

Paradise Lost BOOK 7
John Milton (1667)

THE ARGUMENT

Raphael at the request of Adam relates how and wherefore this world was first created; that God, after the expelling of Satan and his Angels out of Heaven, declar'd his pleasure to create another World and other Creatures to dwell therein; sends his Son with Glory and attendance of Angels to perform the work of Creation in six dayes: the Angels celebrate with Hymns the performance thereof, and his reascension into Heaven.

DESCEND from Heav'n Urania, by that name
If rightly thou art call'd, whose Voice divine
Following, above th' Olympian Hill I soare,
Above the flight of Pegasean wing.
The meaning, not the Name I call: for thou [5]
Nor of the Muses nine, nor on the top
Of old Olympus dwell'st, but Heav'nlie borne,
Before the Hills appeerd, or Fountain flow'd,
Thou with Eternal Wisdom didst converse,
Wisdom thy Sister, and with her didst play [10]
In presence of th' Almighty Father, pleas'd
With thy Celestial Song. Up led by thee
Into the Heav'n of Heav'ns I have presum'd,
An Earthlie Guest, and drawn Empyreal Aire,
Thy tempring; with like safetie guided down [15]
Return me to my Native Element:
Least from this flying Steed unrein'd, (as once
Bellerophon, though from a lower Clime)
Dismounted, on th' Aleian Field I fall
Erroneous there to wander and forlorne. [20]
Half yet remains unsung, but narrower bound
Within the visible Diurnal Spheare;
Standing on Earth, not rapt above the Pole,
More safe I Sing with mortal voice, unchang'd
To hoarse or mute, though fall'n on evil dayes, [25]
On evil dayes though fall'n, and evil tongues;
In darkness, and with dangers compast round,
And solitude; yet not alone, while thou
Visit'st my slumbers Nightly, or when Morn
Purples the East: still govern thou my Song, [30]
Urania, and fit audience find, though few.
But drive farr off the barbarous dissonance
Of Bacchus and his Revellers, the Race
Of that wilde Rout that tore the Thracian Bard

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In *Rhodope*, where Woods and Rocks had Eares [35]
To rapture, till the savage clamor dround
Both Harp and Voice; nor could the Muse defend
Her Son. So fail not thou, who thee implores:
For thou art Heav'nlie, shee an empty dreame.

Say Goddess, what ensu'd when *Raphael*, [40]

The affable Arch-Angel, had forewarn'd
Adam by dire example to beware
Apostasie, by what befell in Heaven
To those Apostates, least the like befall
In Paradise to *Adam* or his Race, [45]
Charg'd not to touch the interdicted Tree,
If they transgress, and slight that sole command,
So easily obeyd amid the choice
Of all tastes else to please thir appetite,
Though *wandring*. He with his consorted *Eve* [50]
The storie heard attentive, and was fill'd
With admiration, and deep Muse to heare
Of things so high and strange, things to thir thought
So unimaginable as hate in Heav'n,
And Warr so neer the Peace of God in bliss [55]
With such confusion: but the evil soon
Driv'n back redounded as a flood on those
From whom it sprung, impossible to mix
With Blessedness. Whence *Adam* soon *repeal'd*
The doubts that in his heart arose: and now [60]
Led on, yet sinless, with desire to know
What neerer might concern him, how this World
Of Heav'n and Earth *conspicuous* first began,
When, and whereof created, for what cause,
What within *Eden* or without was done [65]
Before his memorie, as one whose *drouth*
Yet scarce allay'd still eyes the current streame,
Whose liquid murmur heard new thirst excites,
Proceeded thus to ask his Heav'nly Guest.

Great things, and full of wonder in our eares, [70]
Farr differing from this World, thou hast reveal'd
Divine interpreter, by favour sent
Down from the Emphyrean to forewarne
Us timely of what might else have bin our loss,
Unknown, which human knowledg could not reach: [75]
For which to the infinitely Good we owe
Immortal thanks, and his admonishment
Receave with solemne purpose to observe
Immutably his sovrain will, the end

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Of what we are. But since thou hast voutsaft [80]
 Gently for our instruction to impart
 Things above Earthly thought, which yet concernd
 Our knowing, as to highest wisdom seemd,
 Deign to descend now lower, and relate
 What may no less perhaps availe us known, [85]
 How first began this Heav'n which we behold
 Distant so high, with moving Fires adorn'd
 Innumerable, and this which yeelds or fills
 All space, the ambient Aire, wide interfus'd
 Imbracing round this florid Earth, what cause [90]
 Mov'd the Creator in his holy Rest
 Through all Eternitie so late to build
 In *Chaos*, and the work begun, how soon
Absolv'd, if unforbid thou maist unfold
 What wee, not to explore the secrets aske [95]
 Of his Eternal Empire, but the more
 To magnifie his works, the more we know.
 And the great Light of Day yet wants to run
 Much of his Race though steep, suspens in Heav'n
 Held by thy voice, thy potent voice he heares, [100]
 And longer will delay to heare thee tell
 His Generation, and the rising Birth
 Of Nature from the unapparent Deep:
 Or if the Starr of Eevning and the Moon
 Haste to thy audience, Night with her will bring [105]
 Silence, and Sleep listning to thee will watch,
 Or we can bid his absence, till thy Song
 End, and dismiss thee ere the Morning shine.
 Thus Adam his illustrious Guest besought:
 And thus the Godlike Angel answerd milde. [110]
 This also thy request with caution askt
 Obtaine: though to recount Almightye works
 What words or tongue of Seraph can suffice,
 Or heart of man suffice to comprehend?
 Yet what thou canst attain, which best may serve [115]
 To glorifie the Maker, and infern
 Thee also happier, shall not be withheld
 Thy hearing, such Commission from above
 I have receav'd, to answer thy desire
 Of knowledge within bounds; beyond abstain [120]
 To ask, nor let thine own inventions hope
 Things not reveal'd, which th' invisible King,
 Onely Omniscient hath suppress in Night,
 To none communicable in Earth or Heaven:

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Enough is left besides to search and know. [125]
But Knowledge is as food, and needs no less
Her Temperance over Appetite, to know
In measure what the mind may well contain,
Oppresses else with Surfet, and soon turns
Wisdom to Folly, as Nourishment to Winde. [130]

Know then, that after *Lucifer* from Heav'n
(So call him, brighter once amidst the Host
Of Angels, then that Starr the Starrs among)
Fell with his flaming Legions through the Deep
Into his place, and the great Son returnd [135]
Victorious with his Saints, th' Omnipotent
Eternal Father from his Throne beheld
Thir multitude, and to his Son thus spake.

