On his pale Horse: to whom *Sin* thus began. [590]
 Second of *Satan* sprung, all conquering *Death*,
 What thinkst thou of our Empire now, though earnd
 With travail difficult, not better farr
 Then stil at Hels dark threshold to have sate watch,
 Unnam'd, undreaded, and thy self half starv'd? [595]
 Whom thus the Sin-born Monster answerd soon.
 To mee, who with eternal Famin pine,
 Alike is Hell, or Paradise, or Heaven,
 There best, where most with ravin I may meet;

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Which here, though plenteous, all too little seems [600]
To stuff this Maw, this vast unhide-bound Corps.

To whom th' incestuous Mother thus repli'd.
Thou therefore on these Herbs, and Fruits, and Flours
Feed first, on each Beast next, and Fish, and Fowle,
No homely morsels, and whatever thing [605]
The Sithe of Time mowes down, devour unspar'd,
Till I in Man residing through the Race,
His thoughts, his looks, words, actions all infect,
And season him thy last and sweetest prey.

This said, they both betook them several wayes, [610]
Both to destroy, or unimmortal make
All kinds, and for destruction to mature
Sooner or later; which th' Almightye seeing,
From his transcendent Seat the Saints among,
To those bright Orders utterd thus his voice. [615]

See with what heat these Dogs of Hell advance
To waste and havoc yonder World, which I
So fair and good created, and had still
Kept in that State, had not the folly of Man
Let in these wastful Furies, who impute [620]
Folly to mee, so doth the Prince of Hell
And his Adherents, that with so much ease
I suffer them to enter and possess
A place so heav'nly, and conniving seem
To gratifie my scornful Enemies, [625]
That laugh, as if transported with some fit
Of Passion, I to them had quitted all,
At random yielded up to their misrule;
And know not that I call'd and drew them thither
My Hell-hounds, to lick up the draff and filth [630]
Which mans polluting Sin with taint hath shed
On what was pure, till cramm'd and gorg'd, nigh burst
With suckt and glutted offal, at one sling
Of thy victorious Arm, well-pleasing Son,
Both *Sin*, and *Death*, and yawning *Grave* at last [635]
Through *Chaos* hurld, obstruct the mouth of Hell
For ever, and seal up his ravenous Jawes.
Then Heav'n and Earth renewd shall be made pure
To sanctitie that shall receive no staine:
Till then the Curse pronounc't on both precedes. [640]
He ended, and the Heav'nly Audience loud
Sung *Halleluia*, as the sound of Seas,
Through multitude that sung: Just are thy ways,
Righteous are thy Decrees on all thy Works;

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Who can extenuate thee? Next, to the Son, [645]
 Destin'd restorer of Mankind, by whom
 New Heav'n and Earth shall to the Ages rise,
 Or down from Heav'n descend. Such was thir song,
 While the Creator calling forth by name
 His mightie Angels gave them several charge, [650]
 As sorted best with present things. The Sun
 Had first his precept so to move, so shine,
 As might affect the Earth with cold and heat
 Scarce tollerable, and from the North to call
 Decrepit Winter, from the South to bring [655]
 Solstitial summers heat. To the blanc Moone
 Her office they prescrib'd, to th' other five
 Thir planetarie motions and aspects
 In Sextile, Square, and Trine, and Opposite,
 Of noxious efficacie, and when to joyne [660]
 In Synod unbenigne, and taught the fixt
 Thir influence malignant when to showre,
 Which of them rising with the Sun, or falling,
 Should prove tempestuous: To the Winds they set
Thir corners, when with bluster to confound [665]
 Sea, Aire, and Shoar, the Thunder when to rowle
 With terror through the dark Aereal Hall.
 Some say he bid his Angels turne ascense
 The Poles of Earth twice ten degrees and more
 From the Suns Axle; they with labour push'd [670]
 Oblique the Centric Globe: Som say the Sun
 Was bid turn Reines from th' Equinoctial Rode
 Like distant breadth to Taurus with the Seav'n
Atlantick Sisters, and the *Spartan* Twins
 Up to the *Tropic* Crab; thence down amaine [675]
 By *Leo* and the *Virgin* and the *Scales*,
 As deep as *Capricorne*, to bring in change
 Of Seasons to each Clime; else had the Spring
 Perpetual smil'd on Earth with vernant Flours,
 Equal in Days and Nights, except to those [680]
 Beyond the Polar Circles; to them Day
 Had unbenighted shon, while the low Sun
 To recompence his distance, in thir sight
 Had rounded still th' *Horizon*, and not known
 Or East or West, which had forbid the Snow [685]
 From cold Estotiland, and South as farr
 Beneath Magellan. At that tasted Fruit
 The Sun, as from Thyestean Banquet, turn'd
 His course intended; else how had the World

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Inhabited, though sinless, more then now, [690]
 Avoided pinching cold and scorching heate?
 These changes in the Heav'ns, though slow, produc'd
 Like change on Sea and Land, sideral blast,
 Vapour, and Mist, and Exhalation hot,
 Corrupt and Pestilent: Now from the North [695]
 Of *Norumbega*, and the *Samoed shoar*
 Bursting thir brazen Dungeon, armd with ice
 And snow and haile and stormie gust and flaw,
Boreas and *Cæcias* and *Argestes* loud
 And *Thrascias* rend the Woods and Seas upturn; [700]
 With adverse blast up-turns them from the South
Notus and *Afer* black with thundrous Clouds
 From *Serraliona*; thwart of these as fierce
 Forth rush the *Levant* and the *Ponent* Windes
Eurus and *Zephir* with thir lateral noise, [705]
Sirocco, and *Libecchio*. Thus began
 Outrage from liveless things; but Discord first
 Daughter of Sin, among th' irrational,
 Death introduc'd through fierce antipathie:
 Beast now with Beast gan war, and Fowle with Fowle, [710]
 And Fish with Fish; to graze the Herb all leaving,
 Devour'd each other; nor stood much in awe
 Of Man, but fled him, or with count'nance grim
 Glar'd on him passing: these were from without
 The growing miseries, which *Adam* saw [715]
 Alreadie in part, though hid in gloomiest shade,
 To sorrow abandond, but worse felt within,
 And in a *troubl'd* Sea of passion tost,
 Thus to disburd'n sought with sad complaint.

