PARADISE LOST
BOOKS I & II
Mason.
BOOKS I. AND II.

OF

MILTON'S PARADISE LOST,

WITH

Notes on the Analysis, and on the Scriptural and Classical Illusions,

A GLOSSARY OF DIFFICULT WORDS.

AND A

LIFE OF MILTON.

BY

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The favourable reception which the first edition of this little work met with has emboldened me to republish it for the use of candidates at the next Oxford Local Examinations. The alterations in the notes will not be found to be very numerous. They consist chiefly in corrections of the account given of adverbial sentences beginning with as, in accordance with the view of the matter set forth in the last edition of my English Grammar, and in my "Analysis of Sentences applied to Latin."

The first book of Milton's "Paradise Lost" is long and difficult. The style is intricate, and it is crowded with allusions to the Scripture and to classical mythology. It is not a subject that can be hurried over, and those who have to prepare for examination in it will find the advantage of the longer notice of the subjects for examination which has been given by the Oxford Delegacy.

C. P. MASON.

Denmark Hill,
July, 1870.
JOHN MILTON was the son of John and Sarah Milton, and was born Dec. 9, 1608, in Bread-street, where his father carried on the profession of a scrivener. The latter was a man of good family, the son of a yeoman of Oxfordshire, but had been disinherited on account of his Protestantism. He had been educated at Christchurch, Oxford, and was besides a man of great musical taste and acquirements. From him Milton inherited that musical taste which in later life provided him with a solace for many weary hours. Milton's early years were passed amid the influences of an orderly and pious Puritan household. His first teacher was a Scotchman, named Thomas Young. While still under his care he was sent to St. Paul's School, the head-master of which was Alexander Gill, who was assisted by his son of the same name. While here, Milton was a hard student, and already began to exert his poetical powers. His versions of the 114th and 136th Psalms were composed in his sixteenth year. On the 12th of February, 1624, * Milton was admitted as a lesser pensioner at Christ's College, Cambridge. With his first tutor, William Chappell, Milton had some variance, which led to the interference of the college authorities, in consequence of which Milton was rusticated for a short time, but soon returned, and was transferred to the tutorship of the Rev. Nathaniel Tovey. There is a statement (the authenticity of which, however, is disputed) that Milton's quarrel with his tutor brought on him the indignity of a whipping. There is nothing, however, to show that this was anything more than a private fracas. Milton's rather haughty and fastidious manners at first made him the object of some dislike; but long before he left college he had won the favour and respect of his college, and of the whole university. He took his B.A. degree in January, 1628 (1629), and his M.A.

* Before 1752 the year was reckoned to begin on the 25th of March. According to our present mode of reckoning the above date would be Feb. 12, 1625.
degree in July, 1632. He was at first designed for the Church, and went through the usual course of theological study; but he also pursued with great assiduity an independent course of his own. He was especially noted for the excellence of his Latin versification. While at college he wrote, in Latin, the first four of his Familiar Epistles; seven college themes, published in 1674. under the title of Prolusiones quadam Oratoriae; the Elegiarum Liber; and part of the Sylvarum Liber. In English he wrote various minor poems:—


On leaving college Milton declined both the Church and the Bar, and spent the ensuing five years at Horton, in Buckinghamshire, at the residence of his father, who had retired from business with a competent fortune. These years were spent in fruitful study, and occasional literary labours. It was during this period that he wrote "L'Allegro" and "Il Penseroso," "Arcades," "Comus," and "Lycidas," a monody on the death of Mr. Edward King, who had been his companion at college.

Milton's mother died in 1637, and soon after he obtained leave and means from his father to make a continental tour, in the course of which he visited Paris and most of the chief cities in Italy, and made acquaintance with Grotius, Galileo, and Manso, the friend and patron of Tasso. He had intended continuing his journey to Greece, but the news which reached him of impending civil commotions in England induced him to return. This Italian journey, and the reputation and praise which he gained in literary circles, greatly stimulated his literary ambition. But his purpose of writing some great English poem was interrupted by the outbreak of the civil war, which diverted his energies into a totally new channel. Milton was heart and soul a Republican and an Independent, and devoted his genius and energy to the cause of the revolution. For the next twenty years his poetical efforts were relinquished, and we see him only as the most masterly polemical prose writer of his age.
On his return to England, Milton found the household at Horton broken up, and went (in 1640) to reside in St. Bride's Churchyard, Fleet-street; whence he removed (in 1641) to a house in Aldersgate-street, where he took some pupils to educate, with his nephews, Edward and John Phillips. In 1641 he began his political career by a vigorous attack on prelacy, in a treatise entitled, "Of Reformation touching Church Discipline in England, and the Causes that hitherto have hindered it." A reply to this was published by Bishop Hall, who, in his turn, was answered in a work which was the joint production of five Puritan ministers—Stephen Marshall, Edward Calamy, Thomas Young, Matthew Newcomen, and William Spurstow, whose joint initials made up the name "Smectymnuus." This work called forth a reply from Archbishop Usher, upon which Milton came to the rescue with his pamphlets entitled, "Of Prelatical Episcopacy," and "The Reason of Church Government urged against Prelacy." Other publications of Milton's in this controversy were, "Animadversions upon the Remonstrant's Defence," and "The Apology against a Pamphlet called, 'A Modest Confutation of the Animadversions upon the Remonstrant against Smectymnuus.'"