At least our envious Foe hath fail'd, who thought
All like himself rebellious, by whose aid [140]
This inaccessible high strength, the seat
Of Deitie supream, us dispossess,
He trusted to have seis'd, and into fraud
Drew many, whom thir place knows here no more;
Yet farr the greater part have kept, I see, [145]
Thir station, Heav'n yet populous retaines
Number sufficient to possess her Realmes
Though wide, and this high Temple to frequent
With Ministeries due and solemn Rites:
But least his heart exalt him in the harme [150]
Already done, to have dispeopl'd Heav'n
My damage fondly deem'd, I can repaire
That detriment, if such it be to lose
Self-lost, and in a moment will create
Another World, out of one man a Race [155]
Of men innumerable, there to dwell,
Not here, till by degrees of merit rais'd
They open to themselves at length the way
Up hither, under long obedience tri'd,
And Earth be chang'd to Heav'n, & Heav'n to Earth, [160]
One Kingdom, Joy and Union without end.
Mean while inhabit laxe, ye Powers of Heav'n,
And by my Word, begotten Son, by thee
This I perform, speak thou, and be it don:
My overshadowing Spirit and might with thee [165]
I send along, ride forth, and bid the Deep
Within appointed bounds be Heav'n and Earth,
Boundless the Deep, because I am who fill
Infinitude, nor vacuous the space.

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Though I uncircumscrib'd my self retire, [170]
 And put not forth my goodness, which is free
 To act or not, Necessitie and Chance
 Approach not mee, and what I will is Fate.
 So spake th' Almightye, and to what he spake
 His Word, the Filial Godhead, gave effect. [175]
 Immediate are the Acts of God, more swift
 Then time or motion, but to human ears
 Cannot without process of speech be told,
 So told as earthly notion can receive.
 Great triumph and rejoycing was in Heav'n [180]
 When such was heard declar'd the Almightye's will;
Glorie they sung to the most High, good will
 To future men, and in thir dwellings peace:
 Glorie to him whose just avenging ire
 Had driven out th' ungodly from his sight [185]
 And th' habitations of the just; to him
 Glorie and praise, whose wisdom had ordain'd
 Good out of evil to create, in stead
 Of Spirits maligne a better Race to bring
 Into thir vacant room, and thence diffuse [190]
 His good to Worlds and Ages infinite.
 So sang the Hierarchies: Mean while the Son
 On his great Expedition now appeer'd,
 Girt with Omnipotence, with Radiance crown'd
 Of Majestie Divine, Sapience and Love [195]
 Immense, and all his Father in him shon.
 About his Chariot numberless were pour'd
 Cherub and Seraph, Potentates and Thrones,
 And Vertues, winged Spirits, and Chariots wing'd,
 From the Armoury of God, where stand of old [200]
 Myriads between two brazen Mountains lodg'd
 Against a solemn day, harnest at hand,
 Celestial Equipage; and now came forth
 Spontaneous, for within them Spirit livd,
 Attendant on thir Lord: Heav'n op'nd wide [205]
 Her ever during Gates, Harmonious sound
 On golden Hinges moving, to let forth
 The King of Glorie in his powerful Word
 And Spirit coming to create new Worlds.
 On heav'nly ground they stood, and from the shore [210]
 They view'd the vast immeasurable Abyss
 Outrageous as a Sea, dark, wasteful, wilde,
 Up from the bottom turn'd by furious windes

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And surging waves, as Mountains to assault
 Heav'ns highth, and with the Center mix the Pole. [215]
 Silence, ye troubl'd waves, and thou Deep, peace,
 Said then th' Omnific Word, your discord end:
 Nor staid, but on the Wings of Cherubim
 Uplifted, in Paternal Glorie rode
 Farr into *Chaos*, and the World unborn; [220]
 For *Chaos* heard his voice: him all his Traine
 Follow'd in bright procession to behold
 Creation, and the wonders of his might.
 Then staid the fervid Wheelles, and in his hand
 He took the golden Compasses, prepar'd [225]
 In Gods Eternal store, to circumscribe
 This Universe, and all created things:
 One foot he center'd, and the other turn'd
 Round through the vast profunditie obscure,
 And said, thus farr extend, thus farr thy bounds, [230]
 This be thy just Circumference, O World.
 Thus God the Heav'n created, thus the Earth,
 Matter unform'd and void: Darkness profound
 Cover'd th' Abyss: but on the watrie calme
 His brooding wings the Spirit of God outspred, [235]
 And vital vertue infus'd, and vital warmth
 Throughout the fluid Mass, but downward purg'd
 The black tartareous cold Infernal dregs
 Adverse to life: then founded, then conglob'd
 Like things to like, the rest to several place [240]
 Disparted, and between spun out the Air,
 And Earth self ballanc't on her Center hung.
 Let ther be Light, said God, and forthwith Light
 Ethereal, first of things, quintessence pure
 Sprung from the Deep, and from her Native East [245]
 To journie through the airie gloom began,
 Sphear'd in a radiant Cloud, for yet the Sun
 Was not; shee in a cloudie Tabernacle
 Sojourn'd the while. God saw the Light was good;
 And light from darkness by the Hemisphere [250]
 Divided: Light the Day, and Darkness Night
 He nam'd. Thus was the first Day Eev'n and Morn:
 Nor past uncelebrated, nor unsung
 By the Celestial Quires, when Orient Light
 Exhaling first from Darkness they beheld; [255]
 Birth-day of Heav'n and Earth; with joy and shout
 The hollow Universal Orb they fill'd,
 And touch'd thir Golden Harps, and hymning prais'd

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God and his works, Creatour him they sung,
Both when first Eevning was, and when first Morn. [260]