O miserable of happie! is this the end [720]
 Of this new glorious World, and mee so late
 The Glory of that Glory, who now becom
 Accurst of blessed, hide me from the face
 Of God, whom to behold was then my highth
 Of happiness: yet well, if here would end [725]
 The miserie, I deserv'd it, and would beare
 My own deservings; but this will not serve;
 All that I eat or drink, or shall beget,
 Is propagated curse. O voice once heard
 Delightfully, *Encrease and multiply*, [730]
 Now death to hear! for what can I encrease
 Or multiplie, but curses on my head?
 Who of all Ages to succeed, but feeling
 The evil on him brought by me, will curse

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My Head, Ill fare our Ancestor impure, [735]
 For this we may thank *Adam*; but his thanks
 Shall be the execration; so besides
 Mine own that bide upon me, all from mee
 Shall with a fierce reflux on mee redound,
 On mee as on thir natural center light [740]
 Heavie, though in thir place. O fleeting joyes
 Of Paradise, deare bought with lasting woes!
 Did I request thee, Maker, from my Clay
 To mould me Man, did I sollicite thee
 From darkness to promote me, or here place [745]
 In this delicious Garden? as my Will
 Concurd not to my being, it were but right
 And equal to reduce me to my dust,
 Desirous to resigne, and render back
 All I receav'd, unable to performe [750]
 Thy terms too hard, by which I was to hold
 The good I sought not. To the loss of that,
 Sufficient penaltie, why hast thou added
 The sense of endless woes? inexplicable
 Thy Justice seems; yet to say truth, too late, [755]
 I thus contest; then should have been refusd
 Those terms whatever, when they were propos'd:
 Thou didst accept them; wilt thou enjoy the good,
 Then cavil the conditions? and though God
 Made thee without thy leave, what if thy Son [760]
 Prove disobedient, and reprov'd, retort,
 Wherefore didst thou beget me? I sought it not
 Wouldst thou admit for his contempt of thee
 That proud excuse? yet him not thy election,
 But Natural necessity begot. [765]
 God made thee of choice his own, and of his own
 To serve him, thy reward was of his grace,
 Thy punishment then justly is at his Will.
 Be it so, for I submit, his doom is fair,
 That dust I am, and shall to dust returne: [770]
 O welcom hour whenever! why delays
 His hand to execute what his Decree
Fixd on this day? why do I overlive,
 Why am I mockt with death, and length'nd out
 To deathless pain? how gladly would I meet [775]
 Mortalitie my sentence, and be Earth
 Insensible, how glad would lay me down
 As in my Mothers lap! There I should rest
 And sleep secure; his dreadful voice no more

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Would Thunder in my ears, no fear of worse [780]
 To mee and to my ofspring would torment me
 With cruel expectation. Yet one doubt
 Pursues me still, least all I cannot die,
 Least that pure breath of Life, the Spirit of Man
 Which God inspir'd, cannot together perish [785]
 With this corporeal Clod; then in the Grave,
 Or in some other dismal place who knows
 But I shall die a living Death? O thought
 Horrid, if true! yet why? it was but breath
 Of Life that sinn'd; what dies but what had life [790]
 And sin? the Bodie properly hath neither.
 All of me then shall die: let this appease
 The doubt, since humane reach no further knows.
 For though the Lord of all be infinite,
 Is his wrauth also? be it, man is not so, [795]
 But mortal doom'd. How can he exercise
 Wrath without end on Man whom Death must end?
 Can he make deathless Death? that were to make
 Strange contradiction, which to God himself
 Impossible is held, as Argument [800]
 Of weakness, not of Power. Will
 hehttp://www.dartmouth.edu/~milton/reading_room/pl/book_10/notes.shtml -
 line801, draw out,
 For angers sake, finite to infinite
 In punisht man, to satisfie his rigour
 Satisfi'd never; that were to extend
 His Sentence beyond dust and Natures Law, [805]
 By which all Causes else according still
 To the reception of thir matter act,
 Not to th' extent of thir own Spheare. But say
 That Death be not one stroak, as I suppos'd,
 Bereaving sense, but endless miserie [810]
 From this day onward, which I feel begun
 Both in me, and without me, and so last
 To perpetuities; Ay me, that fear
 Comes thundring back with dreadful revolution
 On my defensless head; both Death and I [815]
 Am found Eternal, and incorporate both,
 Nor I on my part single, in mee all
 Posteritie stands curst: Fair Patrimonie
 That I must leave ye, Sons; O were I able
 To waste it all my self, and leave ye none! [820]
 So disinherited how would ye bless
 Me now your curse! Ah, why should all mankind

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For one mans fault thus guiltless be condemn'd,
 If guiltless? But from mee what can proceed,
 But all corrupt, both Mind and Will deprav'd, [825]
 Not to do onely, but to will the same
 With me? how can they then acquitted stand
 In sight of God? Him after all Disputes
Forc't I absolve: all my evasions vain
 And reasonings, though through Mazes, lead me still [830]
 But to my own conviction: first and last
 On mee, mee onely, as the sourse and spring
 Of all corruption, all the blame lights due;
 So might the wrauth. Fond wish! couldst thou support
 That burden heavier then the Earth to bear [835]
 Then all the World much heavier, though divided
 With that bad Woman? Thus what thou desir'st,
 And what thou fearest, alike destroyes all hope
 Of refuge, and concludes thee miserable
 Beyond all past example and future, [840]
 To Satan only like both crime and doom.
 O Conscience, into what Abyss of fears
 And horrors hast thou driv'n me; out of which
 I find no way, from deep to deeper plung'd!
 Thus *Adam* to himself lamented loud [845]
 Through the still Night, not now, as ere man fell,
 Wholsom and cool, and mild, but with black Air
 Accompanied, with damps and dreadful gloom,
 Which to his evil Conscience represented
 All things with double terror: On the ground [850]
 Outstretcht he lay, on the cold ground, and oft
 Curs'd his Creation, Death as oft accus'd
 Of tardie execution, since denounc't
 The day of his offence. Why comes not Death,
 Said hee, with one thrice acceptable stroke [855]
 To end me? Shall Truth fail to keep her word,
 Justice Divine not hast'n to be just?
 But Death comes not at call, Justice Divine
 Mends not her slowest pace for prayers or cries.
 O Woods, O Fountains, Hillocks, Dales and Bowrs, [860]
 With other echo late I taught your Shades
 To answer, and resound farr other Song.
 Whom thus afflicted when sad *Eve* beheld,
 Desolate where she sate, approaching nigh,
 Soft words to his fierce passion she assay'd: [865]
 But her with stern regard he thus repell'd.

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Out of my sight, thou Serpent, that name best
 Befits thee with him leagu'd, thy self as false
 And hateful; nothing wants, but that thy shape,
 Like his, and colour Serpentine may shew [870]
 Thy inward fraud, to warn all Creatures from thee
 Henceforth; least that too heav'nly form, pretended
 To hellish falshood, snare them. But for thee
 I had persisted happie, had not thy pride
 And wandring vanitie, when lest was safe, [875]
 Rejected my forewarning, and disdain'd
 Not to be trusted, longing to be seen
 Though by the Devil himself, him overweening
 To over-reach, but with the Serpent meeting
 Fool'd and beguil'd, by him thou, I by thee, [880]
 To trust thee from my side, imagin'd wise,
 Constant, mature, proof against all assaults,
 And understood not all was but a shew
 Rather then solid vertu, all but a Rib
 Crooked by nature, bent, as now appears, [885]
 More to the part sinister from me drawn,
 Well if thrown out, as supernumerarie
 To my just number found. O why did God,
 Creator wise, that peopl'd highest Heav'n
 With Spirits Masculine, create at last [890]
 This noveltie on Earth, this fair defect
 Of Nature, and not fill the World at once
 With Men as Angels without Feminine,
 Or find some other way to generate
 Mankind? this mischief had not then befall'n, [895]
 And more that shall befall, innumerable
 Disturbances on Earth through Femal snares,
 And straight conjunction with this Sex: for either
 He never shall find out fit Mate, but such
 As some misfortune brings him, or mistake, [900]
 Or whom he wishes most shall seldom gain
 Through her perversness, but shall see her gaind
 By a farr worse, or if she love, withheld
 By Parents, or his happiest choice too late
 Shall meet, already linkt and Wedlock-bound [905]
 To a fell Adversarie, his hate or shame:
 Which infinite calamitie shall cause
 To Humane life, and household peace confound.
 He added not, and from her turn'd, but *Eve*
 Not so repulst, with Tears that ceas'd not flowing, [910]
 And tresses all disorderd, at his feet

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Fell humble, and imbracing them, besaught
His peace, and thus proceeded in her plaint.

