Paradise Lost BOOK 4
John Milton (1667)

THE ARGUMENT
Satan now in prospect of Eden, and nigh the place where he must now attempt the bold enterprize which he undertook alone against God and Man, falls into many doubts with himself, and many passions, fear, envy, and despare; but at length confirms himself in evil, journeys on to Paradise, whose outward prospect and scitution is descried, 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 describ'd; Satans first sight of Adam and Eve; his wonder at thir excellent form and happy state, but with resolution to work thir fall; overhears thir discourse, thence gathers that the Tree of knowledge was forbidden them to eat of, under penalty of death; and thereon intends to found his Temptation, by seducing them to transgress: then leaves them a while, to know further of thir state by some other means. Mean while Uriel descending on a Sun-beam warns Gabriel, who had in charge the Gate of Paradise, that some evil spirit had escap'd the Deep, and past at Noon by his Sphere in the shape of a good Angel down to Paradise, discovered after by his furious gestures in the Mount. Gabriel promises to find him ere morning. Night coming on, Adam and Eve discourse of going to thir rest: thir Bower describ'd; thir Evening worship. Gabriel drawing forth his Bands of Night-watch to walk the round of Paradise, appoints two strong Angels to Adams 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 question'd, he scornfully answers, prepares resistance, but hinder'd by a Sign from Heaven, flies out of Paradise.

OFor that warning voice, which he who saw Th' Apocalyps, heard cry in Heaven aloud, Then when the Dragon, put to second rout, Came furious down to be reveng'd on men, Wo to the inhabitants on Earth! that now, [ 5 ] While time was, our first-Parents had bin warnd The coming of thir secret foe, and scap'd Haply so scap'd his mortal snare; for now Satan, now first inflam'd with rage, came down, The Tempter ere th' Accuser of man-kind, [ 10 ] To wreck on innocent frail man his loss Of that first Battel, and his flight to Hell: Yet not rejoicing in his speed, though bold, Far off and fearless, nor with cause to boast, Begins his dire attempt, which nigh the birth [ 15 ] Now rowling, boiles in his tumultuous brest,
And like a devillish Engine back recoiles
Upon himself; horror and doubt distract
His troubl'd thoughts, and from the bottom stirr
The Hell within him, for within him Hell [ 20 ]
He brings, and round about him, nor from Hell
One step no more then from himself can fly
By change of place: Now conscience wakes despair
That slumberd, wakes the bitter memorie
Of what he was, what is, and what must be [ 25 ]
Worse; of worse deeds worse sufferings must ensue.
Sometimes towards Eden which now in his view
Lay pleasant, his grievd look he fixes sad,
Sometimes towards Heav'n and the full-blazing Sun,
Which now sat high in his Meridian Towre: [ 30 ]
Then much revolving, thus in sighs began.

O thou that with surpassing Glory crownd,
Look'st from thy sole Dominion like the God
Of this new World; at whose sight all the Starrs
Hide thir diminisht heads; to thee I call, [ 35 ]
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 Spheare;
Till Pride and worse Ambition threw me down [ 40 ]
Warring in Heav'n against Heav'ns matchless King:
Ah wherefore! he deservd no such return
From me, whom he created what I was
In that bright eminence, and with his good
Upbraided none; nor was his service hard. [ 45 ]
What could be less then to afford him praise,
The easiest recompence, and pay him thanks,
How due! yet all his good prov'd ill in me,
And wrought but malice; lifted up so high
I sdeind subjection, and thought one step higher [ 50 ]
Would set me highest, and in a moment quit
The debt immense of endless gratitude,
So burthensome, still paying, still to ow;
Forgetful what from him I still receivd,
And understood not that a grateful mind [ 55 ]
By owing owes not, but still pays, at once
Indebted and dischargd; what burden then?
O had his powerful Destiny ordaind
Me some inferiour Angel, I had stood
Then happie; no unbounded hope had rais'd [ 60 ]
Ambition. Yet why not? som other Power
As great might have aspir'd, and me though mean
Drawn to his part; but other Powers as great
Fell not, but stand unshak'n, from within
Or from without, to all temptations arm'd. [ 65 ]
Hadst thou the same free Will and Power to stand?
Thou hadst: whom hast thou then or what to accuse,
But Heav'n's free Love dealt equally to all?
Be then his Love accurst, since love or hate,
To me alike, it deals eternal woe. [ 70 ]
Nay curs'd be thou; since against his thy will
Chose freely what it now so justly rues.
Me miserable! which way shall I flie
Infinite wrauth, and infinite despaire?
Which way I flie is Hell; my self am Hell; [ 75 ]
And in the lowest deep a lower deep
Still threatening to devour me opens wide,
To which the Hell I suffer seems a Heav'n.
O then at last relent: is there no place
Left for Repentance, none for Pardon left? [ 80 ]
None left but by submission; and that word
Disdain forbids me, and my dread of shame
Among the Spirits beneath, whom I seduc'd
With other promises and other vaunts
Then to submit, boasting I could subdue [ 85 ]
Th' Omnipotent. Ay me, they little know
How dearly I abide that boast so vaine,
Under what torments inwardly I groane:
While they adore me on the Throne of Hell,
With Diadem and Sceptre high advanc'd [ 90 ]
The lower still I fall, onely Supream
In misery; such joy Ambition findes.
But say I could repent and could obtaine
By Act of Grace my former state; how soon
Would high recall high thoughts, how soon unsay [ 95 ]
What feign'd 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 peirc'd so deep:
Which would but lead me to a worse relapse [ 100 ]
And heavier fall: so should I purchase deare
Short intermission bought with double smart.
This knows my punisher; therefore as farr
From granting hee, as I from begging peace:
All hope excluded thus, behold in stead [ 105 ]
Of us out-cast, exil'd, his new delight,
Mankind created, and for him this World.
So farewell Hope, and with Hope farewell Fear,
Farewell Remorse: all Good to me is lost;
Evil be thou my Good; by thee at least [110]
Divided Empire with Heav'n's King I hold
By thee, and more then half perhaps will reign;
As Man ere long, and this new World shall know.

Thus while he spake, each passion dimm'd his face
Thrice chang'd with pale, ire, envie and despair, [115]
Which marr'd his borrow'd visage, and betray'd
Him counterfet, if any eye beheld.
For heav'ny mindes from such distempers foule
Are ever cleer. Whereof hee soon aware,
Each perturbation smooth'd with outward calme, [120]
Artificer of fraud; and was the first
That practis'd falshood under saintly shew,
Deep malice to conceale, couch't with revenge:
Yet not anough had practis'd to deceive
Urieel once warnd; whose eye pursu'd him down [125]
The way he went, and on th' Assyrian mount
Saw him disfigur'd, more then could befall
Spirit of happie sort: his gestures fierce
He markt and mad demeanour, then alone,
As he suppos'd all unobserv'd, unseen. [130]
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
Of a steep wilderness, whose hairie sides [135]
With thicket overgrown, grottesque and wilde,
Access deni'd; and over head up grew
Insuperable hight of loftiest shade,
Cedar, and Pine, and Firr, and branching Palm
A Silvan Scene, and as the ranks ascend [140]
Shade above shade, a woodie Theatre
Of stateliest view. Yet higher then thir tops
The verdurous wall of paradise up sprung:
Which to our general Sire gave prospect large
Into his neather Empire neighbouring round. [145]
And higher then that Wall a circling row
Of goodliest Trees loaden with fairest Fruit,
Blossoms and Fruits at once of golden hue
Appeard, with gay enameld colours mixt:
On which the Sun more glad impress'd his beams [150]
Then in fair Evening Cloud, or humid Bow,
When God hath showrd the earth; so lovely seemd
That Lantskip: And of pure now purer aire
Meets his approach, and to the heart inspires
Vernal delight and joy, able to drive [ 155 ]
All sadness but despair: now gentle gales
Fanning thir odoriferous wings dispense
Native perfumes, and whisper whence they stole
Those balmie spoiles. As when to them who saile
Beyond the Cape of Hope, and now are past [ 160 ]
Mozambic, off at Sea North-East windes blow
Sabean Odours from the spicie shoare
Of Arabie the blest, with such delay
Well pleas'd they slack thir course, and many a League
Chear'd with the grateful smell old Ocean smiles. [ 165 ]
So entertaind those odorous sweets the Fiend
Who came thir bane, though with them better pleas'd
Then Asmodeus with the fishie fume,
That drove him, though enamourd, from the Spouse
Of Tobits Son, and with a vengeance sent [ 170 ]
From Media post to Ægypt, there fast bound.