Again, God said, let ther be Firmament
Amid the Waters, and let it divide
The Waters from the Waters: and God made
The Firmament, expanse of liquid, pure,
Transparent, Elemental Air, diffus'd [265]
In circuit to the uttermost convex
Of this great Round: partition firm and sure,
The Waters underneath from those above
Dividing: for as Earth, so he the World
Built on circumfluous Waters calme, in wide [270]
Crystallin Ocean, and the loud misrule
Of *Chaos* farr remov'd, least fierce extreames
Contiguous might distemper the whole frame:
And Heav'n he nam'd the Firmament: So Eev'n
And Morning *Chorus* sung the second Day. [275]

The Earth was form'd, but in the Womb as yet
Of Waters, Embryon immature involv'd,
Appeer'd not: over all the face of Earth
Main Ocean flow'd, not idle, but with warme
Prolific humour soft'ning all her Globe, [280]
Fermented the great Mother to conceive,
Satiated with genial moisture, when God said
Be gather'd now ye Waters under Heav'n
Into one place, and let dry Land appeer.
Immediately the Mountains huge appeer [285]
Emergent, and thir broad bare backs upheave
Into the Clouds, thir tops ascend the Skie:
So high as heav'd the tumid Hills, so low
Down sunk a hollow bottom broad and deep,
Capacious bed of Waters: thither they [290]
Hasted with glad precipitance, uprowld
As drops on dust conglobing from the drie;
Part rise in crystal Wall, or ridge direct,
For haste; such flight the great command impress'd
On the swift flouds: as Armies at the call [295]
Of Trumpet (for of Armies thou hast heard)
Troop to thir Standard, so the watrie throng,
Wave rowling after Wave, where way they found,
If steep, with torrent rapture, if through Plaine,
Soft-ebbing; nor withstood them Rock or Hill, [300]
But they, or under ground, or circuit wide
With Serpent errour wandring, found thir way,
And on the washie Oose deep Channels wore;

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Easie, e're God had bid the ground be drie,
 All but within those banks, where Rivers now [305]
 Stream, and perpetual draw thir humid traine.
 The dry Land, Earth, and the great receptacle
 Of congregated Waters he call'd Seas:
 And saw that it was good, and said, Let th' Earth
 Put forth the verdant Grass, Herb yielding Seed, [310]
 And Fruit Tree yielding Fruit after her kind;
 Whose Seed is in her self upon the Earth.
 He scarce had said, when the bare Earth, till then
 Desert and bare, unsightly, unadorn'd,
 Brought forth the tender Grass, whose verdure clad [315]
 Her Universal Face with pleasant green,
 Then Herbs of every leaf, that sudden flour'd
 Op'ning thir various colours, and made gay
 Her bosom smelling sweet: and these scarce blown,
 Forth flourish't thick the clustring Vine, forth crept [320]
 The smelling Gourd, up stood the cornie Reed
 Embattell'd in her field: and the humble Shrub,
 And Bush with frizl'd hair implicit: last
 Rose as in Dance the stately Trees, and spred
 Thir branches hung with copious Fruit; or gemm'd [325]
 Thir blossoms: with high woods the hills were crownd,
 With tufts the vallies and each fountain side,
 With borders long the Rivers. That Earth now
Seemd like to Heav'n, a seat where Gods might dwell,
 Or wander with delight, and love to haunt [330]
 Her sacred shades: though God had yet not rain'd
 Upon the Earth, and man to till the ground
 None was, but from the Earth a dewie Mist
 Went up and waterd all the ground, and each
 Plant of the field, which e're it was in the Earth [335]
 God made, and every Herb, before it grew
 On the green stemm; God saw that it was good.
 So Eev'n and Morn recorded the Third Day.

Again th' Almightye spake: Let there be Lights
 High in th' expanse of Heaven to divide [340]
 The Day from Night; and let them be for Signes,
 For Seasons, and for Dayes, and circling Years,
 And let them be for Lights as I ordaine
 Thir Office in the Firmament of Heav'n
 To give Light on the Earth; and it was so. [345]
 And God made two great Lights, great for thir use
 To Man, the greater to have rule by Day,
 The less by Night alterne: and made the Starrs,

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And set them in the Firmament of Heav'n
 To illuminate the Earth, and rule the Day [350]
 In thir vicissitude, and rule the Night,
 And Light from Darkness to divide. God saw,
 Surveying his great Work, that it was good:
 For of Celestial Bodies first the Sun
 A mightie Spheare he fram'd, unlightsom first, [355]
 Though of Ethereal Mould: then form'd the Moon
 Globose, and every magnitude of Starrs,
 And sowd with Starrs the Heav'n thick as a field:
 Of Light by farr the greater part he took,
 Transplanted from her cloudie Shrine, and plac'd [360]
 In the Suns Orb, made porous to receive
 And drink the liquid Light, firm to retaine
 Her gather'd beams, great Palace now of Light.
 Hither as to thir Fountain other Starrs
 Repairing, in thir gold'n Urns draw Light, [365]
 And hence the Morning Planet guilds her horns;
 By tincture or reflection they augment
 Thir small peculiar, though from human sight
 So farr remote, with diminution seen.
 First in his East the glorious Lamp was seen, [370]
 Regent of Day, and all th' Horizon round
 Invested with bright Rayes, jocond to run
 His Longitude through Heav'n's high rode: the gray
 Dawn, and the Pleiades before him danc'd
 Shedding sweet influence: less bright the Moon, [375]
 But opposite in leveld West was set
 His mirror, with full face borrowing her Light
 From him, for other light she needed none
 In that aspect, and still that distance keeps
 Till night, then in the East her turn she shines, [380]
 Revolv'd on Heav'ns great Axle, and her Reign
 With thousand lesser Lights dividual holds,
 With thousand thousand Starres, that then appeer'd
 Spangling the Hemisphere: then first adorn'd
 With thir bright Luminaries that Set and Rose, [385]
 Glad Eevning and glad Morn crownd the fourth day.
 And God said, let the Waters generate
Reptil with Spawn abundant, living Soule:
 And let Fowle flie above the Earth, with wings
 Displayd on the op'n Firmament of Heav'n. [390]
 And God created the great Whales, and each
 Soul living, each that crept, which plenteously
 The waters generated by thir kindes,