In 1643 Milton took a short journey into the country, in the course of which he married Mary, the eldest daughter of Mr. Richard Powell, of Forest Hill, near Shotover, in Oxfordshire. Mrs. Milton, however, whose mind and tastes were utterly uncongenial to those of her husband, found or fancied her married life unbearable, and having gone home for a visit, refused to return. Milton accordingly repudiated her, and the quarrel led to the publication of his four treatises on divorce, in which he maintained that moral incompatibility is as good a ground for divorce as conjugal infidelity. In 1645, however, his wife's family brought about a reconciliation, and she returned to her husband, who had now taken a house in Barbican, where his aged father was residing with him. It was in 1644 that Milton wrote his "Tractate on Education," and his noble "Areopagitica; or, Speech for the Liberty of Unlicensed Printing," in defence of the freedom of the press. In 1645 he published, in a small volume, the first edition of his minor poems.

On the capture of Oxford by the Parliamentary army, in 1646, Mrs. Milton's father and his family were driven from home, and took refuge in Milton's house, where, not long after, Mr. Powell died. Milton's eldest daughter, Anne, was born in 1646, and his aged father died soon after. In 1647, the Powells having returned to Oxfordshire, and the number of his pupils having fallen off, Milton
removed to a smaller house in Holborn, where he employed himself in study and writing. About this time he produced a portion of his "History of England."

On the execution of Charles I. (Jan. 30, 1648-9), Milton published, in justification of the act, a short pamphlet, "On the Tenure of Kings and Magistrates." This led to his receiving from the Government the offer of the post of Latin or Foreign Secretary, which he accepted, with a salary of £290 per annum. He now removed to an official residence in the neighbourhood of Whitehall. In the early part of this year he also published "Animadversions on the Articles of Peace between the Earl of Ormond and the Irish Rebels." His next important work was the "Eikonoklastes," written in 1649, in answer to the celebrated "Eikon Basilike." This had scarcely been completed, when Salmasius (Claude de Saumaize), at the instigation of Charles II., then a refugee in Holland, published his "Defensio Regia pro Carolo Primo ad Carolum Secundum." At the request of the English Council of State, Milton wrote in reply his famous "Defensio pro Populo Anglicano contra Claudii anonymi alias Salmasii Defensionem Regiam," which was published in 1650, by order of the Council. The preparation of this work was believed by Milton himself to have hastened the calamitous failure of his sight, of which symptoms had appeared in 1644, and which, by the year 1653, resulted in total blindness, from the affection termed gutta serena. Notwithstanding his blindness, he continued to fulfil the duties of his office nearly up to the time of the Restoration. During the latter part of this period he was assisted by his friend Andrew Marvell. In 1654, he published his "Defensio Secunda pro Populo Anglicano," in reply to a scurrilous production by Peter Dumoulin, the reputed author of which at the time was Alexander More. This was followed up by his "Authoris pro se Defensio contra Alexandrum Morum Ecclesiastem" (1655), and "Authoris ad Alexandri Mori Supplementum Defensio" (1655). In addition to these works he produced in his official capacity between seventy and eighty Latin letters, and a Latin State Paper on the differences of the Protector with the Spanish Court. His last official letter is dated May 15, 1659. In this year he wrote two tracts addressed to the Parliament, "A Treatise of Civil Power in Ecclesiastical Causes," and "Considerations touching the likeliest means to remove Hirelings out of the Church," and also a "Letter to a Friend, concerning the Ruptures of the Commonwealth," and "The Ready and Easy Way to establish a Free Commonwealth." These treatises were all intended to stem the reaction
in favour of royalty and high-church principles. On the restoration of Charles II. (1660) Milton was for some time in considerable danger. His most obnoxious writings were burnt by the hangman. He was in custody, after the passing of the Act of Indemnity, and is said to have owed his safety to the intercession of Sir William Davenant, who at an earlier period had been beholden to Milton for his good offices when taken prisoner at sea.

In November, 1658, Milton had married his second wife, Catherine Woodcock, who died in childbirth, about a year afterwards. In the early part of 1663 he married his third wife, Elizabeth Minshull. The relations of his daughters towards their step-mother were not of the happiest kind, and the two elder in particular were also unkind and undutiful to their father, whom they cheated and robbed. He employed his two younger daughters in writing at his dictation, and reading to him in several languages, without understanding their meaning, a kind of work with which they appear to have become utterly disgusted. All three were at last sent from home to gain their own livelihood. Though no longer in affluent circumstances, Milton still retained enough of the property bequeathed to him by his father to enable him to live, in his frugal way, in tolerable ease and comfort. During the latter part of his life he resided in Artillery Walk. The following are the prose works which belong to the later period of his life. 1. "Accidence commenced Grammar." 2. "The History of Britain." 3. "Artis Logicae plenior Institutio." 4. "Of True Religion, Heresie, Schism, and Toleration." 5. "Epistolae Familiares liber unus, quibus accesserunt Prolusiones quaedam Orationis." 6. "A Brief History of Moscovia." 7. "A Treatise (in Latin) on Christian Doctrine." The publication of this work, in which Milton's Arian creed was developed, was given up by his friends, on prudential grounds. The manuscript of it was discovered in 1823, in the State Paper Office. In the reading and writing which his literary labours involved, Milton had the help of various voluntary assistants, besides his daughters, particularly that of a young Quaker, named Ellwood.