Forsake me not thus, *Adam*, witness Heav'n
What love sincere, and reverence in my heart [915]
I beare thee, and unweeting have offended,
Unhappilie deceav'd; thy suppliant
I beg, and clasp thy knees; bereave me not,
Whereon I live, thy gentle looks, thy aid,
Thy counsel in this uttermost distress, [920]
My onely strength and stay: forlorn of thee,
Whither shall I betake me, where subsist?
While yet we live, scarce one short hour perhaps,
Between us two let there be peace, both joyning,
As joyn'd in injuries, one enmitie [925]
Against a Foe by doom express assign'd us,
That cruel Serpent: On me exercise not
Thy hatred for this miserie befall'n,
On me already lost, mee then thy self
More miserable; both have sin'd, but thou [930]
Against God onely, I against God and thee,
And to the place of judgment will return,
There with my cries importune Heaven, that all
The sentence from thy head remov'd may light
On me, sole cause to thee of all this woe, [935]
Mee mee onely just object of his ire.

She ended weeping, and her lowlie plight,
Immovable till peace obtain'd from fault
Acknowledg'd and deplor'd, in *Adam* wrought
Commiseration; soon his heart relented [940]
Towards her, his life so late and sole delight,
Now at his feet submissive in distress,
Creature so faire his reconciliation seeking,
His counsel whom she had displeas'd, his aide;
As one disarm'd, his anger all he lost, [945]
And thus with peaceful words uprais'd her soon.

Unwarie, and too desirous, as before,
So now of what thou knowst not, who desir'st
The punishment all on thy self; alas,
Beare thine own first, ill able to sustaine [950]
His full wrath whose thou feelst as yet lest part,
And my displeasure bearst so ill. If Prayers
Could alter high Decrees, I to that place
Would speed before thee, and be louder heard,
That on my head all might be visited, [955]
Thy frailtie and infirmer Sex forgiv'n,

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To me committed and by me expos'd.
 But rise, let us no more contend, nor blame
 Each other, blam'd enough elsewhere, but strive
 In offices of Love, how we may light'n [960]
 Each others burden in our share of woe;
 Since this days Death denounc't, if ought I see,
 Will prove no sudden, but a slow-pac't evill,
 A long days dying to augment our paine,
 And to our Seed (O hapless Seed!) deriv'd. [965]
 To whom thus *Eve*, recovering heart, repli'd.
Adam, by sad experiment I know
 How little weight my words with thee can finde,
 Found so erroneous, thence by just event
 Found so unfortunate; nevertheless, [970]
 Restor'd by thee, vile as I am, to place
 Of new acceptance, hopeful to regaine
 Thy Love, the sole contentment of my heart
 Living or dying, from thee I will not hide
 What thoughts in my unquiet brest are ris'n, [975]
 Tending to some relief of our extremes,
 Or end, though sharp and sad, yet tolerable,
 As in our evils, and of easier choice.
 If care of our descent perplex us most,
 Which must be born to certain woe, devourd [980]
 By Death at last, and miserable it is
 To be to others cause of misery,
 Our own begotten, and of our Loines to bring
 Into this cursed World a woful Race,
 That after wretched Life must be at last [985]
 Food for so foule a Monster, in thy power
 It lies, yet ere Conception to prevent
 The Race unblest, to being yet unbegot.
 Childless thou art, Childless remaine:
 So Death shall be deceav'd his glut, and with us two [990]
 Be forc'd to satisfie his Rav'nous Maw.
 But if thou judge it hard and difficult,
 Conversing, looking, loving, to abstain
 From Loves due Rites, Nuptial imbraces sweet,
 And with desire to languish without hope, [995]
 Before the present object languishing
 With like desire, which would be miserie
 And torment less then none of what we dread,
 Then both our selves and Seed at once to free
 From what we fear for both, let us make short, [1000]
 Let us seek Death, or he not found, supply

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With our own hands his Office on our selves;
Why stand we longer shivering under feares,
That shew no end but Death, and have the power,
Of many ways to die the shortest choosing, [1005]
Destruction with destruction to destroy.

She ended heer, or vehement despaire
Broke off the rest; so much of Death her thoughts
Had entertaind, as di'd her Cheeks with pale.
But *Adam* with such counsel nothing sway'd, [1010]
To better hopes his more attentive minde
Labouring had rais'd, and thus to *Eve* repli'd.

Eve, thy contempt of life and pleasure seems
To argue in thee somthing more sublime
And excellent then what thy minde contemnes; [1015]
But self-destruction therefore saught, refutes
That excellence thought in thee, and implies,
Not thy contempt, but anguish and regret
For loss of life and pleasure overlov'd.
Or if thou covet death, as utmost end [1020]
Of miserie, so thinking to evade
The penaltie pronounc't, doubt not but God
Hath wiselier arm'd his vengeful ire then so
To be forestall'd; much more I fear least Death
So snatcht will not exempt us from the paine [1025]
We are by doom to pay; rather such acts
Of contumacie will provoke the highest
To make death in us live: Then let us seek
Some safer resolution, which methinks
I have in view, calling to minde with heed [1030]
Part of our Sentence, that thy Seed shall bruise
The Serpents head; piteous amends, unless
Be meant, whom I conjecture, our grand Foe
Satan, who in the Serpent hath contriv'd
Against us this deceit: to crush his head [1035]
Would be revenge indeed; which will be lost
By death brought on our selves, or childless days
Resolv'd, as thou proposet; so our Foe
Shall scape his punishment ordain'd, and wee
Instead shall double ours upon our heads. [1040]
No more be mention'd then of violence
Against our selves, and wilful barrenness,
That cuts us off from hope, and savours onely
Rancor and pride, impatience and despite,
Reluctance against God and his just yoke [1045]
Laid on our Necks. Remember with what mild