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And every Bird of wing after his kinde;
 And saw that it was good, and bless'd them, saying, [395]
 Be fruitful, multiply, and in the Seas
 And Lakes and running Streams the waters fill;
 And let the Fowle be multiply'd on the Earth.
 Forthwith the Sounds and Seas, each Creek and Bay
 With Frie innumerable swarme, and Shoales [400]
 Of Fish that with thir Finns and shining Scales
 Glide under the green Wave, in Sculles that oft
 Bank the mid Sea: part single or with mate
 Graze the Sea weed thir pasture, and through Groves
 Of Coral stray, or sporting with quick glance [405]
 Show to the Sun thir wav'd coats dropt with Gold,
 Or in thir Pearlie shells at ease, attend
 Moist nutriment, or under Rocks thir food
 In jointed Armour watch: on smooth the Seale,
 And bended Dolphins play: part huge of bulk [410]
 Wallowing unweildie, enormous in thir Gate
 Tempest the Ocean: there Leviathan
 Hugest of living Creatures, on the Deep
 Strecth like a Promontorie sleeps or swimmes,
 And seems a moving Land, and at his Gilles [415]
 Draws in, and at his Trunck spouts out a Sea.
 Mean while the tepid Caves, and Fens and shoares
 Thir Brood as numerous hatch, from the Egg that soon
 Bursting with kindly rupture forth disclos'd
 Thir callow young, but featherd soon and fledge [420]
 They summ'd thir Penns, and soaring th' air sublime
 With clang despis'd the ground, under a cloud
 In prospect; there the Eagle and the Stork
 On Cliffs and Cedar tops thir Eyries build:
 Part loosly wing the Region, part more wise [425]
 In common, rang'd in figure wedge thir way,
 Intelligent of seasons, and set forth
 Thir Aierie Caravan high over Sea's
 Flying, and over Lands with mutual wing
 Easing thir flight; so steers the prudent Crane [430]
 Her annual Voiage, born on Windes; the Aire,
 Floats, as they pass, fann'd with unnumber'd plumes:
 From Branch to Branch the smaller Birds with song
 Solac'd the Woods, and spred thir painted wings
 Till Ev'n, nor then the solemn Nightingal [435]
 Ceas'd warbling, but all night tun'd her soft layes:
 Others on Silver Lakes and Rivers Bath'd
 Thir downie Brest; the Swan with Arched neck

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Between her white wings mantling proudly, Rowes
Her state with Oarie feet: yet oft they quit [440]
The Dank, and rising on stiff Pennons, towre
The mid Aereal Skie: Others on ground
Walk'd firm; the crested Cock whose clarion sounds
The silent hours, and th' other whose gay Traine
Adorns him, colour'd with the Florid hue [445]
Of Rainbows and Starrie Eyes. The Waters thus
With Fish replenisht, and the Aire with Fowle,
Ev'ning and Morn solemniz'd the Fift day.

The Sixt, and of Creation last arose
With Eevning Harps and Mattin, when God said, [450]
Let th' Earth bring forth Foul living in her kinde,
Cattel and Creeping things, and Beast of the Earth,
Each in their kinde. The Earth obey'd, and strait
Op'ning her fertile Woomb teem'd at a Birth
Innumeros living Creatures, perfet formes, [455]
Limb'd and full grown: out of the ground up rose
As from his Laire the wilde Beast where he wonns
In Forrest wilde, in Thicket, Brake, or Den;
Among the Trees in Pairs they rose, they walk'd:
The Cattel in the Fields and Meddowes green: [460]
Those rare and solitarie, these in flocks
Pasturing at once, and in broad Herds upsprung.
The grassie Clods now Calv'd, now half appeer'd
The Tawnie Lion, pawing to get free
His hinder parts, then springs as broke from Bonds, [465]
And Rampant shakes his Brinded main; the Ounce,
The Libbard, and the Tyger, as the Moale
Rising, the crumbl'd Earth above them threw
In Hillocks; the swift Stag from under ground
Bore up his branching head: scarce from his mould [470]
Behemoth biggest born of Earth upheav'd
His vastness: Fleec't the Flocks and bleating rose,
As Plants: ambiguous between Sea and Land
The River Horse and scalie Crocodile.
At once came forth whatever creeps the ground, [475]
Insect or Worme; those wav'd thir limber fans
For wings, and smallest Lineaments exact
In all the Liveries dect of Summers pride
With spots of Gold and Purple, azure and green:
These as a line thir long dimension drew, [480]
Streaking the ground with sinuous trace; not all
Minims of Nature; some of Serpent kinde
Wondrous in length and corpulence involv'd

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Thir Snakie foulds, and added wings. First crept
 The Parsimonious Emmet, provident [485]
 Of future, in small room large heart enclos'd,
 Pattern of just equalitie perhaps
 Hereafter, join'd in her popular Tribes
 Of Commonaltie: swarming next appeer'd
 The Female Bee that feeds her Husband Drone [490]
 Deliciously, and builds her waxen Cells
 With Honey stor'd: the rest are numberless,
 And thou thir Natures know'st, & gav'st them Names,
 Needless to thee repeated; nor unknown
 The Serpent suttl'st Beast of all the field, [495]
 Of huge extent somtimes, with brazen Eyes
 And hairie Main terrific, though to thee
 Not noxious, but obedient at thy call.
 Now Heav'n in all her Glorie shon, and rowld
 Her motions, as the great first-Movers hand [500]
 First wheeld thir course; Earth in her rich attire
 Consummate lovly smil'd; Aire, Water, Earth,
 By Fowl, Fish, Beast, was flown, was swum, was walkt
 Frequent; and of the Sixt day yet remain'd;
 There wanted yet the Master work, the end [505]
 Of all yet don; a Creature who not prone
 And Brute as other Creatures, but endu'd
 With Sanctitie of Reason, might erect
 His Stature, and upright with Front serene
 Govern the rest, self-knowing, and from thence [510]
 Magnanimous to correspond with Heav'n,
 But grateful to acknowledge whence his good
 Descends, thither with heart and voice and eyes
 Directed in Devotion, to adore
 And worship God Supream, who made him chief [515]
 Of all his works: therefore the Omnipotent
 Eternal Father (For where is not hee
 Present) thus to his Son audibly spake.
 Let us make now Man in our image, Man
 In our similitude, and let them rule [520]
 Over the Fish and Fowle of Sea and Aire,
 Beast of the Field, and over all the Earth,
 And every creeping thing that creeps the ground.
 This said, he formd thee, *Adam*, thee O Man
 Dust of the ground, and in thy nostrils breath'd [525]
 The breath of Life; in his own Image hee
 Created thee, in the Image of God
 Express, and thou becam'st a living Soul.