It was in these later years of blindness, poverty, and affliction, that the genius of Milton reverted to its original bent. With a mind stored with learning, and strengthened and refined by the vast experience of twenty years of active participation in the noble struggle by which freedom was won; with a fancy chastened by age and purified by suffering; and with an imagination unsurpassed in the sublimity of its range, and intensified by the very affliction which
cut it off from all sources of inspiration but those which it created for itself, Milton addressed himself to the composition of his immortal poem, "Paradise Lost." This work was finished by 1665, in which year it was shown to Ellwood; but it was not till April 27th, 1667 that it was sold to Samuel Simmons, the publisher, for £5 down, with a promise of £5 more when 1,300 copies of the first edition should have been sold, £5 more when 1,300 copies of the second edition should have been sold, and so on; each edition to consist of 1,500 copies. It was two years before Milton received the second £5. The second edition was not published till 1674, the year of Milton's death. A third edition was published in 1678, and in 1680 Milton's widow sold her interest in the book for £8. In the second edition the original ten books were made into twelve, by a division of the seventh and tenth books.

The poem, "Paradise Regained," was suggested to Milton by a question put to him one day by Ellwood. It was published in 1671, together with "Samson Agonistes."

Milton died November 8th, 1674, and was buried in the chancel of St. Giles, Cripplegate. In stature he was somewhat below the average. In his youth he was singularly handsome, with an appearance of almost feminine grace and delicacy. In his old age, in addition to his blindness, he suffered from gout and other infirmities. His wife survived him for forty-five years, and died, at a great age, at Nantwich. His brother Christopher adhered steadily to the royalist party. He was knighted by James II., and became a judge.
EXAMPLES OF THE ANALYSIS OF
SENTENCES.

In analysing sentences proceed in the following manner:

1. Set down the subject of the sentence, which may consist (1) of a single substantive, or (2) of two or more substantives united by co-ordinative conjunctions, or (3) of an infinitive mood, or (4) of a quotation, or (5) of a subordinate substantive clause.

2. Set down the attributive adjuncts of the subject. These may consist (1) of an adjective or participle (with or without adjuncts of their own), or (2) of a noun (or a substantive clause) in apposition to the subject, or (3) of a substantive (noun or pronoun) in the possessive case, or (4) of a substantive preceded by a preposition (including under this head an infinitive mood preceded by to), or (5) of an adjective clause.

3. Set down the predicate-verb. If the verb is one of incomplete predication, set down the complement of the predicate, and indicate that the verb and its complement make up the entire predicate.

4. If the predicate be a transitive verb, set down the object of the verb. The object of a verb admits of the same varieties as the subject. If the predicate be a verb of incomplete predication, followed by an infinitive mood, set down the object of the dependent infinitive.

5. Set down those words, phrases, or adjective clauses, which are in the attributive relation to the object of the predicate, or to the object of the complement of the predicate, if the latter be a verb in the infinitive mood.

6. Set down those words, phrases, or adverbial clauses which are in the adverbial relation to the predicate. These adverbial adjuncts may consist (1) of an adverb; or (2) of a substantive (or verb in the infinitive mood) preceded by a preposition; or (3) of a noun qualified by an attributive word; or (4) of a substantive (noun or pronoun) in the objective case, before which to or for may be understood; or (5) of a nominative absolute; or (6) of an adverbial clause.
EXAMPLES.

7. Set down the adverbial adjuncts of the complement of the predicate.

8. Analyse the subordinate clauses which enter into the construction of the principal sentence.

A. "What man that lives, and that knows how to live, would fail to exhibit at the public shows a form as splendid as the proudest there."

\[\text{Analysis of A.}\]

\[\text{Subject, 'man.'}\]

\[\begin{align*}
1. & \text{'What.'} \\
2. & \text{Adjective clause, 'that lives.' (B.)} \\
3. & \text{Adjective clause, 'that knows how to live.' (C.)}
\end{align*}\]

\[\text{Predicate (incomplete), 'would fail.'}\]

\[\text{Complement of predicate, 'to exhibit.'}\]

\[\text{Object of the complement, 'form.'}\]

\[\begin{align*}
1. & \text{'a.'} \\
2. & \text{'splendid, qualified by (1) 'as' — (2) as the proudest there.' (D.)}\n\end{align*}\]

\[\text{Adverbial adjunct of complement of predicate, 'at the public shows.'}\]

\[\text{Analysis of B.}\]

\[\text{Subject, 'that.'}\]

\[\text{Predicate, 'lives.'}\]

\[\text{Analysis of C.}\]

\[\text{Subject, 'that.'}\]

\[\text{Predicate, 'knows.'}\]

\[\text{Object, 'to live.'}\]

\[\text{Adverbial adjunct of object, 'how.'}\]

\[\text{Analysis of D.}\]