Now to th' ascent of that steep savage Hill
Satan had journey'd on, pensive and slow;
But further way found none, so thick entwin'd,
As one continu'd brake, the undergrowth [ 175 ]
Of shrubs and tangling bushes had perplex'd
All path of Man or Beast that past that way:
One Gate there only was, and that look'd East
On th' other side: which when th' arch-fellow saw
Due entrance he disdain'd, and in contempt, [ 180 ]
At one slight bound high over leap'd all bound
Of Hill or highest Wall, and sheer within
Lights on his feet. As when a prowling Wolfe,
Whom hunger drives to seek new haunt for prey,
Watching where Shepherds pen thir Flocks at evee [ 185 ]
In hurld'd Cotes amid the field secure,
Leaps o're the fence with ease into the Fould:
Or as a Thief bent to unhoord the cash
Of some rich Burgher, whose substantial dores,
Cross-barrd and bolted fast, fear no assault, [ 190 ]
In at the window climbs, or o're the tiles;
So clomb this first grand Thief into Gods Fould:
So since into his Church lewd Hirelings climbe.
Thence up he flew, and on the Tree of Life,
The middle Tree and highest there that grew, [ 195 ]
Sat like a Cormorant; yet not true Life
Thereby regain'd, but sat devising Death  
To them who liv'd; nor on the vertue thought  
Of that life-giving Plant, but only us'd  
For prospect, what well us'd had bin the pledge [200]  
Of immortality. So little knows  
Any, but God alone, to value right  
The good before him, but perverts best things  
To worst abuse, or to thir meanest use.  
Beneath him with new wonder now he views [205]  
To all delight of human sense expos'd  
In narrow room Natures 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 stretch'd her Line [210]  
From Auran Eastward to the Royal Towrs  
Of Great Seleucia, built by Grecian Kings,  
Or where the Sons of Eden long before  
Dwelt in Telassar; in this pleasant soile  
His farr more pleasant Garden God ordain'd; [215]  
Out of the fertill ground he caus'd to grow  
All Trees of noblest kind for sight, smell, taste;  
And all amid them stood the Tree of Life,  
High eminent, blooming Ambrosial Fruit  
Of vegetable Gold; and next to Life [220]  
Our Death the Tree of Knowledge grew fast by,  
Knowledge of Good bought dear by knowing ill.  
Southward through Eden went a River large,  
Nor chang'd his course, but through the shaggie hill  
Pass'd underneath ingulft, for God had thrown [225]  
That Mountain as his Garden mould high rais'd  
Upon the rapid current, which through veins  
Of porous Earth with kindly thirst up drawn,  
Rose a fresh Fountain, and with many a rill  
Waterd the Garden; thence united fell [230]  
Down the steep glade, and met the neather Flood,  
Which from his darksom passage now appeers,  
And now divided into four main Streams,  
Runs divers, wending many a famous Realme  
And Country whereof here needs no account, [235]  
But rather to tell how, if Art could tell,  
How from that Saphire Fount the crisped Brooks,  
Rowling on Orient Pearl and sands of Gold,  
With mazie error under pendant shades  
Ran Nectar, visiting each plant, and fed [240]  
Flours worthy of Paradise which not nice Art
In Beds and curious Knots, but Nature boon
Powrd forth profuse on Hill and Dale and Plaine,
Both where the morning Sun first warmly smote
The open field, and where the unpierc't shade [ 245 ]
Imbround the noontide Bowrs: Thus was this place,
A happy rural seat of various view;
Groves whose rich Trees wept odorous Gumms and Balme,
Others whose fruit burnish't with Golden Rinde
Hung amiable, Hesperian Fables true, [ 250 ]
If true, here only, and of delicious taste:
Betwixt them Lawns, or level Downs, and Flocks
Grasing the tender herb, were interpos'd,
Or palmie hilloc, or the flourie lap
Of som irriguous Valley spred her store, [ 255 ]
Flours of all hue, and without Thorn the Rose:
Another side, umbrageous Grots and Caves
Of coole recess, o're which the mantling vine
Layes forth her purple Grape, and gently creeps
Luxuriant; mean while murmuring waters fall [ 260 ]
Down the slope hills, disperst, or in a Lake,
That to the fringed Bank with Myrtle crownd,
Her chrystal mirror holds, unite thir streams.
The Birds thir quire apply; aires, vernal aires,
Breathing the smell of field and grove, attune [ 265 ]
The trembling leaves, while Universal Pan
Knit with the Graces and the Hours in dance
Led on th' Eternal Spring. Not that faire field
Of Enna, where Proserpin gathering flours
Her self a fairer Floure by gloomie Dis [ 270 ]
Was gatherd, which cost Ceres all that pain
To seek her through the world; nor that sweet Grove
Of Daphne by Orontes, and th' inspir'd
Castalian Spring, might with this Paradise
Of Eden strive; nor that Nyseian Ile [ 275 ]
Girt with the River Triton, where old Cham,
Whom Gentiles Ammon call and Lybian Jove,
Hid Amalthea and her Florid Son
Young Bacchus from his Stepdame Rhea's eye;
Nor where Abassin Kings thir issue Guard, [ 280 ]
Mount Amara, though this by som suppos'd
True Paradise under the Ethiop Line
By Nilus head, enclosd with shining Rock,
A whole days journy high, but wide remote
From this Assyrian Garden, where the Fiend [ 285 ]
Saw undelight'd 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 Majestie seemd Lords of all, [ 290 ]
And worthie seemd, for in thir looks Divine
The image of thir glorious Maker shon,
Truth, wisdome, Sanctitude severe and pure,
Severe but in true filial freedom plac't;
Whence true autority in men; though both [ 295 ]
Not equal, as thir sex not equal seemd;
For contemplation hee and valour formd,
For softness shee and sweet attractive Grace,
Hee for God only, shee for God in him:
His fair large Front and Eye sublime declar'd [ 300 ]
Absolute rule; and Hyacinthin Locks
Round from his parted forelock manly hung
Clustring, but not beneath his shoulders broad:
Shee as a vail down to the slender waste
Her unadorned golden tresses wore [ 305 ]
Disheveld, but in wanton ringlets wav'd
As the Vine curles her tendrils, which impli'd
Subjection, but requir'd with gentle sway,
And by her yielded, by him best receivd,
Yielded with coy submission, modest pride, [ 310 ]
And sweet reluctant amorous delay.
Nor those mysterious parts were then conceald,
Then was not guiltie shame, dishonest shame
Of natures works, honor dishonorable,
Sin-bred, how have ye troubl'd all mankind [ 315 ]
With shews instead, meer shews of seeming pure,
And banisht from mans life his happiest life,
Simplicitie and spotless innocence.
So passd they naked on, nor shund the sight
Of God or Angel, for they thought no ill: [ 320 ]
So hand in hand they passd, the lovliest pair
That ever since in loves iembraces met,
Adam the goodliest man of men since borne
His Sons, the fairest of her Daughters Eve.
Under a tuft of shade that on a green [ 325 ]
Stood whispering soft, by a fresh Fountain side
They sat them down, and after no more toil
Of thir sweet Gardning labour then suffic'd
To recommend coole Zephyr, and made ease
More easie, wholsom thirst and appetite [ 330 ]
More grateful, to thir Supper Fruits they fell,
Nectarine Fruits which the compliant boughes
Yielded them, side-long as they sat recline
On the soft downie Bank damaskt with flours:
The savourie pulp they chew, and in the rinde
Still as they thirsted scoop the brimming stream;
Nor gentle purpose, nor endearing smiles
Wanted, nor youthful dalliance as beseems
Fair couple, linkt in happie nuptial League,
Alone as they. About them frisking playd
All Beasts of th’ Earth, since wilde, and of all chase
In Wood or Wilderness, Forrest or Den;
Sporting the Lion rampd, and in his paw
Dandl’d the Kid; Bears, Tygers, Ounces, Pards
Gambold before them, th’ unwieldy Elephant
To make them mirth us’d all his might, and wreath’d
His Lithe Proboscis; close the Serpent sly
Insinuating, wove with Gordian twine
His breated train, and of his fatal guile
Gave proof unheed’d; others on the grass
Couched, and now fild with pasture gazing sat,
Or Bedward ruminating: for the Sun
Declin’d was hasting now with prone carreer
To th’ Ocean iles, and in th’ ascending Scale
Of Heav’n the Starrs that usher Evening rose:
When Satan still in gaze, as first he stood,
Scarce thus at length faild speech recover’d sad.
O Hell! what doe mine eyes with grief behold,
Into our room of bliss thus high advanc’t
Creatures of other mould, earth-born perhaps,
Not Spirits, yet to heav’nly 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 formd them on thir shape hath pourd.
Ah gentle pair, yee little think how nigh
Your change approaches, whe all these delights
Will vanish and deliver ye to woe,
More woe, the more your taste is now of joy;
Happie, but for so happie ill secur’d
Long to continue, and this high seat your Heav’n
Ill fenc’t for Heav’n to keep out such a foe
As now is enterd; yet no purpos’d foe
To you whom I could pittie thus forlorne
Though I unpittied: League with you I seek,
And mutual amitie so streight, 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 Makers work; he gave it me, [380]
Which I as freely give; Hell shall unfold,
To entertain you two, her widest Gates,
And send forth all her Kings; there will be room,
Not like these narrow limits, to receive
Your numerous ofspring; if no better place, [385]
Thank him who puts me loath to this revenge
On you who wrong me not for him who wrongd.
And should I at your harmless innocence
Melt, as I doe, yet public reason just,
Honour and Empire with revenge enlarg’d, [390]
By conquering this new World, compels me now
To do what else though damnd I should abhorre.
  So spake the Fiend, and with necessitie,
The Tyrants plea, excus’d his devilish deeds.
Then from his loftie stand on that high Tree [395]
Down he alights among the sportful Herd
Of those fourfooted kindes, himself now one,
Now other, as thir shape servd best his end
Neerer to view his prey, and unespi’d
To mark what of thir state he more might learn [400]
By word or action markt: about them round
A Lion now he stalkes with fierie glare,
Then as a Tyger, who by chance hath spi’d
In some Purlieu two gentle Fawnes at play,
Strait couches close, then rising changes oft [405]
His couchant watch, as one who chose his ground
Whence rushing he might surest seize them both
Gript in each paw: when Adam first of men
To first of women Eve thus moving speech,
Turnd him all eare to hear new utterance flow. [410]
  Sole partner and sole part of all these joyes,
Dearer thy self then all; needs must the Power
That made us, and for us this ample World
Be infinitly good, and of his good
As liberal and free as infinite, [415]
That rais’d us from the dust and plac’t us here
In all this happiness, who at his hand
Have nothing merited, nor can performe
Aught whereof hee hath need, hee who requires
From us no other service then to keep [420]
This one, this easie charge, of all the Trees
In Paradise that bear delicious fruit
So various, not to taste that onely Tree
Of knowledge, planted by the Tree of Life,
So neer grows Death to Life, what ere Death is, [425]
Som dreadful thing no doubt; for well thou knowst
God hath pronounc't it death to taste that Tree,
The only sign of our obedience left
Among so many signes of power and rule
Conferr'd upon us, and Dominion giv'n [430]
Over all other Creatures that possess
Earth, Aire, and Sea. Then let us not think hard
One easie prohibition, who enjoy
Free leave so large to all things else, and choice
Unlimited of manifold delights: [435]
But let us ever praise him, and extoll
His bountie, following our delightful task
To prune these growing Plants, and tend these Flours,
Which were it toilsom, yet with thee were sweet.
   To whom thus Eve repli'd. O thou for whom [440]
And from whom I was formd flesh of thy flesh,
And without whom am to no end, my Guide
And Head, what thou hast said is just and right.
For wee to him indeed all praises owe,
And daily thanks, I chiefly who enjoy [445]
So farr the happier Lot, enjoying thee
Praeeminent by so much odds, while thou
Like consort to thy self canst no where find.
That day I oft remember, when from sleep
I first awak't, and found my self repos'd [450]
Under a shade of flours, much wondring where
And what I was, whence thither brought, and how.
Not distant far from thence a murmuring sound
Of waters issu'd from a Cave and spread
Into a liquid Plain, then stood unmov'd [455]
Pure as th' expanse of Heav'n; I thither went
With unexperienc't thought, and laid me downe
On the green bank, to look into the cleer
Smooth Lake, that to me seemed another Skie.
As I bent down to look, just opposite,
A Shape within the watry gleam appeard
Bending to look on me, I started back,
It started back, but pleas'd I soon return'd,
Pleas'd it returnd as soon with answering looks
Of sympathie and love; there I had fixt [465]
Mine eyes till now, and pin'd with vain desire,
Had not a voice thus warnd me, What thou seest, 
What there thou seest fair Creature is thy self, 
With thee it came and goes: but follow me, 
And I will bring thee where no shadow staies [ 470 ] 
Thy coming, and thy soft imbraces, hee 
Whose image thou art, him thou shalt enjoy 
Inseparablie thine, to him shalt beare 
Multitudes like thy self, and thence be call'd 
Mother of human Race: what could I doe, [ 475 ] 
But follow strait, invisibly thus led? 
Till I espi'd thee, fair indeed and tall, 
Under a Platan, yet methought less faire, 
Less winning soft, less amiable milde, 
Then that smooth watry image; back I turnd, [ 480 ] 
Thou following cry'dst aloud, Return faire Eve, 
Whom fli'st thou? whom thou fli'st, of him thou art, 
His flesh, his bone; to give thee being I lent 
Out of my side to thee, neerest my heart 
Substantial Life, to have thee by my side [ 485 ] 
Henceforth an individual solace dear; 
Part of my Soul I seek thee, and thee claim 
My other half: with that thy gentle hand 
Seis'd mine, I yielded, and from that time see 
How beauty is excelld by manly grace [ 490 ] 
And wisdom, which alone is truly fair. 
So spake our general Mother, and with eyes 
Of conjugal attraction unreprov'd, 
And meek surrender, half imbracing leand 
On our first Father, half her swelling Breast [ 495 ] 
Naked met his under the flowing Gold 
Of her loose tresses hid: he in delight 
Both of her Beauty and submissive Charms 
Smil'd with superior Love, as Jupiter 
On Juno smiles, when he impregn the Clouds [ 500 ] 
That shed May Flowers; and press'd her Matron lip 
With kisses pure: aside the Devil turnd 
For envie, yet with jealous leer maligne 
Ey'd them askance, and to himself thus plain'd. 
Sight hateful, sight tormenting! thus these two [ 505 ] 
Imparadis't in one anothers arms 
The happier Eden, shall enjoy thir fill 
Of bliss on bliss, while I to Hell am thrust, 
Where neither joy nor love, but fierce desire, 
Among our other torments not the least, [ 510 ] 
Still unfulfill'd with pain of longing pines;
Yet let me not forget what I have gain'd
From thir own mouths; all is not theirs it seems:
One fatal Tree there stands of Knowledge call'd,
Forbidden them to taste: Knowledge forbidd'n? [515]
Suspicious, reasonless. Why should thir Lord
Envie them that? can it be sin to know,
Can it be death? and do they onely stand
By Ignorance, is that thir happie state,
The proof of thir obedience and thir faith? [520]
O fair foundation laid whereon to build
Thir ruine! Hence I will excite thir minds
With more desire to know, and to reject
Envious commands, invented with designe
To keep them low whom knowledge might exalt [525]
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 unspi'd;
A chance but chance may lead where I may meet [530]
Some wandring Spirit of Heav'n, by Fountain side,
Or in thick shade retir'd, from him to draw
What further would be learnt. Live while ye may,
Yet happie pair; enjoy, till I return,
Short pleasures, for long woes are to succeed. [535]