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And gracious temper he both heard and judg'd
 Without wrauth or reviling; wee expected
 Immediate dissolution, which we thought
 Was meant by Death that day, when lo, to thee [1050]
 Pains onely in Child-bearing were foretold,
 And bringing forth, soon recompenc't with joy,
 Fruit of thy Womb: On mee the Curse aslope
 Glanc'd on the ground, with labour I must earne
 My bread; what harm? Idleness had bin worse; [1055]
 My labour will sustain me; and least Cold
 Or Heat should injure us, his timely care
 Hath unbesaught provided, and his hands
 Cloath'd us unworthie, pitying while he judg'd;
 How much more, if we pray him, will his ear [1060]
 Be open, and his heart to pitie incline,
 And teach us further by what means to shun
 Th' inclement Seasons, Rain, Ice, Hail and Snow,
 Which now the Skie with various Face begins
 To shew us in this Mountain, while the Winds [1065]
 Blow moist and keen, shattering the graceful locks
 Of these fair spreading Trees; which bids us seek
 Som better shroud, som better warmth to cherish
 Our Limbs benumm'd, ere this diurnal Starr
 Leave cold the Night, how we his gather'd beams [1070]
 Reflected, may with matter sere foment,
 Or by collision of two bodies grinde
 The Air attrite to Fire, as late the Clouds
 Justling or pusht with Winds rude in thir shock
 Tine the slant Lightning, whose thwart flame driv'n down [1075]
 Kindles the gummie bark of Firr or Pine,
 And sends a comfortable heat from farr,
 Which might supplie the Sun: such Fire to use,
 And what may else be remedie or cure
 To evils which our own misdeeds have wrought, [1080]
 Hee will instruct us praying, and of Grace
 Beseeching him, so as we need not fear
 To pass commodiously this life, sustain'd
 By him with many comforts, till we end
 In dust, our final rest and native home. [1085]
 What better can we do, then to the place
 Repairing where he judg'd us, prostrate fall
 Before him reverent, and there confess
 Humbly our faults, and pardon beg, with tears
 Watering the ground, and with our sighs the Air [1090]
 Frequenting, sent from hearts contrite, in sign

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Of sorrow unfeign'd, and humiliation meek.
Undoubtedly he will relent and turn
From his displeasure; in whose look serene,
When angry most he seem'd and most severe, [1095]
What else but favor, grace, and mercie shon?
So spake our Father penitent, nor *Eve*
Felt less remorse: they forthwith to the place
Repairing where he judg'd them prostrate fell
Before him reverent, and both confess'd [1100]
Humbly thir faults, and pardon beg'd, with tears
Watering the ground, and with thir sighs the Air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeign'd, and humiliation meek.

The End of the Tenth Book.

Notes:

new World. Satan's exploration of the garden also implies some critique of European colonization of the Americas. For a further exploration of the presence of colonial discourse in *Paradise Lost*, see *Milton's Imperial Epic* by J. Martin Evans.

violent wayes. Suicide; see below lines 999/1007.

entire. Undiminished (*OED2*).

complete. Fully able; sufficiently strong.

by this. By this time.

Entrance unseen. Satan's entrance is narrated at 9.68-76.

Celestial visages. Heavenly faces.

violated not thir bliss. We are meant to understand that the angels remain in perfect bliss even as they pity Adam and Eve and wonder at Satan's success. "Sad" and "sadness" in lines 18 and 23 must denote solemnity rather than distress of any kind (see *OED2*).

ethereal People. Angels, made of ethereal essence, but in the form of humanity.

approv'd. Vindicated. The angels apparently have not done wrong and so are hastily exonerated.

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in Thunder. The Bible often represents God's voice as thunder or speaking in thunder or accompanied by thunder (Revelations 4: 5; 1 Samuel 7: 10). For God hidden in a cloud, see Exodus 19: 9.

Powers. Hierarchal rank of angels, but the idea of a military force seems implied as well.

speed. Succeed. See the Father's prediction in 3.92.

lightest moment of impulse. The slightest possible amount of weight that could be applied to a scale or force to a body at rest (see OED2).

His free Will. Does the personal pronoun here (and "Man" in line 41, "his" in line 43) refer to Adam alone or to both Adam and Eve? Was Adam "seduct" to disobedience like Eve (line 41)? Is the Fall about Adam's disobedience or Eve's? Would "Man" have fallen if only Eve had been "seduct"? For the Father's earlier discourse on Man's free will, see book 3. 97-134.

he presumes already vain. That is, Adam did not die on the day he transgressed as was promised in Genesis 2: 17. See the Geneva Bible gloss on this verse. See also Calvin's commentary on Genesis 2.

acquittance. Acquittal, exoneration.

bountie scorn'd. Flannagan glosses this as part of the financial image begun with "acquittance" above: "Since justice is given freely, it is unearned bounty and therefore should be welcomed, not scorned." But perhaps the Father is being sarcastic here; Adam may want to scorn such justice, but cannot?

Vicegerent. The Son can employ the full authority of the Father, and will serve as His deputy in judgement over Adam. See, for example Revelation 14: 14. See also John 5: 22.

might. 1667 (9.58) has "may" instead of "might".

voluntarie. For the account of the Son's volunteering, see 3.227-65.

well pleas'd. These words echo the voice of God at Jesus' baptism in Matthew 3:17. See also Paradise Regain'd 1.282-87.

so I undertook. See 3.227-65.

deriv'd. Diverted; or, once incarnated as a human being, Jesus will derive Adam's punishment from his mother's lineage.

Justice with Mercy. Compare this commonplace notion with Portia's speech in *Merchant of Venice* 4.1.191.

the third. Satan.

Convict. Accent on the second syllable, meaning convicted.

the Serpent. The Son will judge Adam and Eve; Satan has proved and demonstrated his guilt by fleeing; the serpent, of course, is innocent. But see Genesis 3: 14-15.

strait. As quickly as he could, right away.

cadence. Falling, sinking.

Eevning coole. Compare to the story in Genesis 3: 8.

voice of God. God speaks here through His Son, acting as His viceregent and referred to as God throughout the scene.

wont. Usually.

I miss thee here. Compare this to Adam's anticipation of and welcome for Raphael's arrival (5.308-320). The word "miss" carries the dual meaning of being unable to find and of being nostalgic for.

revile. Abuse, reproach.

I gave thee charge. See Genesis 3: 11 for the source of God's statement.

strait. "Narrowed or restricted condition" (see *OED2*).

other self. This phrase is familiar to the discourse of friendship and eros, beginning with Aristophanes' fanciful anthropology of the original globular humans in three sexes (*Symposium* 189d-192e ["human nature"]), and Aristotle's description of complete friendship in *Nicomachean Ethics* 1166a30 ("another self"). According to Eve's story, Adam used this language when he first spoke to her (4.487-88). For more examples of the discourse of friendship, see Pakaluk, ed. *Other Selves: Philosophers on Friendship*.

necessitie. The narrator in book 4.394 calls necessity the "Tyrant's plea."

Divine. Adam's language of Petrarchan praise borders on the idolatrous in referring to Eve as "Divine," and the Son's response a few lines later may thus appear appropriate.