In full: 'As [the form is splendid which] the proudest there [exhibit].'

\[\text{Subject, 'form.'}\]

\[\begin{align*}
1. & \text{Article, 'the.'} \\
2. & \text{Adjective clause, 'which the proudest there exhibit.' (E.)} \\
3. & \text{Verb of incomplete predication, 'is.'} \\
4. & \text{Complement of predicate, 'splendid.'}
\end{align*}\]

\[\text{Adverbial adjunct of the complement of the predicate, 'as.'}\]
EXAMPLES.

Analysis of E.

Subject, 'persons' (understood).

Attrib. adjuncts of subject,

1. Article, 'the.'
2. Adjective, 'proudest.'
3. Adverb, 'there' (Gr. 362*).

Predicate, 'exhibit.'
Object, 'which.'

"Our habits, costlier than Lucullus wore,
And by caprice as multiplied as his,
Just please us while the fashion is at full."

Subject, 'habits.'

Attrib. adjuncts of subject,

1. 'Our.'
2. 'costlier than Lucullus wore.' (B.)
3. 'by caprice as multiplied as his.' (C.)

Predicate, 'please.'
Object, 'us.'

Adverbial adjuncts of predicate,

1. 'just.'
2. Adverbial clause, 'while the fashion is at full.' (D.)

Analysis of B.

An adverbial clause, qualifying 'costlier.' In full: 'Than the habits were costly which Lucullus wore.'

Subject, 'habits.'

Attrib. adjuncts of subject,

1. 'the.'
2. Adjective clause, 'which Lucullus wore.' (E.)

Predicate,

Verb of incomplete predication, 'were.'
Complement of predicate, 'costlier.'

Adverbial adjunct of complement of predicate, 'than.'

Analysis of E.

Subject, 'Lucullus.'
Predicate, 'wore.'
Object, 'which.'
Analysis of C.

An elliptical adverbial clause co-ordinate with as which qualifies multiplied. In full: 'As his habits were multiplied.'

Subject, 'habits.'

Attributive adjunct of subject, 'his.'

Predicate,

\{ Verb of incomplete predication, 'were.'
\} Complement, 'multiplied.

Adverbial adjunct of complement, 'as.'

Analysis of D.

'While the fashion is at full.'

Subject, 'fashion.'

Attributive adjunct of subject, 'the.'

Predicate, 'is.'

Adverbial adjuncts of pre-

dicate,

\{ 1. 'while.'
\} 2. 'at full.'

"Too well I see, and rue the dire event,
That with sad overthrow, and foul defeat,
Hath lost us heaven, and all this mighty host
In horrible destruction laid thus low,
As far as gods and heavenly essences
Can perish."

At full length: A. "Too well I see the dire event that—heaven,
and that all this—low, as far as gods and heavenly essences can
perish [far]." B. "And I rue the dire event," &c.

Analysis of A.

Subject, 'I.'

Predicate, 'see.'

Object, 'event.'

\{ 1. 'the.'
\} 2. 'dire.'

Attributive adjuncts of object,

\{ 3. Adjective clause: 'That with sad — heaven.' (C)
\} 4. Adjective clause: 'That all this mighty — can perish.' (D)

Adverbial adjunct of predicate, 'too well.'

Analysis of C.

Subject, 'that.'

Predicate, 'hath lost.'

Object, 'heaven.'
Adverbial adjuncts of object, \{ 1. 'with sad overthrow.'  
2. 'with foul defeat.'  
3. 'us' (i.e., 'for us').  

Subject, 'that.'  
Predicate,  
\{ Verb of incomplete predication, 'hath laid.'  
Complement of predicate, 'low.'  

Object, 'host.'  
\{ 1. 'all.'  
2. 'this.'  
3. 'mighty.'  

Attributive adjuncts of object, \{ 1. 'In horrible destruction.'  
2. 'As far as gods and heavenly essences can perish.' (E.)  

Adverbial adjunct of the complement of the predicate, 'thus.'  

Analysis of D.  

"As gods and heavenly essences can perish [far]." An adverbial clause, co-ordinate with as which qualifies far.  
Subject (compound), 'gods and essences.'  
Attributive adjunct of part of subject, 'heavenly.'  
Predicate,  
\{ Verb of incomplete predication, 'can.'  
Complement, 'perish.'  

Adverbial adjunct of predicate, 'far' (understood), which is itself qualified by the relative adverb as.  
The analysis of B is step for step the same as that of A, with the substitution of rue for see.  

"Blest he, though undistinguished from the crowd  
By wealth or dignity, who dwells secure,  
Where man, by nature fierce, has laid aside  
His fierceness, having learnt, though slow to learn,  
The manners and the arts of civil life."