So saying, his proud step he scornful turn'd,
But with sly circumspection, and began
Through wood, through waste, o're hill, o're dale his roam.
Mean while in utmost Longitude, where Heav'n
With Earth and Ocean meets, the setting Sun [540]
Slowly descended, and with right aspect
Against the eastern Gate of Paradise
Leveld his evening Rayes: it was a Rock
Of Alablaster, pil'd up to the Clouds,
Conspicuous farr, winding with one ascent [545]
Accessible from Earth, one entrance high;
The rest was craggie cliff, that overhung
Still as it rose, impossible to climbe.
Betwixt these rockie Pillars Gabriel sat
Chief of th' Angelic Guards, awaiting night; [550]
About him exercis'd Heroic Games
Th' unarm'd Youth of Heav'n, but nigh at hand
Celestial Armourie, Shields, Helmes, and Speares
Hung high with Diamond flaming, and with Gold.
Thither came Uriel, gliding through the Eeven [555]
On a Sun beam, swift as a shooting Starr
In *Autumn* thwarts the night, when vapors *fir’d*
Impress the Air, and shews the Mariner
From what point of his Compass to beware
Impetuous winds: he thus began in haste. [560]

*Gabriel*, to thee thy course by Lot hath giv’n
Charge and strict watch that to this happie place
No evil thing approach or enter in;
This day at hight of Noon came to my Spheare
A Spirit, zealous, as he seem’d, to know [565]
More of th’ Almighty’s works, and chiefly Man
Gods latest Image: I describ’d his way
Bent all on speed, and markt his Aerie Gate;
But in the Mount that lies from *Eden* North,
Where he first lighted, soon discernd his looks [570]
Alien from Heav’n, with passions foul obstur’d:
Mine eye pursu’d him still, but under shade
Lost sight of him; one of the banisht crew
I fear, hath ventur’d from the Deep, to raise
New troubles; him thy care must be to find. [575]

To whom the winged Warriour thus returnd:
*Uriel*, no wonder if thy perfet sight,
Amid the Suns bright circle where thou sitst,
See farr and wide: in at this Gate none pass
The vigilance here plac’t, but such as come [580]
Well known from Heav’n; and since Meridian hour
No Creature thence: if Spirit of other sort,
So minded, have oreleapt these earthie bounds
On purpose, hard thou knowst it to exclude
Spiritual substance with corporeal barr. [585]
But if within the circuit of these walks,
In whatsoever shape he lurk, of whom
Thou tellst, by morrow dawning I shall know.

So promis’d hee, and *Uriel* to his charge
Returnd on that bright beam, whose point now rais’d [590]
Bore him slope downward to the Sun now fall’n
Beneath th’ *Azores*; whither the prime Orb,
Incredible how swift, had thither rowl’d
Diurnal, or this less *volubill* Earth
By shorter flight to th’ East, had left him there [595]
Arraying with reflected Purple and Gold
The Clouds that on his Western Throne attend:
Now came still Eevening on, and Twilight gray
Had in her sober Liverie all things clad;
Silence accompanied, for Beast and Bird, [600]
They to thir grassie Couch, these to thir Nests
Were slunk, all but the wakeful Nightingale;
She all night long her amorous descant sung;
Silence was pleas'd: now glow'd the Firmament
With living Saphirs: *Hesperus* that led [ 605 ]
The starrie Host, rode brightest, till the Moon
Rising in clouded Majestie, at length
Apparent Queen unvaild her peerless light,
And o're the dark her Silver Mantle threw.

When *Adam* thus to *Eve*: Fair Consort, th' hour [ 610 ]
Of night, and all things now retir'd 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 slumbrous weight inclines [ 615 ]
Our eye-lids; other Creatures all day long
Rove idle unimploid, and less need rest;
Man hath his daily work of body or mind
Appointed, which declares his Dignitie,
And the regard of Heav'n on all his waies; [ 620 ]
While other Animals unactive range,
And of thir doings God takes no account.
To morrow ere fresh Morning streak the East
With first approach of light, we must be ris'n,
And at our pleasant labour, to reform [ 625 ]
Yon flourie Arbors, yonder Allies green,
Our walk at noon, with branches overgrown,
That mock our scant manuring, and require
More hands *then* ours to lop thir wanton growth:
Those Blossoms also, and those dropping Gumms, [ 630 ]
That lie bestrowne unsightly and unsmooth,
Ask riddance, if we mean to tread with ease;
Mean while, as Nature wills, Night bids us rest.