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Male he created thee, but thy consort
 Female for Race; then bless'd Mankind, and said, [530]
 Be fruitful, multiplie, and fill the Earth,
 Subdue it, and throughout Dominion hold
 Over Fish of the Sea, and Fowle of the Aire,
 And every living thing that moves on the Earth.
 Wherever thus created, for no place [535]
 Is yet distinct by name, thence, as thou know'st
 He brought thee into this delicious Grove,
 This Garden, planted with the Trees of God,
 Delectable both to behold and taste;
 And freely all thir pleasant fruit for food [540]
 Gave thee, all sorts are here that all th' Earth yields,
 Varietie without end; but of the Tree
 Which tasted works knowledge of Good and Evil,
 Thou mai'st not; in the day thou eat'st, thou di'st;
 Death is the penaltie impos'd, beware, [545]
 And govern well thy appetite, least sin
 Surprise thee, and her black attendant Death.
 Here finish'd hee, and all that he had made
 View'd, and behold all was entirely good;
 So Ev'n and Morn accomplish't the Sixt day: [550]
 Yet not till the Creator from his work
 Desisting, though unwearied, up returnd
 Up to the Heav'n of Heav'ns his high abode,
 Thence to behold this new created World
 Th' addition of his Empire, how it shew'd [555]
 In prospect from his Throne, how good, how faire,
 Answering his great Idea. Up he rode
 Followd with acclamation and the sound
 Symphonious of ten thousand Harpes that tun'd
 Angelic harmonies: the Earth, the Aire, [560]
 Resounded, (thou remember'st for thou heardst)
 The Heav'ns and all the Constellations rung,
 The Planets in thir stations list'ning stood,
 While the bright Pomp ascended jubilant.
 Open, ye everlasting Gates, they sung, [565]
 Open, ye Heav'ns, your living dores; let in
 The great Creator from his work returnd
 Magnificent, his Six days work, a World;
 Open, and henceforth oft; for God will deigne
 To visit oft the dwellings of just Men [570]
 Delighted, and with frequent intercourse
 Thither will send his winged Messengers
 On errands of supernal Grace. So sung

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The glorious Train ascending: He through Heav'n,
 That open'd wide her blazing Portals, led [575]
 To Gods Eternal house direct the way,
 A broad and ample rode, whose dust is Gold
 And pavement Starrs, as Starrs to thee appeer,
 Seen in the Galaxie, that Milkie way
 Which nightly as a circling Zone thou seest [580]
 Pouderd with Starrs. And now on Earth the Seventh
 Eev'ning arose in *Eden*, for the Sun
 Was set, and twilight from the East came on,
 Forerunning Night; when at the holy mount
 Of Heav'ns high-seated top, th' Impereal Throne [585]
 Of Godhead, fixt for ever firm and sure,
 The Filial Power arriv'd, and sate him down
 With his great Father (for he also went
 Invisible, yet staid, such priviledge
 Hath Omnipresence) and the work ordain'd, [590]
 Author and end of all things, and from work
 Now resting, bless'd and hallowd the Seav'nth day,
 As resting on that day from all his work,
 But not in silence holy kept; the Harp
 Had work and rested not, the solemn Pipe, [595]
 And Dulcimer, all Organs of sweet stop,
 All sounds on Fret by String or Golden Wire
 Temper'd soft Tunings, intermixt with Voice
 Choral or Unison; of incense Clouds
 Fuming from Golden Censers hid the Mount. [600]
 Creation and the Six dayes acts they sung,
 Great are thy works, *Jehovah*, infinite
 Thy power; what thought can measure thee or tongue
 Relate thee; greater now in thy return
 Then from the Giant Angels; thee that day [605]
 Thy Thunders magnifi'd; but to create
 Is greater then created to destroy.
 Who can impair thee, mighty King, or bound
 Thy Empire? easily the proud attempt
 Of Spirits apostat and thir Counsels vaine [610]
 Thou hast repeld, while impiously they thought
 Thee to diminish, and from thee withdraw
 The number of thy worshippers. Who seekes
 To lessen thee, against his purpose serves
 To manifest the more thy might: his evil [615]
 Thou usest, and from thence creat'st more good.
 Witness this new-made World, another Heav'n
 From Heaven Gate not farr, founded in view

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On the clear *Hyaline*, the Glassie Sea;
 Of amplitude almost immense, with Starr's [620]
 Numerous, and every Starr perhaps a World
 Of destined habitation; but thou know'st
 Their seasons: among these the seat of men,
 Earth with her nether Ocean circumfus'd,
 Their pleasant dwelling place. Thrice happy men, [625]
 And sons of men, whom God hath thus advanc't,
 Created in his Image, there to dwell
 And worship him, and in reward to rule
 Over his Works, on Earth, in Sea, or Air,
 And multiply a Race of Worshippers [630]
 Holy and just: thrice happy if they know
 Their happiness, and persevere upright.
 So sung they, and the Empyrean rung,
 With *Halleluiahs*: Thus was Sabbath kept.
 And thy request think now fulfill'd, that ask'd [635]
 How first this World and face of things began,
 And what before thy memory was done
 From the beginning, that posterity
Informed by thee might know; if else thou seek'st
 Aught, not surpassing human measure, say. [640]

The End of the Seventh Book.

Notes:

Introduction. At the center of Milton's epic lies an account of the creation of the world and all the creatures in it. This account is largely modelled on the creation story in Genesis 1 and 2 but departs from it in some interesting ways. Many classical epics contain creation accounts, but Milton doubtless believed his version, based on the Bible, both absorbed and superseded all of them. Two prominent creation epics are Hesiod's *Theogony* and Ovid's *Metamorphoses*. Also interesting is how Milton uses the Biblical creation narrative as the skeletal structure upon which he hangs his own creative fabric. A cursory comparison of Genesis 1 and 2, and book 7 of *Paradise Lost* is enough to make the reader aware of the similarity of style and language between the two. At times he simply quotes or lightly paraphrases the Bible and then adds a little explanation.