At full length: A. "Blest is he, though he be undistinguished from the crowd by wealth, who dwells, &c.—life." B. "Blest is he, though he be undistinguished from the crowd by dignity, who dwells—life."  

Analysis of A.  
Subject, 'he.'  
Attrib. adjunct of subject,  
\{ Adjective clause, 'who dwells secure where —life.' (C.)
EXAMPLES.

Predicate (incomplete), 'is.'
Complement of predicate, 'blest.'
Adverbial adjunct of predicate,
{ Clause, 'though he be undistinguished——wealth.' (D.)

Analysis of C.

Subject, 'who.'
Predicate, 'dwells.'
Complement of predicate, 'secure.'
Adverbial adjunct of predicate,
{ Adverbial clause, 'where man by——life.' (E.)

Analysis of E.

Subject, 'man.'
Attrib. adjuncts of subject,
{ 1. Adjective phrase, 'by nature fierce.'
   2. Participial phrase, 'having learnt, though he is slow to learn——life.' (F.)

Predicate, 'has laid.'
Object of verb, 'fierceness.'
Attributive adjunct of object, 'his.'
Adverbial adjuncts of predicate,
{ 1. 'aside.'
   2. 'where.'

Analysis of F.

' [Though] he is slow to learn.'
Subject, 'he.'
Predicate (incomplete), 'is.'
Complement of predicate, 'slow.'
Adverbial adjunct of complement of predicate, 'to learn.'

Analysis of D.

Subject, 'he.'
Predicate incomplete, 'be.'
Complement of predicate, 'undistinguished.'
Adverbial adjuncts of complement of predicate,
{ 1. 'from the crowd.'
   2. 'by wealth.'

Analysis of B.

The analysis of B is step for step the same as that of A, with the substitution of dignity for wealth.

The parsing of a sentence takes cognizance of more minute particulars than the above kind of analysis. A specimen of the mode in which it is to be conducted is given in the Grammar, p. 143.
The following is the mode in which the preceding sentences would be bracketed and marked, according to the method* set forth in the author's English Grammar, § 507.

A. "What man (a'1. that lives) and (a'2. that knows how to live), would fail to exhibit at the public shows a form as splendid {c'' as the proudest there."}

B. "Our habits costlier {a''. than† (a''b'. Lucullus wore)}, and by caprice as multiplied {c''. as his}, just please us {d'' while the fashion is at full."

C. "Too well I see, and rue the dire event (a'1. that with sad overthrow and foul defeat hath lost us heaven) and (a'2. [that] all this mighty host in horrible destruction [hath] laid thus low as far {a'2b'2. as gods and heavenly essences can perish."

D. "Blest he, {m''. though undistinguished from the crowd by wealth or dignity} [n'. who dwells secure {n'o'2. where man, by nature fierce, has laid aside his fierceness, having learnt (n'o''p'2. though slow to learn) the manners and the arts of civil life."}]

The following examples will still further illustrate the method:

E. \{a''1. "Me though just right, and the fixed laws of heaven, did first create your leader,] \{a''2 next free choice, with (a''2b' what besides in counsel, or in fight, hath been achieved of merit) did create your leader, \} yet this loss, thus far at least recovered, hath much more established me in a safe unenvied throne, yielded with full consent."

F. "Who here will envy him (a'1. whom the highest place exposes foremost to stand against the Thunderer's aim your bulwark), and (a'2. whom the highest place condemns to greatest share of endless pain ?) \{b''. Where there is then no good (b''c'. for which we need to strive,)\} no strife can grow up there from faction; \{d''1. for none sure will claim in hell precedence,} \{d''2. for there is none (d''2c' whose portion is so small of present pain,) (d''2f'. that with ambitious mind will covet more."}"

* The slightly modified method adopted in the sixteenth edition is here referred to.
† In full \{a''. than the habits (a''b'. which Lucullus wore) were costly\}.
EXAMPLES.

G. "Let such bethink them \{a\". if the sleepy drench of that forgetful lake benumb not still,\} \[b_1,\] that in our proper motion we ascend up to our native seat:] \[b_2,\] descent and fall to us is adverse."

H. "Who was there but (a', who felt of late \{a'b''\, when the fierce foe hung on our broken rear insulting,\} \[a'b''_2\, and when the fierce foe pursued us through the deep,\] \[a'c,\] with what compulsion and laborious flight we sunk thus low?"

I. "What can be worse \{a\". than to dwell here, driven out from bliss, condemned in this abhorred deep to utter woe, (a''b'. where pain of unextinguishable fire must exercise us without hope of end, the vassals of his anger, \[a''b'c\". when the scourge inexorable and the torturing hour calls us to penance?"])\}.