To whom thus *Eve* with perfet beauty adorned.
My Author and Disposer, what thou bidst [ 635 ]
Unargu'd I obey; so God ordains,
God is thy Law, thou mine: to know no more
Is womans happiest knowledge and her praise.
With thee conversing I forget all time,
All seasons and thir change, all please alike. [ 640 ]
Sweet is the breath of morn, her rising sweet,
With charm of earliest Birds; pleasant the Sun
When first on this delightful Land he spreads
His orient Beams, on herb, tree, fruit, and flour,
Glistring with dew; fragrant the fertil earth [ 645 ]
After soft showers; and sweet the coming on
Of grateful Everning milde, then silent Night
With this her solemn Bird and this fair Moon,
And these the Gemms of Heav'n, her starrie train:
But neither breath of Morn when she ascends [650]
With charm of earliest Birds, nor rising Sun
On this delightful land, nor herb, fruit, floure,
Glistring with dew, nor fragrance after showers,
Nor grateful Everning mild, nor silent Night
With this her solemn Bird, nor walk by Moon, [655]
Or glittering Starr-light without thee is sweet.
But wherfore all night long shine these, for whom
This glorious sight, when sleep hath shut all eyes?
To whom our general Ancestor repli'd.
Daughter of God and Man, accomplisht Eve, [660]
Those have thir course to finish, round the Earth,
By morrow Everning, and from Land to Land
In order, though to Nations yet unborn,
Ministring light prepar'd, they set and rise;
Least total darkness should by Night regaine [665]
Her old possession, and extinguish life
In Nature and all things, which these soft fires
Not only enlighten, but with kindly heate
Of various influence foment and warme,
Temper or nourish, or in part shed down [670]
Thir stellar vertue on all kinds that grow
On Earth, made hereby apter to receive
Perfection from the Suns more potent Ray.
These then, though unbeheld in deep of night,
Shine not in vain, nor think, though men were none, [675]
That heav'n 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 ceasless praise his works behold
Both day and night: how often from the steep [680]
Of echoing Hill or Thicket have we heard
Celestial voices to the midnight air,
Sole, or responsive each to others note
Singing thir great Creator: oft in bands
While they keep watch, or nightly rounding walk, [685]
With Heav'nly touch of instrumental sounds
In full harmonic number joind, thir songs
Divide the night, and lift our thoughts to Heaven.
Thus talking hand in hand alone they pass'd
On to thir blissful Bower; it was a place [690]
Chos'n by the sovran Planter, when he fram'd
All things to mans delightful use; the rooife
Of thickest covert was inwoven shade
Laurel and Mirtle, and what higher grew
Of firm and fragrant leaf; on either side [ 695 ]
Acanthus, and each odoruous bushie shrub
Fenc'd up the verdant wall; each beauteous flour,
Iris all hues, Roses, and Gessamin
Rear'd high thir flourisht heads between, and wrought
Mosaic; underfoot the Violet, [ 700 ]
Crocus, and Hyacinth with rich inlay
Broierd the ground, more colour'd then with stone
Of costliest Emblem: other Creature here
Beast, Bird, Insect, or Worm durst enter none;
Such was thir awe of Man. In shadie Bower [ 705 ]
More sacred and sequesterd, though but feign'd,
Pan or Silvanus never slept, nor Nymph,
Nor Faunus haunted. Here in close recess
With Flowers, Garlands, and sweet-smelling Herbs
Espoused Eve deckt first her Nuptial Bed, [ 710 ]
And heav'nlyyly Quires the Hymenæan sung,
What day the genial Angel to our Sire
Brought her in naked beauty more adorn'd
More lovely then Pandora, whom the Gods
Endowd with all thir gifts, and O too like [ 715 ]
In sad event, when to the unwiser Son
Of Japhet brought by Hermes, she ensnar'd
Mankind with her faire looks, to be aveng'd
On him who had stole Joves authentic fire.

Thus at thir shadie Lodge arriv'd, both stood [ 720 ]
Both turnd, and under op'n Skie ador'd
The God that made both Skie, Air, Earth and Heav'n
Which they beheld, the Moons resplendent Globe
And starrie Pole: Thou also mad'st the Night,
Maker Omnipotent, and thou the Day, [ 725 ]
Which we in our appointed work imployd
Have finisht happie in our mutual help
And mutual love, the Crown of all our bliss
Ordaind by thee, and this delicious place
For us too large, where thy abundance wants [ 730 ]
Partakers, and uncropt falls to the ground.
But thou hast promis'd from us two a Race
To fill the Earth, who shall with us extoll
Thy goodness infinite, both when we wake,
And when we seek, as now, thy gift of sleep. [ 735 ]
This said unanimous, and other Rites
Observing none, but adoration pure
Which God likes best, into thir inmost bowre
Handed they went; and eas'd the putting off
These troublesom disguises which wee wear, [ 740 ]
Strait side by side were laid, nor turnd I weene
Adam from his fair Spouse, nor Eve the Rites
Mysterious of connubial Love refus'd:
Whatever Hypocrites austerely talk
Of puritie and place and innocence, [ 745 ]
Defaming as impure what God declares
Pure, and commands to som, leaves free to all.
Our Maker bids increase, who bids abstain
But our Destroyer, foe to God and Man?
Haile wedded Love, mysterious Law, true source [ 750 ]
Of human ofspring, sole propriety,
In Paradise of all things common else.
By thee adulterous lust was driv'n from men
Among the bestial herds to raunge, by thee
Founded in Reason, Loyal, Just, and Pure, [ 755 ]
Relations dear, and all the Charities
Of Father, Son, and Brother first were known.
Farr be it, that I should write thee sin or blame,
Or think thee unbefitting holiest place,
Perpetual Fountain of Domestick sweets, [ 760 ]
Whose bed is undefil'd and chaste pronounc't,
Present, or past, as Saints and Patriarchs us'd.
Here Love his golden shafts imploies, here lights
His constant Lamp, and waves his purple wings,
Reigns here and revels; not in the bought smile [ 765 ]
Of Harlots, loveless, joyless, unindeard,
Casual fruition, nor in Court Amours
Mixt Dance, or wan'ton Mask, or Midnight Bal,
Or Serenate, which the starv'd Lover sings
To his proud fair, best quitted with disdain. [ 770 ]
These lulld by Nightingales imbraceing slept,
And on thir naked limbs the flourie roof
Showrd Roses, which the Morn repair'd. Sleep on
Blest pair; and O yet happiest if ye seek
No happier state, and know to know no more. [ 775 ]

Now had night measur'd with her shaddowie Cone
Half way up Hill this vast Sublunar Vault,
And from thir Ivorie Port the Cherubim
Forth issuing at th' accustomd hour stood armd
To thir night watches in warlike Parade, [780]
When Gabriel to his next in power thus spake.

Uzziel, half these draw off, and coast the South
With strictest watch; these other wheel the North,
Our circuit meets full West. As flame they part
Half wheeling to the Shield, half to the Spear. [785]
From these, two strong and suttle Spirits he call'd
That neer him stood, and gave them thus in charge.

Ithuriel and Zephon, with wingd speed
Search through this Garden, leave unsearch'dt no nook,
But chiefly where those two fair Creatures Lodge, [790]
Now laid perhaps asleep secure of harme.
This Eevning from the Sun's decline arriv'd
Who tells of som infernal Spirit seen
Hitherward bent (who could have thought?) escap'd
The barrs of Hell, on errand bad no doubt: [795]
Such where ye find, seise fast, and hither bring.

So saying, on he led his radiant Files,
Daz'ling the Moon; these to the Bower direct
In search of whom they sought: him there they found
Squat like a Toad, close at the eare of Eve; [800]
Assaying by his Devilish art to reach
The Organs of her Fancie, and with them forge
Illusions as he list, Phantasms and Dreams,
Or if, inspiring venom, he might taint
Th' animal spirits that from pure blood arise [805]
Like gentle breaths from Rivers pure, thence raise
At least distemperd, discontented thoughts,
Vaine hopes, vaine aimes, inordinate desires
Blown up with high conceits ingendring pride.
Him thus intent Ithuriel with his Spear [810]
Touch'd lightly; for no falshood can endure
Touch of Celestial temper, but returns
Of force to its own likeness: up he starts
Discoverd and surpriz'd. As when a spark
Lights on a heap of nitrous Powder, laid [815]
Fit for the Tun som Magazin to store
Against a rumord Warr, the Smuttie graine
With sudden blaze diffus'd, inflames the Aire:
So started up in his own shape the Fiend.
Back stept those two fair Angels half amaz'd [820]
So sudden to behold the grieslie King;
Yet thus, unmov'd with fear, accost him soon.
Which of those rebell Spirits adjudg'd to Hell
Com'st thou, escap'd thy prison, and transform'd,
Why satst thou like an enemie in waite [ 825 ]
Here watching at the head of these that sleep?
   Know ye not then said Satan, fill'd with scorn
Know ye not mee? ye knew me once no mate
For you, there sitting where ye durst not soare;
Not to know mee argues your selves unknown, [ 830 ]
The lowest of your throng; or if ye know,
Why ask ye, and superfluous begin
Your message, like to end as much in vain?
To whom thus Zephon, answering scorn with scorn.
Think not, revolted Spirit, thy shape the same, [ 835 ]
Or undiminisht brightness, to be known
As when thou stoodst in Heav'n upright and pure;
That Glorie then, when thou no more wast good,
Departed from thee, and thou resemb'l'st now
Thy sin and place of doom obscure and foule. [ 840 ]
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 Cherube, and his grave rebuke
Severe in youthful beautie, added grace [ 845 ]
Invincible: abasht the Devil stood,
And felt how awful goodness is, and saw
Vertue in her shape how lovly, saw, and pin'd
His loss; but chiefly to find here observd
His lustre visibly impair'd; yet seemd [ 850 ]
Undaunted. If I must contend, said he,
Best with the best, the Sender not the sent,
Or all at once; more glorie will be wonn,
Or less be lost. Thy fear, said Zephon bold,
Will save us trial what the least can doe [ 855 ]
Single against thee wicked, and thence weak.
   The Fiend repli'd not, overcome with rage;
But like a proud Steed reind, went hautie on,
Chaumping his iron curb: to strife or flie
He held it vain; awe from above had quell'd [ 860 ]
His heart, not else dismai'd. Now drew they nigh
The western Point, where those half-rounding guards
Just met, and closing stood in squadron joind
Awaiting next command. To whom thir Chief
Gabriel from the Front thus calld aloud. [ 865 ]
   O friends, I hear the tread of nimble feet
Hasting this way, and now by glimps discerne
Ithuriel and Zephon through the shade,
And with them comes a third of Regal port,
But faded splendor wan; who by his gate [ 870 ]
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 approachd
And brief related whom they brought, where found, [ 875 ]
How busied, in what form and posture coucht.