However, his broad departures from the Genesis story pose more complications. The first most glaring difference between the two accounts is that in Genesis, God creates the world while in Milton's version, He commands his Son to do so, thus fully investing the Genesis account with a supercessionist Christian theme. By having the Son shape the world, Milton also poses an important contrast

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between the two sons of god, one who creates (the Son) and the other who destroys (Satan).

Genesis 1 suggests that male and female humans were created at the same time. Genesis 2 says that Adam was created first, named the animals, and then felt lonely. Recognizing that loneliness was not good (Genesis 2:18) God created a woman to remedy his loneliness. Milton ingeniously deals with the discrepancy by allowing Raphael's account to concur with Genesis 1, and Adam's to correspond to that of Genesis 2, and by having Raphael admit that he was not present at Adam's creation. He further separates the two accounts from each other by placing them in books 7 and 8, respectively. Mary Nyquist's article, "The Genesis of Gendered Subjectivity in the Divorce Tracts and *Paradise Lost*" is still the most important discussion of Milton's attempted reconciliation of Genesis 1 and 2.

Other interesting critical treatments of this part of *Paradise Lost* include those by Philip Gallagher, Grant McColley and Regina Schwartz. Also see Barbara Lewalski's *Paradise Lost and the Rhetoric of Literary Forms*.

Fatima Malik and Thomas H. Luxon.

Urania. The classical muse of astronomy, her name is used to mean "heavenly." This usage is described in line 5 when the epic narrator claims he invokes "The meaning, not the name." See also *Britannica Online*.

above th' Olympian Hill. The epic narrator implies that by invoking Urania, and following her inspiration, the poet follows a muse that is "higher" (closer to heaven and truth) than the muses that traditionally live on Olympus.

Pegasean. Pegasus is a mythological winged horse, offspring of Poseidon and Medusa (Apollodorus *Library* 2.3.2) who created the muses' sacred fountain Hippocrene (horse's fount; Pausanias *Description of Greece* 2.31.9), and is therefore associated with poetic inspiration.

Eternal Wisdom. This view of Wisdom as a character involved in Creation is related in Proverbs 8:29. Milton also alludes to this biblical personification of Wisdom in *Tetrachordon*.

old Olympus. Mount Olympus is contemptuously called "old" here, just as it is referred to as a mere "hill" in line 3.

borne. Born.

converse. Dwell with in daily intimacy.

Thy tempering. That is, Urania has tempered either the narrator or the empyreal air in order that he, a mortal, might breath the rarified air of heaven.

Bellerophon. A man who attempted to fly to Heaven on Pegasus. Zeus caused Pegasus to throw Bellerophon, and he landed on earth doomed to live out his life blind and alone.

Aleian Field. In Lycia, in modern Turkey, where Bellerophon, according to legend, fell.

Erroneous. Wandering.

Half. The beginning of this book marks the second half of the twelve-book epic.

visible Diurnal Spheare. The visible universe that revolves diurnally (daily) around the earth.

rapt. Transported; a metaphorical use of rapture.

evil dayes. The period following the restoration of the Stuart monarchy was dangerous for Milton, a professed regicide in 1649. He would have considered them "evil dayes" indeed, both for him and for the English people. "Evil tongues" implies that Milton felt he (and the Republican cause) suffered slander.

fit audience. Explicit here is the idea that Milton targeted his epic towards a select few, probably those who in his eyes were true Christians. Also, the political climate just then not being ripe for a regicide like Milton, he shows an awareness that he would not be widely read, at least for a time.

Bacchus. Also known as the Greek god Dionysus, Bacchus was the god of wine, theater and ecstatic poetry. He was also the patron god of the poet Orpheus, and led a group of revellers known as the Bacchantes. Milton's Comus is depicted as the son of Bacchus and Circe (*A Mask*).

Thracian Bard. Otherwise known as Orpheus, he was torn to pieces by followers of Bacchus after he offended the Bacchantes. (*Metamorphoses* 11 and "Lycidas" 58-63). Also see Albrecht Durer's 1594 engraving, *Death of Orpheus*.

Rhodope. A Thracian mountain. Thrace is an ancient name for a Balkan territory.

the Muse. The muse of epic poetry and chief of all nine muses, known as Calliope; she was the mother of Orpheus. The death of Orpheus and the muse/mother's inability to save her poet son is also a major theme in "Lycidas" 58-63.

Say Goddess. Homer invokes his muse in a similar way. See his *Iliad* 1.1.

Apostacie. Renunciation or breach of faith.

his Race. "Race" here is probably best understood as what we would today call "species," that is, humans as opposed to animals or birds or fish. Our more modern sense of "race" as distinguishing between different groups of humans is based largely in a 19th-century biologism (see Kwame Anthony Appiah's article, "Race" in Lentricchia and McLaughlin, eds. *Critical Terms for Literary Study*) unknown in Milton's time.

interdicted. Forbidden.

slight. Disregard.

wandering. This word often appears in the poem to imply error (2.561), but here Milton must want us to understand wandering appetite as innocent, even error itself as innocent. The only culpable action in pre-lapsarian Eden would be conscious and deliberate disobedience itself. Following that, errors of all sorts, once innocent, become tainted with evil. Still, the appearance of the word here is calculated to disturb a reader. See also 12.648.

redounded. Struck back.

repeal'd. Abandoned.

conspicuous. Conspicuous, visible.

drouth. Thirst, as a simile for Adam's thirst for knowledge.

current. Running.

Divine interpreter. This title recalls Virgil's nickname for Mercury — *interpretus divom* (messenger of heaven): *Aeneid* 4. 378.

the end. That is, the purpose. Adam says that his and Eve's purpose for being is to obey God's will. Compare this to Eve's own sense of her purpose in life: 4.442.

Fires. Milton here probably means stars and planets which to Adam seem like they have been placed in the sky simply to beautify it.

what cause. Compare with 1.28-9.

florid. Flourishing, beautiful, or full of flowers.

Absolv'd. Completed or finished.

To magnifie his works. Adam makes what seems like an important distinction here between the right and the wrong reasons for wanting to acquire knowledge. He does not want to discover God's secrets, or seek forbidden knowledge; instead he simply wants to extol his Maker's creativity.

suspens. Suspended and attentive.