K. "I should be much for open war, O peers, \{a\". as I am not behind in hate,\} \{b''_1,\] if \(b''_c\) what was urged main reason to persuade immediate war did not dissuade me most,\} and \{b''_2,\] if \(b''_c\'c\". what was urged main reason to persuade immediate war\) did not seem to cast ominous conjecture on the whole success, \[b''_d",\] when he \(b''_c'd"e\'\) who most excels in feats of arms\) in \(b''_c'd"f\'. what he counsels\) and in \(b''_c'd"g\', in which he excels,\) mistrustful grounds his courage on despair and utter dissolution \(b''_c'd"h\'. as he would ground his courage on the scope of all his aim, after some dire revenge."

In the following example, which contains several principal sentences, the subordinate clauses of each are distinguished from those of the others by having the signature of the complete sentence prefixed to that of each subordinate clause.

A. "There is a place \{Aa\". if ancient and prophetic fame in heaven err not,\} another world, the happy seat of some new race, called Man, about this time to be created, like to us, \{Ab\". though less in power and excellence\}, but favoured more of him \(Ac\'\) who rules above. B. So was his will pronounced among the gods; C. and by an oath \(Ca\'\) that shook heaven's whole circumference confirmed. D. Thither let us bend all our thoughts, to learn \[Db_1,\] what creatures there inhabit\], \[Db_2,\] of what mould\] or \[Db_3,\] substance\], \[Db_4,\] how endued\] and \[Db_5,\] what their power."
PARADISE LOST.

BOOK I.

Or Man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden, till one greater man
Restore us, and regain the blissful seat,
Sing, heavenly muse, that on the secret top
Of Oreb, or of Sinai, didst inspire
That Shepherd who first taught the chosen seed,
In the beginning how the heavens and earth
Rose out of chaos: or if Sion's hill
Delight thee more, and Siloa's brook that flow'd
Fast by the oracle of God, I thence
Invoke thy aid to my adventurous song,
That with no middle flight intends to soar
Above the Aonian mount, while it pursues
Things unattempted yet in prose or rhyme.
And chiefly thou, O Spirit, that dost prefer
Before all temples the upright heart and pure,
Instruct me, for thou know'st; thou from the first
Wast present, and, with mighty wings outspread,
Dove-like sat'st brooding on the vast abyss,
And madest it pregnant: what in me is dark,
Illumine: what is low, raise and support;
That to the height of this great argument
I may assert eternal Providence,
And justify the ways of God to men.
   Say first—for Heaven hides nothing from thy view,
Nor the deep tract of hell—say first what cause
Moved our grand parents, in that happy state,
Favour’d of Heaven so highly to fall off
From their Creator, and transgress his will
For one restraint, lords of the world besides.
Who first seduced them to that foul revolt?
The infernal serpent; he it was, whose guile,
Stirr’d up with envy and revenge, deceived
The mother of mankind, what time his pride
Had cast him out from heaven, with all his host
Of rebel angels; by whose aid aspiring
To set himself in glory above his peers,
He trusted to have equalled the Most High,
If he opposed; and with ambitious aim
Against the throne and monarchy of God,
Raised impious war in heaven, and battle proud,
With vain attempt. Him the Almighty Power
Hurl’d headlong flaming from the ethereal sky,
With hideous ruin and combustion down
To bottomless perdition, there to dwell
In adamantine chains and penal fire,
Who durst defy the Omnipotent to arms.
Nine times the space that measures day and night
To mortal men, he with his horrid crew
Lay vanquish’d rolling in the fiery gulf,
Confounded, though immortal: but his doom
Reserved him to more wrath; for now the thought
Both of lost happiness and lasting pain
Torments him: round he throws his baleful eyes,
That witness’d huge affliction and dismay,
Mix’d with obdurate pride and stedfast hate.
At once as far as angels ken he views
The dismal situation waste and wild;
A dungeon horrible on all sides round
As one great furnace flamed; yet from those flames
No light; but rather darkness visible
Served only to discover sights of woe,
Regions of sorrow, doleful shades, where peace
And rest can never dwell, hope never comes,
That comes to all, but torture without end
Still urges, and a fiery deluge, fed
With ever-burning sulphur unconsumed.
Such place eternal Justice had prepared
For those rebellious: here their prison ordain'd
In utter darkness, and their portion set
As far removed from God and light of heaven,
As from the centre thrice to the utmost pole.
O, how unlike the place from whence they fell!
There the companions of his fall, o'erwhelmed
With floods and whirlwinds of tempestuous fire,
He soon discerns; and wretting by his side
One next himself in power, and next in crime,