To whom with stern regard thus Gabriel spake.
Why hast thou, Satan, broke the bounds prescrib'd
To thy transgressions, and disturb'd the charge
Of others, who approve not to transgress [ 880 ]
By thy example, but have power and right
To question thy bold entrance on this place;
Imploi'd it seems to violate sleep, and those
Whose dwelling God hath planted here in bliss?

To whom thus Satan with contemnptuous brow. [ 885 ]
Gabriel, thou hadst in Heav'n th' esteem of wise,
And such I held thee; but this question askt
Puts me in doubt. Lives ther who loves his pain?
Who would not, finding way, break loose from Hell,
Though thither doom'd? Thou wouldst thyself, no doubt, [ 890 ]
And boldly venture to whatever place
Farthest from pain, where thou mightst hope to change
Torment with ease, and; soonest recompence
Dole with delight, which in this place I sought;
To thee no reason; who knowst only good, [ 895 ]
But evil hast not tri'd: and wilt object
His will who bound us? let him surer barr
His Iron Gates, if he intends our stay
In that dark durance: thus much what was askt.
The rest is true, they found me where thay say; [ 900 ]
But that implies not violence or harme.

Thus he in scorn. The warlike Angel mov'd,
Disdainfully half smiling thus repli'd.
O loss of one in Heav'n to judge of wise,
Since Satan fell, whom follie overthrew, [ 905 ]
And now returns him from his prison scap't,
Gravely in doubt whether to hold them wise
Or not, who ask what boldness brought him hither
Ulicenc't from his bounds in Hell prescrib'd;
So wise he judges it to fly from pain [ 910 ]
However, and to scape his punishment.
So judge thou still, presumptuous, till the wrauth,
Which thou incurst by flying, meet thy flight
Seavenfold, and scourge that wisdom back to Hell,
Which taught thee yet no better, that no pain [915]
Can equal anger infinite provok't.
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 then they
Less hardie to endure? courageous Chief, [920]
The first in flight from pain, hadst thou alleg'd
To thy deserted host this cause of flight,
Thou surely hadst not come sole fugitive.

To which the Fiend thus answer'd frowning stern.
Not that I less endure, or shrink from pain, [925]
Insulting Angel, well thou knowst I stood
Thy fiercest, when in Battel to thy aide
The blasting volied Thunder made all speed
And seconded thy else not dreaded Spear.
But still thy words at random, as before, [930]
Argue thy inexperience what behooves
From hard assaies and ill successes past
A faithful Leader, not to hazard all
Through wayes of danger by himself untri'd,
I therefore, I alone first undertook [935]
To wing the desolate Abyss, and spie
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 Aire; [940]
Though for possession put to try once more
What thou and thy gay Legions dare against;
Whose easier business were to serve thir Lord
High up in Heav'n, with songs to hymne his Throne,
And practis'd distances to cringe, not fight. [945]

To whom the warriour Angel, soon repli'd.
To say and strait unsay, pretending first
Wise to flie pain, professing next the Spie,
Argues no Leader, but a lyar trac't,
Satan, and couldst thou faithful add? O name, [950]
O sacred name of faithfulness profan'd!
Faithful to whom? to thy rebellious crew?
Armie of Fiends, fit body to fit head;
Was this your discipline and faith ingag'd,
Your military obedience, to dissolve [955]
Allegence to th' acknowledg'd Power supreem?
And thou sly hypocrite, who now wouldst seem
Patron of liberty, who more then thou
Once fawn'd, and cring'd, and servilly ador'd
Heav'n's awful Monarch? wherefore but in hope [ 960 ]
To dispossess him, and thy self to reigne?
But mark what I arreede thee now, avant;
Flie thither whence thou fledst: if from this houre
Within these hallowd limits thou appeer,
Back to th' infernal pit I drag thee chaind, [ 965 ]
And Seale thee so, as henceforth not to scorne
The facil gates of hell too slightly barrd.
        So threatn'd hee, but Satan to no threats
Gave heed, but waxing more in rage repli'd.
        Then when I am thy captive talk of chaines, [ 970 ]
Proud limitarie Cherube, but ere then
Farr heavier load thy self expect to feel
From my prevailing arme, though Heavens King
Ride on thy wings, and thou with thy Compeers,
Us'd to the yoak, draw'st his triumphant wheels [ 975 ]
In progress through the rode of Heav'n Star-pav'd.
        While thus he spake, th' Angelic Squadron bright
Turnd fierie red, sharpening in mooned hornes
Thir Phalanx, and began to hemm him round
With ported Spears, as thick as when a field [ 980 ]
Of Ceres ripe for harvest waving bends
Her bearded Grove of ears, which way the wind
Swayes them; the careful Plowman doubting stands
Least on the threshing floore his hopeful sheaves
Prove chaff. On th' other side Satan allarm'd [ 985 ]
Collecting all his might dilated stood,
Like Teneriff or Atlas unremov'd:
His stature reacht the Skie, and on his Crest
Sat horror Plum'd; nor wanted in his graspe
What seemd both Spear and Shield: now dreadful deeds [ 990 ]
Might have ensu'd, nor onely Paradise
In this commotion, but the Starrie Cope
Of Heav'n perhaps, or all the Elements
At least had gon to rack, disturbd and torne
With violence of this conflict, had not soon [ 995 ]
Th' Eternal to prevent such horrid fray
Hung forth in Heav'n his golden Scales, yet seen
Betwixt Astrea and the Scorpion signe,
Wherein all things created first he weighd,
The pendulous round Earth with balanc't Aire [ 1000 ]
In counterpoise, now ponderes all events,
Battels and Realms: in these he put two weights
The sequel each of parting and of fight;
The latter quick up flew, and kickt the beam;
Which Gabriel spying, thus bespake the Fiend. [ 1005 ]

Satan, I know thy strength, and thou know'st mine,
Neither our own but giv'n; what follie then
To boast what Arms can doe, since thine no more
Then Heav'n permits, nor mine, though doubld now
To trample thee as mire: for proof look up, [ 1010 ]
And read thy Lot in yon celestial Sign
Where thou art weigh'd, and shown how light, how weak,
If thou resist. The Fiend lookt up and knew
His mounted scale aloft: nor more; but fled
Murmuring, and with him fled the shades of night. [ 1015 ]

*The End of the Fourth Book.*

Notes:

*Cormorant.* Voracious sea-bird symbolic of insatiable greed.

*furious gestures.* Satan's uncontrollable anger gives away his disguise to Uriel.

*warning voice.* Milton refers to John's parable of the defeat of Satan in Revelation 12: 3-12.

*while time was.* While there was time.

*scap'd.* Escaped.

*Haply.* Perhaps.

*wreck.* Avenge.

*rowling.* Satan's plan turns over or rolls in his mind.

*devillish Engine.* In this case, a cannon.

*Hell within him.* These lines echo Mephistopheles' famous speeches in Marlowe's *Doctor Faustus* (B-Text) 1.3.76: "Why this is hell: nor am I out of it;"
and 2.1.122-24:
Hell hath no limits, nor is circumscrib'd,
In one selfe place: but where we are is hell,
And where hell is there must we euer be.

*Eden.* Paradise; Eden is Hebrew for "pleasure."
Meridian Tow'r. Noon.

revolving. Meditating.

thou that with surpassing Glory crownd. Satan addresses the Sun; see line 37.

like the God. Satan, though he certainly knows better, entertains what later will be called a pagan conception of God: the sun as a god.

whom he created what I was. This is an example of Satan contradicting himself. Compare to 5.80 where he claims that angels are "self-begot." Satan seems, in these few lines of soliloquy, to be unusually candid, admitting his mistake to himself if to no one else.

sdeind. Disdained, scorned.

quit. Satisfy; repay.

still. In lines 53 and 54 "still" should be interpreted as "always." Note also the immediate contradiction to lines 46-47; how does this sudden shift of thought come about?

mean. Inferior.

dealt equally. This soliloquy, lines 32-68, repays close attention and analysis, especially an attempt to trace first the logic, then the psychology of each twist and turn, as suggested in line 115 below. For example, in line 67 Satan verges on concluding he has no one to blame but himself, but he finishes his sentence in line 68 by accusing, of all things, "Heav'ns free Love."

Chose freely. Satan, for at least a brief moment, agrees with God's description of the rebellion in 3.102: "Freely they stood who stood, and fell who fell."

at last relent. Lines 79-80 appear to echo Claudius's attempts at repentance in Hamlet 3.3.40 and following. The phrase "place for repentance" also echoes the language of Hebrews 12: 17 concerning Esau's sale of his birthright, a story found in Genesis 25: 24-34. See also Christopher Marlowe's Doctor Faustus (B-Text) 2.2.21. Satan, however, cannot repent, because repentance, according to Milton's God, is not possible without divine prompting; see PL 3.174-191.

vaunts. Boasts.

Mankind created. The notion is that human beings were created by God to take the place in the creation left void by the fallen angels. This idea surfaces also in 3.678-79and below in line 359.
Artificer of fraud. Satan is the source of all lies. Refer to 3.681-690.

couch't. Hidden, suppressed.

Assyrian mount. Mount Niphates. See 3.742.

champain head. Open country.

grottesque. From Italian "grotto," thus meaning grotto-esque, not necessarily implying ugliness as we often understand the word today. Nevertheless, words like "wilderness," "wild," and "overgrown" may challenge received notions of what Paradise looked like. 1674 misprints this as "gottesque" for some reason; I have corrected it based on 1667.