His Generation. How he was created.

unapparent. Invisible.

watch. To stay awake or keep vigil.

illustrious. Meaning not only eminent, but also luminous.

suffice to comprehend? Not only cannot Raphael, though an angel, fully articulate the works of God, but also he needs to mediate his account so that Adam, a mere human, can understand it.

infern. Render, or make it possible to deduce more confidently his happiness.

inventions. Speculations and guesswork.

invisible King. 1 Timothy 1: 17 uses the same term for God.

Anough. Enough.

as Nourishment to Winde. The simile compares the result of intellectual intemperance — folly — to the result of alimentary intemperance — farts. Aristotle explicitly denies any such analogy in his *Nicomachean Ethics* 3. 10: "But we do not speak of men as either temperate or profligate in relation to the pleasures of ambition and of learning. Nor similarly can these terms be applied to the enjoyment of any of the other pleasures that are not bodily pleasures."

brighter once. Satan lost his original heavenly name at the moment of his rebellion. Lucifer or light-bringer (5.658) later comes to be, implies Raphael, an approximation of that lost name popular among humans.

that Starr. Lucifer is the name of the planet Venus as the morning star.

At least. Some editors have emended this phrase to "At last," meaning something like, "in the end," or "at the end of the day." Others compare this expression to 1.258-59, 2.22, and 8.537.

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farr the greater part. We are told earlier that approximately one-third of the angelic host rebelled against God along with Satan. See 2.692.

fondly. Foolishly, mistakenly.

open to themselves. This agrees with Raphael's earlier teaching about Adam's progress towards spiritual being in 5.469-501.

inhabit laxe. Spread yourselves out to make up for the reduction of angelic population.

by thee. Milton here departs significantly from the biblical account by making the Son the agent of Creation.

I am who fill. That Milton believed that creation was achieved *ex Deo* instead of *ex nihilo* is evident here. Also implicit is the idea that Chaos must be inherently good if it stems from God, which is problematic elsewhere in the book. Compare with lines 211-12.

earthly notion. Human understanding.

Glorie. These lines echo Luke 2:14.

habitations of the just. See Proverbs 3.33.

out of evil. Compare to what Adam says in 12.470-1.

maligne. Evil.

Into thir vacant room. This implies that human beings were created to replace, in some sense, the lost third of the angels.

Sapience. Wisdom.

Father in him shon. This line parallels 3.139 and 6.719-721.

Armoury of God. This refers to the armory of God mentioned in Jeremiah 50: 25.

brazen Mountains. The "brazen mountains" recall Zechariah's vision of four chariots coming from heaven between mountains of brass (Zechariah 6:1).

ever during. Enduring, ever-lasting.

Gates. This suggests the gates of Heaven described in Psalm 24: 9. See also 3.515-539 and 2.881-882 where the sound of Hell's gates is described.

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immeasurable Abyss. This recalls Satan's view of Chaos in 2.891-2.

Outrageous. Huge and violent.

Omnific. This word was probably coined by Milton to mean all-creating (see OED2).

fervid. Burning.

the golden Compasses. William Blake imagined much the same image in his *The Ancient of Days*.

vertue. Power, also particularly masculine or virile (vir-tue) creative power figured as both seminal, but also brooding as a mother hen, a feminine image. See also 1.19-22 and Genesis 1:2.

purg'd. Martha Lifson argues that the importance Milton places on the use of the word in creation highlights the idea of the poet using words to construct his poem. She points out that Milton's word choice here resembles that in 3.52-5 where he talks about his poetic endeavor.

tartareous. Gritty, crusty; like Tartarus, the classical hell.

founded. Gave shape to.

conglob'd. Made into globes or spheres.

Disparted. Divided, separated.

Earth self-balanc't. Milton echoes much that is found in Ovid's account of creation (*Metamorphoses* 1. 18), even though Ovid's description assumes a geocentric, Ptolemaic view of the cosmos as opposed to the Copernican model supported by Galileo's observations. For Milton, perhaps, the ultimate authority is neither model, but Job 26: 7.

Let ther be Light. The passage is a paraphrase of the account of creation in Genesis 1: 4-8.

the Sun. This account closely follows Genesis which describes the creation of light on the first day in Genesis 1: 4-5 and the creation of the sun and the moon on the fourth day in Genesis 1: 16. Milton ingeniously accounts for the apparent problem by regarding light as created independent of the sun, and figuring light as feminine, the sun as masculine.

past. Passed.

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Quires. Choirs.

Firmament. See Genesis 1:6. In this context, "firmament" is used by Milton to describe the entire mass of air and vapor between the earth and the rest of the created universe. This firmament acted as a divider between the "waters above" (the sky) and the "waters below" (the sea).

Round. This world.

circumfluous. Water surrounded all land.

distemper. To disturb the order of.

involv'd. Literally enveloped or surrounded.

Main. The high sea or open ocean (OED2).

Prolific humour. Fertile fluid. The images of prolific humor and embryon waters are more Ovidian than biblical (Metamorphoses 1. 151) They remind one of Lucretius's theories of the origins of organic life (The Nature of Things 5.783-820).

genial. Fertilizing or life-producing.

Waters under Heav'n. See Genesis 1:9.

tumid. Swollen, erect.

conglobing. Forming into spheres or globes.

rapture. Forceful movement.

of Armies thou hast heard. Raphael reminds Adam of the story of the war in heaven that he narrated in book 6. See 6.215-7.

Serpent error. Winding like a serpent. The image of the serpent foreshadows the drama of book 9. See 9.86.

Oose. Wet mud or slime.

Let th' Earth. See Genesis 1:11-2.

blown. Bloomed.

and. The 1667 edition has "add" instead of "and" here and some critics find this an acceptable reading.

humble. Low-growing.

implicit. Tangled.

gemm'd. Budded.

Seemd like to Heav'n. In book 5, when Raphael first began telling Adam of things in heaven and introduced the doctrine of accomodation, Raphael hypothesized that Earth may be "but the shadow of Heav'n" (5.574-576).

yet not rain'd. This passage is a paraphrase of the Genesis account of the first precipitation on earth (Genesis 2: 5-6).

man to till the ground. Gallagher points out that Milton removes the discrepancy between Genesis 1:11-3 and Genesis 2:5-7 about the creation of vegetation (whether it was made before or after Man's creation) by having it created on the third day but not having it grow because there was no man to till the land, and no rain yet to make things grow.