Long after known in Palestine, and named
Beelzebub. To whom the arch-enemy,
And thence in heaven call'd Satan, with bold words
Breaking the horrid silence, thus began:
"If thou beest he; but O, how fall'n! how changed
From him who in the happy realms of light,
Clothed with transcendent brightness, didst outshine
Myriads though bright! If he, whom mutual league,
United thoughts and counsels, equal hope
And hazard in the glorious enterprise,
Join'd with me once, now misery hath join'd
In equal ruin: into what pit thou seest,
From what height fall'n, so much the stronger proved
He with his thunder: and till then who knew
The force of those dire arms? Yet not for those,
Nor what the potent Victor in his rage
Can else inflict, do I repent or change,
Though changed in outward lustre, that fix'd mind,
And high disdain from sense of injured merit,
That with the Mightiest raised me to contend,
And to the fierce contention brought along
Innumerable force of spirits arm'd
That durst dislike his reign, and, me preferring,
His utmost power with adverse power opposed
In dubious battle on the plains of heaven,
And shook his throne. What though the field be lost?
All is not lost; the unconquerable will,
And study of revenge, immortal hate,
And courage never to submit or yield,
And what is else not to be overcome:
That glory never shall his wrath or might
Extort from me. To bow and sue for grace
With suppliant knee, and deify his power
Who from the terror of this arm so late
Doubted his empire, that were low indeed,
That were an ignominy and shame beneath
This downfall: since by fate the strength of gods
And this empyreal substance cannot fail,
Since through experience of this great event
In arms not worse, in foresight much advanced,
We may with more successful hope resolve
To wage by force or guile eternal war,
Irreconcilable to our grand foe,
Who now triumphs, and, in the excess of joy
Sole reigning, holds the tyranny of heaven."
So spake the apostate angel, though in pain,
Vaunting aloud, but rack'd with deep despair:
And him thus answered soon his bold compeer:
"O prince, O chief of many throned powers,
That led the embattled seraphim to war
Under thy conduct, and in dreadful deeds
Fearless endanger'd heaven's perpetual King,
And put to proof his high supremacy,
Whether upheld by strength, or chance, or fate;
Too well I see, and rue the dire event,
That with sad overthrow, and foul defeat,
Hath lost us heaven, and all this mighty host
In horrible destruction laid thus low,
As far as gods and heavenly essences
Can perish: for the mind and spirit remain
Invincible, and vigour soon returns,
Though all our glory extinct, and happy state
Here swallowed up in endless misery.
But what if he our Conqueror (whom I now
Of force believe almighty, since no less
Than such could have o'erpower'd such force as ours,) 145
Have left us this our spirit and strength entire
Strongly to suffer and support our pains,
That we may so suffice his vengeful ire,
Or do him mightier service as his thralls
By right of war, whate'er his business be,
Here in the heart of hell to work in fire,
Or do his errands in the gloomy deep?
What can it then avail, though yet we feel
Strength undiminish'd, or eternal being
To undergo eternal punishment?"
Whereunto with speedy words the arch-fiend replied:
"Fall'n cherub, to be weak is miserable
Doing or suffering; but of this be sure,
To do aught good never will be our task,
But ever to do ill our sole delight,
As being the contrary to his high will
Whom we resist. If then his providence
Out of our evil seek to bring forth good,
Our labour must be to pervert that end,
And out of good still to find means of evil,
-Which oftentimes may succeed, so as perhaps
Shall grieve him, if I fail not, and disturb
His inmost counsels from their destined aim.
But see! the angry Victor hath recall'd
His ministers of vengeance and pursuit
Back to the gates of heaven: the sulphurous hail,
Shot after us in storm, 'o'erblown, hath laid
The fiery surge, that from the precipice
Of heaven received us falling; and the thunder,
Wing'd with red lightning and impetuous rage,
Perhaps hath spent his shafts, and ceases now
To bellow through the vast and boundless deep.
Let us not slip the occasion, whether scorn
Or satiate fury yield it from our foe.
Seest thou yon dreary plain, forlorn and wild,
The seat of desolation, void of light,
Save what the glimmering of these livid flames
Casts pale and dreadful? Thither let us tend
From off the tossing of these fiery waves;
There rest, if any rest can harbour there;
And, re-assembling our afflicted powers,
Consult how we may henceforth most offend
Our enemy; our own loss how repair;
How overcome this dire calamity;
What reinforcement we may gain from hope;
If not, what resolution from despair.”