Theatre. Milton's use of the words "Scene" and "Theatre" suggest Eden as a stage upon which the tragic drama of the Fall will take place.

vendurous. Composed of rich green vegetation.

general Sire. Adam.

nether Empire. That is, all the lower parts of the world outside of the garden of Eden. The idea of Adam as an emperor is derived from God's injunction in Genesis 1: 28 to "subdue" and "have dominion" over all creation.

enamell'd. Bright and shiny.

humid Bow. Rainbow.

That Lantskip. Milton's descriptions of Eden may owe something to Hieronymus Bosch's (1450-1516) depiction of a Garden of Earthly Delights (1500)

of. From.

Cape of Hope. The Cape of Good Hope. This whole passage describing Eden's delights also suggests the effects those delights might have both on Satan (he is past Hope) and on mortals. It also evokes once again the exoticism of lands associated with the spice trade as in 2.640.

Sabean. Referring to Biblical Sheba, which is modern-day Yemen.

grateful. Pleasant.

Asmodeus. Milton invokes the story of Tobias from the apocryphal Book of Tobit.
Tobias, traveling in Persia, married Sara whose seven former husbands were killed on their wedding night by her demon lover, Asmodeus. Raphael advised Tobias to burn the heart and liver of a fish to drive the demon away (Tobit 8: 3).

*brake.* Shrubbery.

*one slight bound.* The ease with which Satan enters Paradise, despite the appointed angelic guard, has often been the topic of critical comment. How are we supposed to understand this feature of Eden—walled, but not adequately walled? The following similes (wolf and burglar) complicate the question.

*sheer.* Wholly or completely.

*first grand Thief.* The extended similes raise lots of questions. Are we invited to think of God as a less than adequate shepherd and mankind as sheep? Or of God as overlooking windows or roof access and human being as his lifeless gold?

*lewd Hirelings.* Milton compares Satan's leap into Eden to the entrance of "lewd hirelings" (self-serving clergymen) into the Church. A similar image of self-serving clergy as wolves appears in *Lycidas* 113-131. See also Milton's 1659 tract, *Considerations Touching the Likeliest Means to Remove Hirelings out of the Church.*

*Cormorant.* Voracious sea-bird symbolic of insatiable greed.

*For prospect.* Satan so radically misperceives and so misuses the Tree of Life that it serves him merely as a convenient perch while he plans to bring Death into the world.

*Line.* Boundary. Paradise was thought to lie between the Tigris and Euphrates rivers in what today is Iraq.

*Auran.* Harran, a village in the eastern part of ancient Israel where Abraham is believed to have lived, now in southeastern Turkey.

*Seleucia.* City founded by one of Alexander the Great's generals and located on the Tigris river in modern-day Iraq.

*Telassar.* Believed to be a City in Eden (2 Kings 19: 12; Isaiah 37: 12).

*bought dear by knowing ill.* On the intimate connection between knowing good and knowing evil, see Areopagitica.
a River large. Genesis 2: 10 mentions such a river in Eden, dividing into four streams. The fountain is Milton's imagination.

shaggie. Heavily forested.

crisped. Rippling.

error. Wandering.

nice Art. "Art" here has a negative connotation, implying artifice or deceit. "Nice" here connotes extravagant or flaunting. Milton implies that intricately planned man-made gardens are inferior to the profuse and less apparently organized abundance of nature in Eden.

Beds and curious Knots. Tudor formal gardens were often very intricate affairs, carefully planned and tended. The late 17th and 18th century began to prefer more natural looking landscapes and views.

boon. Graciously bestowed favour.

Imbround. Browned, darkened.

Hesperian Fables. Referring to the stories of Hesperian gardens, a legendary orchard at the edge of the world where golden fruit grew, as told in Ovid's Metamorphoses 4. 637-680. The isles have been associated with both the Canary Islands and British Isles. See also A Mask 981.

irriguous. Naturally irrigated.

umbrageous. Shady.

mantling. Covering, providing shade.

quire. Choir.

Universal Pan. A personification of Nature. In the Nativity Ode, Milton imagines Christ as the antitype to the shepherd's Pan (88-90).

the Graces and the Hours. The Graces, in Greek religion, were a group of goddesses of fertility. The name refers to the "pleasing" or "charming" appearance of a fertile field or garden. The number of Graces varied in different legends, but usually there were three: Aglaia (Brightness), Euphrosyne (Joyfulness), and Thalia (Bloom). They are said to be daughters of Zeus and Hera (or Eurynome, daughter of Oceanus) or of Helios and Aegle, a daughter of Zeus. According to Hesiod, the Horae were the children of Zeus, the king of the
gods, and Themis, a Titaness, and their names (Eunomia, Dike, Eirene—that is, Good Order, Justice, Peace) indicate the extension of their functions from nature to the events of human life. At Athens they were apparently two in number: Thallo and Carpo, the goddesses of the flowers of spring and of the fruits of summer. Their yearly festival was the Horaea. In later mythology the Horae became the four seasons, daughters of the sun god, Helios, and the moon goddess, Selene, each represented with the conventional attributes. See Botticelli's *Primavera*.

*Proserpin.* Milton refers to the stories of Proserpina in Ovid's *Metamorphosis* 5 and the Homeric *Hymn to Demeter*. Proserpina, daughter of Zeus and Ceres, is carried away by Dis (Pluto) while gathering flowers in Enna, Sicily. Ceres, the goddess of corn, prevented any crops from growing while she searched for her daughter. Finally, Dis agreed to return Proserpina to her mother for six months each year. Thus, the crops only grow for half a year. These might be called negative similes, since each comparison is evoked by "Not" or "nor."

*Daphne.* The gardens of Daphne on the river Orontes in Syria were known for their magnificent cypress and laurel trees, which were watered by a springs, dedicated to Apollo and named after the Castalian Spring on Mt. Parnassus. According to Ovid (*Metamorphoses* 1.450-68), upon Phoebus Apollo's attempt to rape her, Daphne tried to run away and then turned into a laurel tree. See Bernini's *Apollo e Dafne*.

*Nyseian Isle.* An island where Ammon, the son of Saturn and king of Lybia, had his son Bacchus brought up to protect him from his stepmother Rhea. Ammon was identified with Jove and Noah's son Ham (Orgel & Goldberg 879).

*Abbasin.* Abyssinian.

*issue.* Children

*Amara.* In Milton's time, Amara, a hill in modern day Ethiopia, was by some thought to be paradise located on the equator (the "Ethiop Line").

*erect.* Milton repeats the word, "erect," as if standing erect were as much, or more, a matter of nobility and godlikeness as it is simply a matter of walking on two, rather than four legs. In book 8. 289, Adam uses the word to imply that erect beings are spiritually and mentally more capable than non-erect beings.

*image of thir glorious Maker shon.* In Milton's view, does God's image in man signify or constitute human superiority over the rest of creation? In *Tetrachordon*, Milton defines more precisely what he takes to be the "Image of God" (*Tetrachordon*, Gen. 1.27). This opening description of Adam and Eve runs
together the two accounts from Genesis: Genesis 1: 26-31 which describes the creation of mankind as both male and female at once; and Genesis 2, which describes the creation of Adam first, then Eve from Adam.

*filial freedom.* Apparently both Adam and Eve enjoy the same "filial freedom," that is, the freedom characteristic of children and heirs of the Father. Filius is Latin for son and filia for daughter, so the English word, "filial" may be read as including both genders and so referring to both Adam and Eve, as "men" in line 295 appears to include Eve as well as Adam, as in the word, "mankind." But note how the tenor of the passage shifts at precisely this point.

*Not equal.* This line and those that follow have occasioned a great deal of commentary in recent years. See especially Turner, *One Flesh;* McColley, *Milton's Eve;* and most helpful: Nyquist, "The Genesis of Gendered Subjectivity in the Divorce Tracts and in Paradise Lost." Milton appears to follow Pauline teaching on marriage (1 Timothy 2:11) fairly closely, at least his understanding of Pauline teaching. Milton was very likely aware of popular pamphlets that argued the equality (even sometimes superiority) of women. See the collection of such pamphlets in Katherine U. Henderson's *Half Humankind.* One of them, Rachel Speght's *A Mouzell for Melastomus,* is available in a web edition from Renascence Editions.

*seemed.* The use of "seemed" in this passage is worth close attention. Sometimes it implies a theory of the perfect coincidence of appearance and reality in prelapsarian Paradise; other times it may be taken to refer to the way things looked to Satan, who is the implied observer throughout this passage.

*contemplation hee.* Many readers have noted that these two lines appear to describe Adam as a looker and a doer (contemplation and valour) and Eve as one looked at and acted upon (attractive and soft). Indeed Adam shows a strong interest in abstruse subjects when he talks with the archangel Raphael (book 8.15-40) and Eve prefers to participate in conversations that are not entirely abstract, but include touching and feeling as well (8.52-57).

*shee for God in him.* Adam was created in God's image, while Eve was subsequently created from Adam. Milton implies that Adam is closer to God and more capable of discourse with God than Eve, an idea that appears again in 8.54-56.

*Front.* Forehead, as if a large forehead indicated intelligence.

*sublime.* Oriented heavenward.