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seem'd to justify. See Adam's similar remarks to Raphael about Eve in 8.547-567 and Raphael's rebuke.

thy God. The question implies an accusation of idolatry, that is, obeying Eve rather than the voice of God. See 1 Corinthians 11: 8-9.

perfection farr excell'd. Was Eve made to be "but equal" (147) to Adam in matters of guidance, or is this part of a rhetorical question with "Superior," implying that Eve was neither superior or even equal to Adam in such matters? The Son explicitly states that Adam, in his "Manhood," was placed by God "above her," since she was made of him, and that his "perfection" (or completeness) "farr excelled" hers in "dignitie" at least, if not in substance. In *Feminist Milton*, Joseph Wittreich appears to have misunderstood "feminism" more than he misunderstood Milton, but he ignores this passage and passages like it in *Tetrachordon*. See also others who think Milton not particularly sexist: Diane McColley and Barbara Lewalski; and those who recognize that his theology and metaphysics is sophisticatedly sexist: Mary Nyquist and Linda Gregerson.

part/ And person. Theatrical terms: role and character.

known thy self. Raphael counseled Adam to know himself and esteem himself justly in 8.570-575. See also John Guillory's brilliant essay, "Milton, Narcissism, Gender: On the Genealogy of Male Self-Esteem," and Richard Strier's "Milton against Humility."

Say Woman. Does the Son's use of "Woman" echo Adam's above (line 137)? Is it meant as a term of derision, or at least lack of respect? It certainly is different from the glorious epithets Adam routinely (and Raphael occasionally) applies to Eve earlier in the poem.

Line 167. "Since the serpent cannot speak, he cannot accuse Satan; and hence the first instance of God's justice after the fall is the condemnation of the only wholly innocent party to the crime." (Orgel & Goldberg 908). The problem of the serpent's guilt or innocence occupied many biblical commentators: see the Geneva Bible comment, for example; and Calvin's effort. The Father has already said "Conviction to the serpent none belongs" (line 84), but Milton here tries to rationalize the serpent's punishment as recorded in the Genesis story — though innocent, the serpent's body has been "vitiating in nature" (line 169) and so can never again be as it originally was created.

in mysterious terms. In Milton's usage, this usually means "allegorically," though some Miltonists would prefer the term "typologically." The implication, however, is that the punishment of the serpent is not really what it appears to be, but something else; it signifies or stands in for the punishment of Satan. Milton's use

of the term in other places is interesting to trace: *// Penseroso* 147, *PL* 3.516, 4.312, 4.741, 4.750, 8.599, *Reason of Church Government 2*, *Tetrachordon* Genesis, and later in the same. See also Don Cameron Allen's landmark book, *Mysteriously Meant*.

like Lightning. See Luke 10:18 and the Geneva Bible gloss.

Prince of the Air. See Ephesians 2:2.

Principalities and Powers. See Colossians 2:15 and the Geneva Bible notes.

Captivity led captive. Echoes Ephesians 4: 8, and in turn Psalm 68:18 and Geneva Bible notes.

fatal bruise. See Romans 16:20 in the Geneva Bible version.

Thine shall submit. Some commentators read this as the first institution of Eve's submission to Adam, but Milton has been clear that Eve submitted to Adam as her superior long before the fall (4.440-43 and 4.490). In the Genesis account, this is the advent of Eve's requirement to submit. Others see the reiteration of submission as an apt accompaniment to the pain-in-childbirth punishment. Otherwise Eve might respond by saying she will never submit to Adam's desire and so avoid the punishment. See Calvin's *Commentary* (find "subjection"). It is as if we were being reminded that, according to Milton and maybe even Genesis, there is no such thing as rape in marriage.

to dust returne. See the Geneva Genesis 3:17-19.

Must suffer change. That is, seasons, including winter and cold and rainy nights, must now occur.

when he wash'd. See John 13: 5-17, where Jesus washes his disciple's feet.

or slain. "or . . . or" is equivalent to "either . . . or." The Son made clothes here either from slain beasts or from beasts who, like snakes, shed their skins regularly.

Opprobrious. Full of shame. See (*OED2*).

Robe of righteousness. See Isaiah 61: 10.

In counterview. Opposite each other.

Sin opening. Sin having opened the gates.

Wings growing. See 9.1009-11, where Adam and Eve fancy they grow wings of intoxication immediately following the fall. Their fall occurs simultaneous to this conversation between Sin and Death, and as Adam and Eve fall, Sin rises up on her "wings."

Or. "or . . . or" is equivalent to "either . . . or."

connatural force. Innate force linking one to another. Sin and Death were introduced in book 2.648.

must with. Supply "come" between these words.

Maine. The sea of Chaos, see book_2.919.

merit high. Satan, we were told in 2.5-6, was "by merit rais'd/ To that bad eminence."

intercourse. Coming and going.

transmigration. Permanent emigration.

Against. In anticipation of.

Feature. Form or shape; Death is not really a creature, but a feature of such a one.

Sagacious. On the scent.

Hovering upon the Waters. Sin and Death enact a parody of the Spirit's creative "brooding" in book 1.21.

shoaling. Pushing up shoals or sandbars as they go to form a causeway over the abyss of Chaos.

Cronian Sea. Arctic Ocean.

th' imagin'd way. The northern passage to Asia for which Henry Hudson sought in 1608.

Petsora. Or Pechora, a Siberian river.

Cathaian. Cathay was imagined to be a kingdom in the north of China, beyond the Great Wall.

Mace petrific. This may be a parodic image of the Pope and his symbolic mace; the Pope was often referred to in Latin as *Pontifex maximus*, or the greatest

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bridge builder, alluding to his role as uniter of the Church Universal (or Catholic). The Pope's apostolic authority was said to derive from the apostle Peter whose name in Greek also means "rock"; in Matthew 16:18 (Geneva), Christ appears by use of a pun to designate Peter (*petros*, "this rock") as the foundation of his church.

cold and dry. When creating the worlds, Milton's God used warm and wet elements (7.236-237).

Delos floating. "When Leto, or Latona, was pregnant by Jupiter, Neptune created the floating island of Delos as a haven for her from the anger of Juno, and there she gave birth to the twins Apollo and Diana. Jupiter later anchored the island among the Cyclades" (Orgel & Goldberg 909).

Gorgonian rigor. Gorgons could turn people to stone with a glance; for example, the look of Medusa.

Asphaltic slime. See "asphalt" in the OED2. Asphalt slime or pitch was associated with hell in Ecclesiasticus 13:1. See also book 1.729.

Mole. Massive pier; "A great mass, large piece; the collective mass of any object," OED2.

Wall. Outer shell of the universe.

fenceless. Also now defenceless. Just as Neptune anchored Delos to the bottom of the sea, so now Earth is anchored to Hell, though the universe when created was, according to Milton, anchored to heaven (2.1051). C. S. Lewis, in his novel, *Perelandra*, reimagines Eden as floating islands on Venus, and that the first couple was forbidden to spend the night on the "fixed land."

inoffensive. With no obstacles. See also Matthew 7: 13-14.

scourg'd with many a stroak. According to Herodotus, when waves from a storm destroyed the bridge of ships that Xerxes had created to cross the Hellespont, he ordered the sea to be beaten with three hundred lashes (The History 7.35 ["lashes"]). Death's act of creating this bridge, which will inevitably be destroyed when the Day of Judgment comes, is as futile as Xerxes' act.