Let there be Lights. With this line Milton's heavenly narrator returns to the Genesis 1 account of creation. Milton has Raphael interweave the two accounts in order to advance the impression that they are simply two versions of the same story. See Mary Nyquist's important article on this issue: "The Genesis of Gendered Subjectivity in the Divorce Tracts and Paradise Lost."

two great Lights. See Genesis 1:16-8.

altern. Alternately.

vicissitude. Alternation.

Mould. Substance. According to Milton's monism, all substance was originally ethereal (5.470-477).

Globose. Round, spherical.

cloudy Shrine. Refers to the cloudy Tabernacle in line 248 above.

Morning Planet. Venus. Galileo had only recently discovered that Venus has phases, like the moon; hence the horn image.

tincture. Absorption, especially of the sun's light.

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small peculiar. Own small light.

the Pleiades. A group of seven stars in the constellation Taurus, the Pleiades, according to legend, were originally seven daughters of Atlas. This may also allude to Job 38: 31.

borrowing her Light. Milton here subtly brings up the superiority of the male by gendering the sun and the moon, and describing the moon as dependant on the sun for its light.

dividual. Shared.

Reptil. Any reptile or creeping creature. See Genesis 1:20-5.

Frie. Young fish.

Sculles. Schools.

Bank. Make a bank with their numbers in mid-sea.

dropt. Spotted, in heraldic usage.

jointed Armour. This probably refers to crustaceans.

Gate. Gait.

Leviathan. See Job 41.

seems a moving Land. So the image of Leviathan that serves as a simile for Satan's enormity in book 1.200-208.

tepid. The caves are lukewarm in order to support life forms.

kindly. Natural.

callow. Unfledged or not ready to fly.

summ'd thir Pens. Had all their feathers.

clang. The harsh cry of a bird.

rang'd in figure wedge thir way. As migrating geese.

born. Borne, supported.

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Floats. Undulates.

solemn Nightingal. Milton points out that in prelapsarian times, the nightingale sang not just at dusk, but through the night. Also, he refers to the nightingale more often than any other bird. See 3.38-40; 4.602-4, 648; 5.40; and 8.518-20. see also *A Mask* 230-43 and *Il Penseroso* 62.

state. Dignified bearing.

Dank. Water.

Pennons. Wings.

th' other. The peacock.

Mattin. Morning song or prayer of praise.

Foul. Since fowl already have been created on the fifth day (line 389), every modern editor I have consulted (including John Leonard) amends "Fowl" here to "Soul." Genesis 1: 24 records the sixth day's creation with the words, "And God said, 'Let the earth bring forth living creatures according to their kinds.'" "Soul living," the argument goes, appears to be a likely equivalent to "living Soul" or "living creature." On the other hand, 1667 has "Fowle" here. 1674 changes the spelling to "Foul," and "Foul" persists in 1678. One might argue that since the spelling was deliberately changed in 1674 to "Foul" (perhaps to insist on a monosyllabic pronunciation) there was ample opportunity to amend it to "Soul" if that was desired. So, contrary to all modern editors, I am sticking with "Fowl" here. We already have "living Soule" created on day 5 (line 388), so there seems to me insufficient reason to change a word that persists in every printing from 1674 through 1678.

teem'd. Produced.

perfet. Complete.

wonns. Dwells.

Brake. Clump of bushes.

now half appeer'd. These images are very reminiscent of the autochthonous creation in Ovid's *Metamorphoses* 1.348.

Brinded. Brindled; streaked or flecked.

main. Mane.

Ounce. Lynx.

Libbard. Leopard.

Behemoth. "A huge biblical beast mentioned in Job 40: 15; in Milton's time this probably referred to an elephant" (Orgel & Goldberg 897).

ambiguous. Amphibious.

River Horse. Hippopotamus.

dect. Decked out, dressed up.

Minims. Smallest creatures.

involv'd. Coiled.

added wings. Raphael describes serpents with wings.

Parsimonious Emmet. Thrifty ant.

Pattern. "The ants may serve as a model for democratic societies" (Orgel & Goldberg 897).

gav'st them Names. See Raphael's account in 6.73-6 and Adam's in 8.342-54. See also Genesis 2:19-20.

suttl'st Beast of all the field. See Genesis 3:1.

Main terrific. A terrifying hairy mane.

Consummate. Completed.

Frequent. In great numbers.

Master work. This idea is similar to that articulated in Ovid's *Metamorphoses* 1.74-82.

not prone. Standing erect was taken to be a principal distinction of humans from beasts. See Milton's introduction of Adam and Eve in 4.288.

Front. Brow or forehead.

Magnanimous. Literally *magna anima* or "great-souled."

Let us make now Man in our image. See Genesis 1:26. In Genesis, the plural pronoun seems problematic; Milton removes the problem by having the Father address the Son.

in thy nostrils breath'd. See Genesis 2:7.

Express. Exact, but also manifested; see OED2.

Be fruitful. See Genesis 1:28.

the Tree. The proscription of the Tree of Knowledge and the warning of the death penalty come from Genesis 2: 16-17.

works. Brings about.

attendant Death. Death is here portrayed as Sin's servant, though in book 2.780-814 he is also portrayed as her son and sexual assailant.

ye everlasting Gates. This closely echoes Psalm 24:7.

staid. Both 1674 and 1667 have an additional open parenthesis here; I have omitted it and supplied a comma.

Seav'nth day. See Genesis 2:2-3.

Giant Angels. Satan's rebellion was often compared to the mythical attempt by the Giants to overthrow Jove. The story is told in Hesiod's Theogony 713-720 and in Apollodorus' Library 1.6.3.

from thence creat'st more good. Compare with Adam's statement in 12.470-1.

Hyaline. A translation of the Greek word for glassy; also refers to the "sea of glass" in Revelation 4: 6 (Orgel & Goldberg 898).

Informd by thee might know. Milton here ingeniously solves the problem of how Moses, presumed the writer of Genesis, could have written reliably about the creation of the universe; Adam learned the story from Raphael and the story was passed on from father to son until committed to writing by Moses.