*Hyacinthin Locks.* The poem compares Adam to Hyacinthus, the boy beloved of Apollo in Orpheus's song from Ovid's *Metamorphoses* 10.163-219. Milton likens
Adam to Apollo's "beloved" as an example of ideal male beauty. Milton often alludes to Orpheus (Lycidas 58-63, A Mask 84-88, "At a Solemn Music") as a classical example of the power of poetic song. Homer describes Odysseus's head and hair in a similar fashion at just those moments when Athena pays special attentions to him (Odyssey 6. 231: "she also made the hair grow thick on the top of his head, and flow down in curls like hyacinth blossoms"). The word "Clustering" also alludes to a similar description of the "fair clustering tresses" Venus bestows upon Aeneas in the Aeneid 1.590-91. See a yellow hyacinth in bloom. On hair length for men and women, see also 1 Corinthians 11:15. See John Guillory's essay, "Milton, Narcissism, Gender: On the Genealogy of Male Self-Esteem." Perhaps Milton imagines an Adam not unlike Michelangelo's David (1504).

veil. It seems odd that Eve needs a veil considering lines 312 and 313. Dishevelled. As with the vegetation in Paradise which apparently requires the attention of a gardener, so we are surprised to find Eve's hair described as dishevelled, or wanton.

coy. Shy or reserved.

modest pride. The physical portrayal of Adam and Eve is complex, like these oxymoronic expressions. Milton's description of Adam focuses on his head, suggesting Adam's most important characteristic is his intellect; Eve's "unadorned golden tresses" pull the focus away from her head to her entire body, implying her primary characteristic is her beauty and grace, though we shall later be instructed, as was Eve, just how far "manly grace and wisdom" exceed female beauty and how wisdom alone can be called "truly fair" (490-91).

mysterious parts. That is, their genitals. Milton chooses the word "mysterious" to remind readers that "connubial rites" (line 743) are truly (though allegorically or typologically) about the relations between Christ and his church (Ephesians 5:31-32), "mysteriously meant," like the stairs that lead to heaven (3.516).

dishonest. Impure or unchaste.

meer shews. In his divorce tracts Milton complained incessantly about women whose false shows of modesty and shamefastness led the men who married them into the worst hell imaginable--marriage to an unfit partner. See The Doctrine and Discipline of Divorce.

Gardning labour. We might be surprised at first that Milton thinks there was labor in Paradise, but Milton, like many of us, loved to work and thought it a source of pleasure. Milton also specifies that prelapsarian work, in proper amounts, also enhanced other pleasures, like that of feeling a cool wind, taking rest, satisfying a thirst, or an appetite for food.
Zephyr. West wind.

_recline._ Reclining.

damaskt. Ornamented with variegated pattern or design.

gentle purpose. Conversation. Milton insisted in his _Doctrine and Discipline of Divorce_ that "fit conversation" is the chief purpose for which marriage was instituted and woman created.

_Wanted._ Lacking.

_youthful dalliance._ See other instances of the word "dalliance" in _PL_ 2.819; 9.442; 9.1016. Is "dalliance" an alternative to "gentle purpose" (337)?

_Dandl'id the Kid._ Isaiah 11:6-10 describes a future paradise where all beasts will lie down and play together, even with children.

_Ounces, Pards._ Lynxes and leopards.

_Proboscis._ Trunk.

_Gordian twine._ As hard to untie as the Gordian knot, which Alexander the Great cut.

_breaded._ Braided.

_ruminating._ Chewing the cud.

_Ocean Isles._ The Azores in the mid North Atlantic. See below, line 592.

_our room._ Satan refers to the "vacant room" of the fallen angels in 7.190. The idea is that mankind and his world was created to "repair" the loss of the fallen angels. See note above.

_Little inferior._ Satan echoes the sense of Psalm 8: "Thou hast made him a little lower than the angels, and hast crowned him with glory and honour." See also _Hamlet_ 2.2.319: "What a piece of work is a man!"

_gentle pair._ See William Blake's 1808 watercolor illustration of these lines.

_Long to continue._ Adam and Eve enjoy happiness, but, says Satan, this happiness is not well enough protected to continue for long.
Ill fenc't. Again, Paradise is not well protected enough to prevent Satan from entering.

League. A compact for protection of common interests.

send forth all her Kings. The lines echo Isaiah 14: 9, but the tone with which Satan echoes the prophet is worth pondering. John Leonard, in his introduction to Paradise Lost (xxv-xxxvi) points out that Satan's speech also echoes Pluto in Claudian's Raptu Proserpinae 2.300 (The Rape of Proserpine 2.300).

wrong me. Satan refuses to accept responsibility for his act of revenge, instead blaming God by essentially using the childish argument "he made me do it."

public reason. Reason of state, a perversion of the Ciceronian principle (Laws 3.3.8) that the good of the people is the supreme law.

Tyrants plea. For Milton's theory of the origins of tyranny and the emptiness of this excuse, see 12.95.

himself now one,/ Now other. That is, Satan tries on the shapes of various animals as he approaches the bower without being detected.

Purlieu. A piece of land bordering a forest.

couchant. Lying down.

Turn'd him all ear. That is, Satan is now "all ears" for Adam's speech?

dust. Adam was made by God from the dust of the earth and Eve made from his rib according to Genesis 2. See also Genesis 3: 19: "for dust thou art, and unto dust shalt thou return."

dreadful thing. Adam has not yet witnessed death; though he understands it is a "dreadful thing," his knowledge of it is limited. See his first glimpse of death in11.445-93 when Michael shows him his son's murder.

Dominion. This recalls Genesis 1: 26, in which God intends Adam to have dominion over "every creeping thing that creepeth upon the earth."

without whom am to no end. Milton was not alone in believing that the only purpose for which woman was created is to remedy a man's loneliness. See The Doctrine and Discipline of Divorce. The phrase "flesh of thy flesh" directly echoes Adam's words in Genesis 2: 23.
my Guide. Milton's Eve echoes the Pauline teaching about men and women, husbands and wives. See 1 Corinthians 11: 3; see also verses 8 and 9. *odds*. The amount by which one thing exceeds or excels another.

*Like consort to thyself canst nowhere find*. Adam, we learn in book 8, specifically asked God to supply him with an equal partner, one like himself (8.381-397). Yet here Eve implies that Adam is so much her superior as to have no equal on earth and so no like consort. Is Eve mistaken?

*I first awak't*. Compare to the description of Adam's awakening in 8.253.

*what*. Eve refers to herself as "what" and Adam as "who"; overall, there are slight but revealing differences between the first questions that come to Eve's mind and those that come to Adam's mind. See 8.270.

*expanse of Heav'n*. Eve is incorporating knowledge retrospectively; What is here expressed as a simile, she took for an identity when new waked to conscious ness (line 459). See Linda Gregerson's essay, "Fault lines: Milton's Mirror of Desire." in *The Reformation of the Subject: Spenser Milton and the English Protestant Epic*.

*seem'd another Skie*. Eve looks down at the lake, while Adam's first act is to look up toward Heaven in 8.257. Her confusion of earth and sky may be seen as an early indication of Eve's vulnerability to Satan's temptation.

*A Shape*. Milton echoes here in Eve's actions the myth of Narcissus in Ovid's *Metamorphoses* 3.402-510. For further discussion of Eve's narcissism see the essay by James Earl, "Eve's Narcissism" in *Milton Quarterly* 19 (1985):13-16. *What there thou seest fair Creature is thy self*. This may be read as implying that Eve's self (apart from Adam as she presently is) is no deeper a thing than her appearance. In book 8, Raphael refers to Eve's beauty as "an outside" (8.568). *staiies*. Awaits.

*Whose image thou art*. That is, Adam. Eve, like Adam, carries the image of God, but for Eve this image is derivative; she is more immediately in Adam's image than in God's. See this point made explicit in *Tetrachordon*.

*invisibly thus led*. Eve does not recognize the voice as God, but it is one of the chief features of God's beauty to be invisible (5. 157). Milton may be suggesting a natural tendency in Eve to follow and obey. Also have a look at Bosch's (1450-1516) depiction of Eve being led to Adam.

*espi'd thee*. Eve, we remember is talking to Adam.

*Platan*. Plane tree.
watry image. "Watry" may pun here on the sense of watered down or less clear since Eve's image in the lake is merely a reflection of her image, which is in turn a reflection of Adam's inward "manly grace and wisdom," which is, in turn, the image of God in Adam.

Thou following. See Adam's version of this event as told to Raphael in 8.484-510. individual. Inseparable.

truly fair. A distinction is formed here between "faire" as properly applied to Eve (481) and "truly fair" which applies only to "wisdom," a quality essentially invisible though capable of demonstration. Eve is fair, beautiful on the outside, but Adam's inward "wisdom" is "truly fair," that is, more like the image of God, partly, paradoxically, because it is an invisible, inner quality.

unreprov'd. Innocent.

Beauty and submissive Charms. Beauty alone, however attractive, does not delight Adam as much as beauty combined with submission.

Jupiter. King of gods and sky.


impregnns. Impregnates.

Ey'd them askance. Milton reminds the reader that Satan has been watching Adam and Eve for nearly all of book 4, emphasizing Satan's voyeurism.

plained. Complained, whined.

fierce desire. Desire here is implicitly distinguished from love.

can it be sin to know. Satan already prepares his temptation arguments. The sin, of course, is not knowledge or even desire for knowledge, but disobedience, but see also Raphael's notion that the desire for knowledge requires temperance (7.126-130) and also Denis Albanese's discussion of the New Science, New World.

Envious commands. Satan ascribes his own feelings of envy to God, claiming that God denies Adam and Eve knowledge of good and evil because He envies them.
narrow. Precise, careful.

long woes. See Hieronymus Bosch's (1450-1516) depiction of the tortures of the damned in Hell.

utmost Longitude. Farthest point in the west.

right aspect. Facing a given direction.

Alablaster. Alabaster (white stone).

Gabriel. Gabriel is one of the four archangels of the Hebrew tradition. The others were Michael, Uriel, and Raphael; each was assigned one quarter of the world in each of the cardinal directions. Gabriel also serves as a heavenly messenger; see Luke 1:19 and Daniel 8.

Heroic Games. Contrast the angels' games with the corrupt and warlike athletics of the demons in Hell in 2.528-538.

thwarts. Flies across.

vapors fir'd. Heat lightning.

Gods latest Image. The angels, and especially the Son, are the earlier versions of God's image.

describ'd. Noticed.


Meridian hour. Noon.

Spiritual substance. Presumably this is why Satan cannot be kept out of Paradise since he is made of "Spiritual substance." But what besides the spirits of Hell is Gabriel's squad supposed to guard against?

slope downward. Since the sun is now below the horizon, Uriel slides down on a beam as he returns to his station in the sun.