Susa. "The biblical Shushan, winter capital of the Persian kings, founded by Tithonus, the mythical lover of Aurora, by whom he had a son Memnon" (Hughes).

Hellespont. The narrow strait running between the Black Sea and the Aegean Sea, and the dividing line between Europe and Asia.

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Pontifical. Bridge-building, but also intending a pun on the papal adjective, thus associating the Pope with Sin, Death, and Hell and their invasion of the world.

the outside bare. Echoes the description in 3.418-26 of Satan's first landing on the newly-created world.

Adamant. Mythical substance of impenetrable hardness. Milton conjures a network of images of durable fixedness: Delos on the ocean floor, Satan with "Adamantine chains" to Hell (1.48), and now this world to Sin, Death, and Hell.

on the left hand Hell. Traditionally, the left hand (in Latin, *sinister*) side of anything was thought to betoken evil: Sin sprung from Satan's left side (2.755), Eve was created from a rib taken from Adam's left side (8.465), and on judgement day, the condemned goats will be assigned to the left side of the Son in judgment (Matthew 25: 33).

three sev'ral ways. The three separate and different ways are: from earth to Heaven marked by Jacob's ladder (3.510-15); from the outer edge of the universe to earth marked by Mount Sion (3.528-37); and now from earth to Hell marked by this bridge.

Centaure and the Scorpion. Constellations of Sagittarius and Scorpio. Fowler notes: "The real reason for steering between the constellations of Sagittarius and Scorpio is . . . that the only constellation noticeably spread over these two signs is Anguis, the serpent held by Ophiucus. . . . Anguis has its head in Libra, and extends through Scorpio into Sagittarius. Accordingly, Satan enters the world in Libra . . . but leaves it between Scorpio and Sagittarius."

unweeting. Unaware.

list'ning where. For Satan as scopophile and eavesdropper, see Regina Schwartz, *Remembering and Repeating* 54-59.

faire / Inchanting Daughter. Sin is modeled on other enchantresses from Renaissance epics: Spenser's Acrasia in *The Faerie Queene* 2.12 for one.

Author and prime Architect. A parody of God's creation.

secret harmonie. See above, line 246. Another reference to the telepathic connection between Satan, Sin, and Death.

connexion sweet. Sin, of course, is Satan's daughter, born from his head at the moment of Satan's transgression, and also his lover and the mother of his only son, Death (2.746-790).

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must after. Supply "follow" between these words.

consequence. "Such a fated relationship between cause and effect" (OED2).

portentous. The bridge is an ill omen because it signifies the ills that those who cross it will bring upon man.

vertue. Strength, particularly manly strength. See OED2.

Quadrature. Heaven here conceived as a square and the created universe as orbs within orbs (orbicular); see Revelation 21: 16. In his 1754 edition of *PL*, Thomas Newton noted: "This *world* is *orbicular* or round; *the empyreal Heaven* is a *quadrature* or square" (311n).

Antagonist. A literal translation of the name Satan.

Infernal Empire. The word choice evokes colonialism, and Satan's return to Hell is very much like the imagined return of a victorious colonizer.

Plenipotent. Deputies with full authority, parallel to Christ as God's agent on earth.

goe and be strong. Ironically, Satan is quoting scripture here. See Deuteronomy 31: 7, 8.

planet-strook. Suffering from unfavorable planetary influence. A baffling conundrum, Milton seems to be suggesting that the malign effects of planets and constellations originate with Sin and Death (set at liberty by Adam's disobedience), so that here planets and stars are the first to be "planet-strook." Belief in astrology was by no means universal in Milton's or even Shakespeare's day; see Edmund's mocking speech in *King Lear* 1.2.129-45.

Causey. Causeway.

Appointed to sit there. Sin had been appointed to guard the Gate (2.774-777).

Pandæmonium. Satan's capital; see 1.756.

by allusion calld. Lucifer is the name of Satan before his fall from Heaven, but is not used to refer to him after.

paragond. Compared.

Grand. Some fallen angels, in their pride, see themselves as "grand."

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observ'd. Obeyed. Note that the angels who fell because of disobedience to God are obedient to a lesser figure, Satan.

Astracan. Tartar city on the Volga, near the Caspian Sea.

Bactian Sophi. The Persian Shah.

Aladule. Armenia.

Tauris or Casbeen. Tabriz or Kazvin, both in northern Iran.

Plutonian. Of the underworld; from Pluto, the classical god of the underworld. Satan enters Pandemonium disguised as a lowly footsoldier, only to make a surprising grand appearance once inside.

state. A Canopy of state.

fulgent. Radiant.

permissive glory. That is, whatever glory God has permitted him to possess or display. See also 3.685.

Stygian. Of the River Styx, according to Greek and Roman fables, the river of the underworld.

Bent thir aspect. That is, "turned their faces towards."

divan. Persian councils of state were often conducted on richly-cushioned steps called divans (see OED2).

uncouth passage. Uncharted, unknown way.

unoriginal. Orgel and Goldberg (910n) gloss this word as "Eternal, without any origin" following the OED2. Flannagan detects quite an opposite sense: "Night is 'unoriginal' because it did not exist before God created it: thus Satan is unconsciously admitting God's creation" (638 n.178). The question is whether, in Milton's cosmology, darkness and/or Night antedates creation. Certainly Genesis 1.2 (Geneva) suggests that the "darkness" on the "face of the deep" antedates God's creative activity, and Milton refers to Chaos as "The womb of nature" and "perhaps" full of the "dark materials" out of which God might "create more worlds" if he so chooses (2.911-916; see Calvin's Commentary ["bohu"]). "Darkness profound/ Cover'd th'Abyss" we are told in book 7 as the Son rides in "Paternal Glorie" into Chaos to begin creation (7.233-34). On his trip across Chaos, Satan meets "Sable-vested *Night*, eldest of things" and Chaos's consort (2.962). Since

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book 7 speaks of God as having created light (7.243) and then divided it from "darkness" (7.250-51), perhaps this suggests that darkness is "unoriginal" in Orgel and Goldberg's sense of not created. And perhaps when God calls the darkness "Night" (7. 251-52; Genesis 1: 5), Night came into being, but darkness existed already.

fiercely opposed. In fact, Night offered no opposition, and Chaos offered Satan what direction he could: see book2.999-1009. But perhaps there is a distinction to be made between the place, Chaos, a place very difficult for Satan to negotiate, and the personification, "Chaos," who offers to help Satan. See Schwartz, *Remembering* on the matter of an ambivalent Chaos.

an Apple. Of course Genesis never specifies what sort of fruit grew on the Tree of Knowledge, but Satan reduces it to a common apple both here and in 9.585. The narrator in *Paradise Regain'd* 2.349 also calls the fruit an apple and Milton refers to it as an apple in *Areopagitica*.

with a bruise. Satan imagines his doom as a mere bruise, not comprehending, or not wishing to accept, his mortal fate.

supplanted. Overthrown; tripped up.

monstrous Serpent. See Ovid's *Metamorphoses* 4. 575-89 for the story of Cadmus turning into a serpent.

complicated. Intertwined.

Amphisbaena. A fabulous serpent with a head at either end, described in Lucan's *Pharsalia* 9.798-99 (Amphisbaena). The same text identifies Medusa as the source of all serpents.

Cerastes. Four-horned serpent. DuBartas' *Divine Weeks and Works* offers a catalogue of snakes and serpents from pythons to dragons and mentions these odd names.

Hydrus and Ellops. Water snake and swordfish.

Dipsas. Mythical snake whose bite caused violent thirst.

soil. After Perseus slew Medusa, serpents sprang from the blood that dropped from her severed head.

Ophiusa. Snake-filled, an ancient name given to Rhodes and several other Greek islands.

Python. Snakes once were thought spontaneously to generate from an interaction of sun on the mud flats. See Ovid's *Metamorphoses* 1. 421-40 for the story of the origins of snakes, Python, and the Pythian games.

Sublime. Raised up. See *OED2*.

now changing. Supply "into."

exploding. See "explode," meaning to drive from the stage with a disapproved hiss, in *OED2*.

bait of Eve. The narrator's use of the word "bait" is troubling, since it implies entrapment. Are we to regard Eve as entrapped and deceived, but Adam as undeceived and so more precisely transgressive? See 9.997-999.

they. 1674 misprints "thy" for "they"; see 1667 (9.558).

Megaera. One of the three Furies or goddesses who avenge crime; like Medusa, they had snaky locks.

that bituminous Lake. The Dead Sea; Sodom, the notorious city of vicious pleasures, was on the Dead Sea before it was destroyed by God; see Genesis 13-19; see also Deuteronomy 32: 32.

drugd. Nauseated.

Ophion with Eurynome. The first king and queen of Olympus; Ophion means "serpent," Eurynome means "wide-ruling." For the Ophion and Eurynome story, see Apollonius of Rhodes, *Argonautica* 1.503.

Encroaching Eve perhaps. Flannagan believes that Milton adduces the pagan fable of Eurynome as a "shadowy type" of Eve's actions here. This would be, to Milton's way of thinking, anachronistic.

Ops. Rhea, Saturn's wife.

now in body. The distinction between being there in "actual" power and "in body" may owe something to Paul's phrase "body of sin" in Romans 6: 6. Perhaps the passage also suggests that Adam's transgression has now given a body to what was once a personified abstract power; he has embodied Sin. This certainly sorts well with the notion, expressed in 9.999 and 11.634 that Adam's sin involves "effeminate slackness."

pale Horse. See Revelation 6: 8.

ravin. Prey, or ravenous hunger. See OED2.

I in Man residing. That is, Sin living in human beings and so congenitally infecting them. The image certainly encourages the idea that what is sinful in Man is feminine as Sin is feminine (daughter of Satan). Death is portrayed here as a carrion eater who shall devour man after Sin prepares him. See also James 1:15.

havoc. Combined with "Dogs of Hell" (616), this echoes Antony's famous cry in Shakespeare's Julius Caesar 3.1.273.

Folly to mee. God sees that Sin and Death, and the fallen angels, mock him with their trespass into his pristine creation.

conniving. Winking, shutting the eyes.

draff. Dregs, offal, dreck.

Heav'n and Earth renew'd. Encompasses the whole universe. See Milton's *Christian Doctrine* 1.33.

multitude. See Revelation 19: 6.

Just are thy ways. The heavenly choir here appears to sing a coda, as it were, to the entire poem's purpose as specified in 1.27.

extenuate thee. Decrease your due honor.

from Heav'n descend. See Revelation 21: 10, where Jerusalem, the holy city, descends from the Heavens.

precept. Command.

blanc. White.

th'other five. That is, the planets.

Sextile, Square, and Trine, and Opposite. Sextile: 60 degrees, square (quartile): 90, trine 120, opposite 180.

noxious efficacie. Malign influence.

Synod. Conjunction. Would ordinarily be benign, composed of church leaders.

Thir corners. The winds were usually represented as originating in the four corners of the world.

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Som say. Here and in the lines that follow we hear some ambiguity concerning geocentric and heliocentric models of creation. The first assumes a solar system; the second a geosystem.

Reines. The reigns of the sun god Apollo's chariot.

Taurus. Milton describes seasonal constellation variation. Taurus is the bull, the "Atlantick Sisters" are the Pleiades, the "Spartan" Twins are Gemini. Combined with the Crab of Cancer, Leo, Virgo, and Libra, these are all the known constellations above the Tropic of Capricorn.

vernant. "Flourishing or growing in spring" (See OED2, citing this instance).

Equal in Days and Nights. "To account for the prelapsarian 'eternal spring', Milton assumes that before the fall the sun's course coincided with the celestial equator. Alternative explanations are given for its present course, moving between the tropics of Cancer in the spring and Capricorn in the autumn, and the consequent change of the seasons: if the universe is heliocentric, the earth was tilted on its axis; if geocentric, the sun changed its route" (Orgel & Goldberg 912).

Estotiland. A land imagined to be in northern Labrador.

Magellan. The Magellan Strait is the near southernmost tip of South America.

Thyestean Banquet. From the myth of Thyestes and Atreus, in which Thyestes seduced Atreus' wife and Atreus in revenge killed Thyestes' sons and served their flesh to him unsuspecting. The sun, it was said, turned away from such a horror just as it turns here from the world.

sideral blast. Evil influence from the stars.

Norumbega. Roughly what is now northern New England and south eastern Canada.

Samoed shoar. Northeastern Siberia.

Dungeon. According to Virgil's Aeneid 1. 56-123, Aeolus kept the winds in a cave covered with mountains until he needed them.

flaw. A sudden burst or squall; see OED2.

Boreas and Caecias and Argestes. Various winds. Milton produces quite a display of wind arcana here, telling of the eternal battle of the winds. For details see Gordon Campbell, "Milton's Catalogue of the Winds."

Serraliona. Sierra Leone on the west African coast.

Levant and Potent. East and west.

Sirocco, and Libecchio. Italian names for south-east and south-west winds.

Discord. In Greek mythology, Eris or Discordia. Legend says she tossed an apple addressed "To the Fairest" amongst the goddesses and so prompted the contest in which Paris judged Aphrodite the fairest. His reward was Helen, already the wife of Menelaus. Hence the Trojan War.

to graze the Herb. That is, vegetarianism giving way to meat-eating.

troubl'd Sea. See Isaiah 57: 20.

sad complaint. Adam's soliloquy follows in which he mimics Hamlet's famous speech, 3.1.58 contemplating whether living is worth the trouble. His analysis of his situation under original sin is very accurate.

propagated curse. The notion that sin propagates itself especially in the activities of eating, drinking, and sex derives from Aristotle's sense of "sophrosyne" in the *Nicomachean Ethics* 1147b, and Thomas Aquinas' Christian redactions of Aristotle. See also Michel Foucault's *The Use of Pleasure*.

Encrease and multiply. See Genesis 1: 28.

Ill fare our Ancestor impure. Adam imagines his posterity speaking of him some ages hence. Eerily, it is as if Adam both addresses and ventriloquizes the reader here.

Mine own. That is, curses.