Azores. See note for "Ocean Isles."

prime Orb. The sun. Milton does not commit himself to either a Ptolemaic or Copernican cosmology.

Diurnal. In a day.
*less volubil.* Less capable of easy rotation; the narrator's description here favors a Ptolemaic cosmology without totally excluding a Copernican explanation of sunsets. See note above.

*Hesperus.* The evening star.

*Apparent.* Manifest.

*eye-lids.* Possibly borrowed from Spenser's *The Faerie Queene* 1.1.36: "the sad humour loading their eye liddes."

*daily work.* God commands Adam and Eve to "dress" and "keep" Eden in Genesis 2: 15. The dignity of work, along with walking erect, speaking language and enjoying God's special attention are features that distinguish humans from beasts in Milton's world-view.

*Allies.* Alleys.

*manuring.* Tillage, cultivation; though Milton may also mean us to imagine that Adam and Eve fertilized their garden with manure.

*More hands then ours.* Milton reckons that for Paradise to be truly perfect, there must be work available for Adam's children, since work is one of life's great pleasures, and a distinctly human dignity.

*Ask riddance.* Must be removed.

*conversing.* See Milton's definition of the purpose of marriage and woman's creation in the *Doctrine and Discipline of Divorce*--"an apt and cheerful conversation." See also Adam's expression of pleasure at conversation with Raphael in book 8.

*seasons.* Times of the day; seasonal changes began only after the Fall of man (Orgel & Goldberg 881).

*charm.* Song.

*Daughter of God and Man.* Adam is probably to be understood literally here; God and Adam are Eve's parents. See Adam's description of her birth in 8.453-75.

*foment.* Nurture with heat.
spiritual Creatures. Adam suggests the presence of guardian angels on Earth at all times, who praise the beauty of God's creation while man is asleep and unable to do so.

harmonic number joind. The angelic singers seem like the Muses in Hesiod's *Theogony* 3-21 and 35-52, who sing the greatness of their father Zeus, the earth and heaven, in ceaseless concert as they mount the cloudy slope of Olympus in the darkness (Hughes 294).

hand in hand alone. That is to say no other creatures follow them into their bower.

Gessamin. Jasmine.

flourisht. Blooming.

stone of costliest Emblem. Stone with inlaid work.

feign'd. Invented or imagined.

Faunus. Pan, Silvanus, and Faunus are all satyrs, beings with the form of a goat from the waist down, from Greek and Roman mythology.

Hymanaen. Marriage song.

genial Angel. Implies that there is a guardian angel protecting the bower of Adam and Eve.

Pandora. Pandora, according to pagan legend the first woman (see Pseudo-Apollodorus *Library* 1.7.2), was created by Jove's request to avenge Prometheus (foresight), who stole fire from heaven. She was endowed with gifts by the gods, given a box filled with evils, and sent to marry Epimetheus (hindsight), a brother of Prometheus. Although warned against it, Epimetheus opened the box and all life's evils flew out. Pandora and Eve are "like in sad event" in that they are both associated with tragic events (see Hesiod's *Works and Days* 80).

Japhet. Noah's son Japhet, identified here with the legendary Titan Iapetus, father of Prometheus and Epimetheus.


Thou. Adam and Eve address God in their spontaneous (and spontaneously poetic) evening prayers of thanksgiving and praise.
weene. Suppose.

handed. Joined hand in hand.

Connubial Love. Milton probably shocked his earliest readers by suggesting that Adam and Eve had sexual relations before the fall, but we should also note how carefully he has kept anything like sexual desire out of this description: Adam, we are told, did not "turn" from his wife, and Eve did not "refuse" the "Rites mysterious" (referring to Ephesians 5:31-32) The activity sounds like obedience to God's command (line 747) rather than sexual desire; see also Milton's notion of "rational burning" as explained in The Doctrine and Discipline of Divorce, book 1.

bids increase. "Be fruitful, and multiply, and replenish the earth" (Genesis 1:28). On the matter of the devil bidding abstention, see 1 Timothy 4:1-3.

Mysterious Law. The poem alludes to Paul's interpretation of "one flesh" (Genesis 2:24) in Ephesians 5:31-32. For other instances of the word, "mysterious," see the note to 10.173.

propriety. Property.

bed is undefil'd. The narrator quotes from Hebrews 13:4. The Greek underlying "undefiled" is amiantos, a word also used in Hebrews 7:26, James 1:27, and 1 Peter 1:4.

Love. Milton's description of "Love" is similar to Ovid's representation of Cupid. See Metamorphoses 1.468. See also the story of the Marriage of Cupid and Psyche from Apuleius' The Golden Ass.

shafts. Arrows.

fruition. Copulation.

starv'd. Of love; a sneering jab at the courtly love convention of (male) lovesickness in the face of a lady's proud refusal.

know to know no more. One of many warnings to abstain from desiring to know too much. See 7.119-120 and 8.167-168.

Cone. The earth's shadow forms a cone if the sun is below the horizon. Here, it is at 45 degrees, so it is nine o'clock, post meridian.

Port. Gate.
**Uzziel.** A cabbalistic angel; his name means "strength of a god." The only Uzziel in the Bible is a mortal being.

**wheel.** Circle.

**Ithuriel and Zephon.** Meaning "discovery of god" and "searcher," respectively. An angel named Ithuriel is not mentioned in the Bible and though the name Zephon appears in the Bible, he is not an angel. (Orgel & Goldberg 882).

**close at the eare.** The source of the dream Eve complains of having in 5. 32-93.

See William Blake's 1808 watercolor illustration of these lines.

**animal spirits.** Robert Burton described the theory of spirits, "The natural are begotten in the liver, and thence dispersed through the veins ... The vital spirits are made in the heart... The animal spirits formed the vital, brought up to the brain, and diffused by the nerves, to the subordinate members, give sense and motion to them all" (Anatomy of Melancholy 1.1.2.2.).

**conceits.** Thoughts.

**nitrous Powder.** Gunpowder.

**Fit for the Tun.** Ready to be stored in a barrel.

**Against.** In anticipation of.

**started up.** Milton's simile emphasizes Satan's underlying carelessness and lack of reason. Satan explodes upward like a pile of gunpowder in storage merely for a "rumord Warr"; the conflagration is destructive yet unnecessary and aimless.

**argues.** Indicates. Satan attests that failure of angels to recognize him indicates their obscure position in Heaven as he is known by all "important" angels. He fails to understand that sin has so deformed his physical being that he is essentially unrecognizable.

**obscure.** Dark, but also unknown.

**Cherube.** Zephon is apparently a cherub by rank. Cherubim and seraphim are two orders or ranks of angels. Images of Cherubim stood by the sanctuary in the temple at Jerusalem.

**wicked, and thence weak.** See Samson Agonistes 834.

**port.** Manner.
gate. Gait.

charge. Refers to Adam and Eve, whom Gabriel is in charge of protecting.

thou hadst in Heav'n th' esteem of wise. Gabriel is famous in Heaven for his wisdom. Satan is being childishly sarcastic, telling Gabriel that if he is so smart, he should know why Satan left Hell and came to Paradise.

Farthest from pain. Satan admits his own cowardice, saying he ran from Hell to escape its torments and avoid his punishment. This directly contradicts Satan's speech to the other fallen angels in 2.445-60 in which he claims he will only undertake the journey because the honor of leadership carries the responsibility of accepting hazardous challenges when they arise.

durance. Forced confinement.

mov'd. Irate.

O loss of one in Heav'n to judge of wise. Gabriel answers Satan's sarcasm with some of his own: Satan and his wise judgment are, he sarcastically remarks, a great loss to Heaven.

However. By any means.

Which thou incur'st by flying. In his soliloquy early in book 4, Satan acknowledges that he expects to be punished even further for his escape from Hell; see lines 75-78.

surely. Gabriel's heavy sarcasm continues here; he sees through Satan's lie and takes the opportunity to insult him, mockingly calling Satan "courageous Chief" when his cowardice is quite evident.

afflicted Powers. Satan's beaten forces. See 1.186.

gay Legions. Satan attempts to mock Gabriel and the other angels by implying that the splendor of the Heavenly armies is merely for show.

cringe. Allowing space to bow.

tract'. Detected.

Patron of liberty. Satan may depict some of the disappointment Milton felt in another apparent patron of liberty, Oliver Cromwell. See the Britannica article from which the following assessment is quoted: "In the spring of 1657 he
[Cromwell] was tempted by an offer of the crown by a majority in Parliament on the ground that it fitted in better with existing institutions and the English common law. In the end he refused to become king because he knew that it would offend his old republican officers. Nevertheless, in the last year and a half of his life he ruled according to a form of government known as "the Petition and Advice." This in effect made him a constitutional monarch with a House of Lords whose members he was allowed to nominate as well as an elected House of Commons."

arreede. Advise.

avant. Depart.

facil. Easily yielding.

limitarie. Boundary-guarding.

progress. Procession.

mooned. Shaped like a crescent.

ported Spears. Held at guard or ready position.

Ceres. Goddess of grain.

careful. Apprehensive.

Least. Lest.

Teneriff or Atlas. Teneriff, a mountain in the Canary Islands, once thought to be the highest in the world. Atlas, a mountain in Morocco, once believed to support the sky.

wanted. Lacked.

Cope. Dome.

gon to rack. Been ruined.

Scales. Milton remembered the golden scales in which Zeus weighed and compared the destinies of the Greeks and Trojans *Iliad* 8. 69-72, and of Hector against Achilles *Iliad* 22. 209), or the weighing of Aeneas' fate against that of Turnus (*Aeneid* 12. 725-727), but he gives the conception cosmic scope by identifying the scales with the constellation of Libra which stands between the Virgin and the Scorpion in the Zodiac.
ponders. Weighs.

sequel. Outcome.

Neither our own but giv'n. That is, all power, like all grace, flows from God alone according to Milton's theology.