Maker. See Isaiah 45: 9. Adam's sense of injustice mixes uneasily with his expressions of ingratitude.

And equal. The punishment should fit the crime, and because Adam's crime is that his will and being are separated, his body should be destroyed.

beget. See Isaiah 45: 10. 1674 has no end-of-line punctuation; 1667 has a colon.

election. Choice.

Fixd on this day. See Genesis 3: 3 for God's injunction.

Mothers lap. Adam wishes for his substance to become earth once again; as a return to Mother Earth.

Thou didst accept them. Again Adam addresses himself in the second person.

All of me then shall die. Adam reasons his way to mortalism, the (heretical) doctrine that souls die along with bodies.

Line 801. Although both 1674 and 1667 have a comma after "he", almost all modern editors omit it. Since commas in *Paradise Lost* indicate speech breaks and breaths, and this seems not an likely place for Adam to breath or pause, I have left the comma.

living Death. An eternal damnation. See *Samson Agonistes* 100.

Nature's Law. "That general law which is the origin of everything, and under which everything acts" (*Christian Doctrine* 1. 2).

bereaving sense. Depriving of power of sensation.

incorporate. Unite into one body.

Mind and Will deprav'd. All humanity, according to this doctrine, bears some moral depravity, a legacy of original sin.

Forc't I absolve. Adam feels compelled to admit that God is justified in punishing him. So Adam (as the angels in lines 643-645 above) concludes the theodical argument of the poem. See 1.26.

On mee, mee onely. See 3.236-37, the Son's assumption of responsibility, and Eve's statement of blame below at 935-6.

To Satan only like. But see 3.130-132.

denounc't. Proclaimed or announced.

thou Serpent. "It has been noted as early as the ancient rabbinic commentators that the name Eve is related to old Semitic words, that is, in Phoenician and Aramaic, for 'serpent'" (Orgel & Goldberg 913).

pretended. Literally, stretched out. See *OED2*.

longing to be seen. This accusation, though unfair in the instance Adam specifies, does however indicate the character of Eve's desire — the desire to be desired; see the "watry image" episode in 4.461-66.

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overweening. Arrogant.

but a shew. See Raphael's characterization of Eve's beauty as "shews" rather than "reality" in 8.575.

part sinister. Left, or ominous, side. Adam's antifeminist diatribe has a long tradition in popular literature and invites comparison to the Chorus's lines in *Samson Agonistes* 1025-60.

supernumerarie. Reference to the traditional belief that Adam was made with an extra, thirteenth, rib for the later creation of Eve. Milton almost certainly did not hold this opinion.

noveltie. Adam points out that Eve was created second and so was "novel" compared to the creation of man. Contemporary writers, both pro- and antifeminist, argued about the significance of firstness and lastness in creation. Humans were created last, some said, to signify their superiority to all else, so also women compared to men. Adam argues that secondariness implies inferiority, even pointless novelty. See Mary Nyquist, "The Genesis of Gendered Subjectivity."

without Feminine. Adam's notion that all angels are "Spirits Masculine" (line 890) appears true to Milton's imagined universe, but not quite in the negative way he intends it here. True we never hear of an angel in *Paradise Lost* that is referred to as "she" or has a feminine name. It is also true that angels can "either sex assume, or both" whenever they wish (1.424). Still, no angel, fallen or unfallen, appears as a female in this poem or any other of Milton's poems. Raphael speaks very highly and honorably of Eve, never suggesting she is superfluous or serpent-like, or a novelty, though he does say she is clearly inferior to Adam and more given to "shows" than to "realities" (8.570-575). Eve says as much in 4.489-91. Milton embraces much the same misogynistic lore as Adam, but without the bitter sneering attitude. See also *Tetrachordon*.

strait conjunction. Close connection; "conjunction" was often taken to mean both marriage and sexual intercourse at the time.

fit Mate. A translation of "help meet" from Genesis 2:18. See also *Doctrine and Discipline of Divorce* 1.2 and 1.3.

tresses all disorderd. Eve seems genuinely repentant, with her gentle words and supplication to Adam. Compare with Adam's unrighteous anger and blame. The mention of hair and feet recalls the image of Mary Magdalene and Jesus in Luke 7:38.

deceav'd. See 1 Timothy 2: 13-14 and book 9.998-999.

Mee mee onely. See 832 for Adam's mirror line, and 3.236-37 for the Son's.

his aide. Eve's submission helps Adam return to himself; it is important not to mistake Eve's submission, which according to Milton is proper to her creation, for the kind of sacrifice the Son offers. Critics who refer to Eve's offer to take the punishment upon herself as Christ-like make what Milton would probably consider a category mistake.

lest part. An unusually clumsy-sounding line: "You are not well able to endure the full wrath of him (God) whose anger you only as yet feel the teeniest part."

on my head. Contrast with 133, where Adam freely laid much of the blame on Eve before God.

deriv'd. Passed down.

Living or dying. These words echo Adam's reasons for partaking of the fruit in 9.954, where he declares he would rather die than lose Eve.

As in our evils. In such an evil situation as ours.

descent. Descendants.

yet unbegot. Eve's words would imply that Adam and Eve have, as yet, conceived no offspring even though they have certainly had conjugal relations (4.741-743). Aside from Milton, most commentators believed that Adam and Eve did not experience coitus until after the fall. Augustine believed that sexual intercourse would have been entirely without lust, and so without shame before the fall, and that it is never free of lust or shame after the fall. See Augustine, *City of God* 14.21.

So Death. In 1674 and 1667, these words appear here, but almost all editors have moved it back to the end of 989 to regularize the meter. I have preferred to leave it as it is in 1674.

Conversing. Cohabiting.

present object. Eve herself, standing in Adam's presence.

miserie. Misprinted "meserie" in 1674, but "miserie" in 1667 (9.997).

his more attentive minde. See "higher intellectual" in 9.483.

contumacie. Willful disobedience.

Reluctance. Struggling, resistance.

Fruit of thy Womb. The phrase echoes Luke 1: 42.

aslope. Falling aslant, missing the true target. Adam is attempting to make the best of the situation.

this diurnal star. The sun.

with matter sere foment. That is, kindle a fire by directing the sun's beams onto dry kindling ("matter sere").

attrite. Worked by friction. Milton imagines that Adam knows instinctively how to kindle fire, but it is a skill called forth by the necessities of fallenness. Fire was considered unnecessary before; see 5.331-49.

Tine. Kindle.

thwart. Slanting.

supplie the Sun. That is, replace the sun's energy. Before sinning, Adam was "Guiltless of fire" (9.392) because it was unnecessary.

Frequenting. Filling.

Lines 1089-92 and 1101-03. Some readers find the repetition of lines 1086-1092 in lines 1098-1104 jarring; others find it a soothing coda. Given that there are several echoes of the *Book of Common Prayer* (1559) (search "humbly") in Adam's speech, perhaps the repetition suggests that there is something more of ritual prescription to Adam's interactions with God than there was before the fall. See 4.736-738, for example, where Adam and Eve spontaneously and unritualistically speak an evening prayer.