Thus Satan talking to his nearest mate,
With head uplift above the wave, and eyes
That sparkling blazed: his other parts besides,
Prone on the flood extended long and large,
Lay floating many a rood; in bulk as huge
As whom the fables name of monstrous size,
Titanian, or Earth-born, that warr'd on Jove;
Briareus, or Typhon, whom the den
By ancient Tarsus held; or that sea-beast
Leviathan, which God of all his works
Created hugest that swim the ocean stream:
Him, haply slumbering on the Norway foam,
The pilot of some small night-founder'd skiff
Deeming some island, oft, as seamen tell,
With fixed anchor in his scaly rind
Moors by his side under the lee, while night
Invests the sea, and wished morn delays:
So stretch'd out huge in length the arch-fiend lay,
Chain'd on the burning lake: nor ever thence
Had risen or heaved his head, but that the will
And high permission of all-ruling Heaven
Left him at large to his own dark designs;
That with reiterated crimes he might
Heap on himself damnation, while he sought
Evil to others; and, enraged, might see
How all his malice served but to bring forth
Infinite goodness, grace, and mercy, shown
On man by him seduced; but on himself
Treble confusion, wrath, and vengeance pour'd.
Forthwith upright he rears from off the pool
His mighty stature; on each hand the flames,
Driven backward, slope their pointing spires, and roll'd
In billows, leave in the midst a horrid vale.
Then with expanded wings he steers his flight
Aloft, incumbent on the dusky air,
That felt unusual weight; till on dry land
He lights, if it were land that ever burn'd
With solid, as the lake with liquid fire:
And such appear'd in hue, as when the force
Of subterranean wind transports a hill
Torn from Pelorus, or the shatter'd side
Of thundering Ætna, whose combustible
And fuell'd entrails thence conceiving fire,
Sublimed with mineral fury, aid the winds,
And leave a singed bottom all involved
With stench and smoke: such resting found the sole
Of unblest feet. Him follow'd his next mate;
Both glorying to have 'scaped the Stygian flood
As gods, and by their own recovered strength,
Not by the sufferance of supernal power.
"Is this the region, this the soil, the clime,"
Said then the lost archangel, "this the seat
That we must change for heaven; this mournful gloom
For that celestial light? Be it so, since he,
Who now is Sovereign, can dispose and bid
What shall be right; farthest from him is best,
Whom reason hath equal'd, force hath made supreme
Above his equals. Farewell, happy fields,
Where joy for ever dwells! Hail horrors! hail
Infernal world! and thou profoundest hell,
Receive thy new possessor; one who brings
A mind not to be changed by place or time:
The mind is its own place, and in itself
Can make a heaven of hell, a hell of heaven.
What matter where, if I be still the same,
And what I should be—all but less than he
Whom thunder hath made greater? Here at least
We shall be free; the Almighty hath not built
Here for his envy, will not drive us hence:
Here we may reign secure, and, in my choice,
To reign is worth ambition, though in hell:
Better to reign in hell than serve in heaven.
But wherefore let we then our faithful friends,
The associates and copartners of our loss,
Lie thus astonish'd in the oblivious pool,
And call them not to share with us their part
In this unhappy mansion; or once more
With rallied arms to try what may be yet
Regain'd in heaven, or what more lost in hell?"
So Satan spake, and him Beelzebub
Thus answer'd: "Leader of those armies bright,
Which but the Omnipotent none could have foil'd,
If once they hear that voice, their liveliest pledge
Of hope in fears and dangers, heard so oft
In worst extremes, and on the perilous edge
Of battle when it raged, in all assaults
Their surest signal, they will soon resume
New courage and revive; though now they lie
Groveling and prostrate on yon lake of fire,
As we erewhile, astounded and amazed;
No wonder, fall'n such a pernicious height."
He scarce had ceased when the superior fiend
Was moving toward the shore: his ponderous shield,
Ethereal temper, massy, large, and round,
Behind him cast: the broad circumference
Hung on his shoulders like the moon, whose orb
Through optic glass the Tuscan artist views
At evening from the top of Fesole,
Or in Valdarno, to descry new lands,
Rivers, or mountains, in her spotty globe.
His spear, to equal which the tallest pine
Hewn on Norwegian hills, to be the mast
Of some great amiral, were but a wand,
He walk'd with, to support uneasy steps
Over the burning marle, not like those steps
On heaven's azure; and the torrid clime
Smote on him sore besides, vaulted with fire:
Nathless he so endured, till on the beach
Of that inflamed sea he stood, and call'd
His legions, angel forms, who lay entranced
Thick as autumnal leaves that strew the brooks
In Vallombrosa, where the Etrurian shades,
High over-arch'd, embower; or scatter'd sedge
Afloat, when with fierce winds Orion arm'd
Hath vex'd the Red Sea coast, whose waves o'erthrew
Busiris and his Memphian chivalry,
While with perfidious hatred they pursued
The sojourners of Goshen, who beheld
From the safe shore their floating carcasses
And broken chariot-wheels: so thick bestrewn,
Abject and lost lay these, covering the flood,
Under amazement of their hideous change.
He call'd so loud, that all the hollow deep
Of hell resounded. "Princes, potentates,
Warriors, the flower of heaven, once yours, now lost,
If such astonishment as this can seize
Eternal spirits; or have ye chosen this place
After the toil of battle to repose
Your wearied virtue, for the ease you find
To slumber here, as in the vales of heaven?
Or in this abject posture have ye sworn
To adore the Conqueror, who now beholds
Cherub and seraph rolling in the flood
With scatter'd arms and ensigns, till anon
His swift pursuers from heaven-gates discern
The advantage, and descending, tread us down
Thus drooping, or with linked thunderbolts
Transfix us to the bottom of this gulf?
Awake, arise, or be for ever fall'n."
They heard, and were abashed, and up they sprung
Upon the wing; as when men wont to watch
On duty, sleeping found by whom they dread,
Rouse and bestir themselves ere well awake.
Nor did they not perceive the evil plight
In which they were, or the fierce pains not feel;
Yet to their general's voice they soon obey'd,
Innumerable. As when the potent rod
Of Amram's son, in Egypt's evil day,
Waved round the coast, up call'd a pitchy cloud
Of locusts, warping on the eastern wind,
That o'er the realm of impious Pharaoh hung
Like night, and darken'd all the land of Nile:
So numberless were those bad angels seen
Hovering on wing under the cope of hell.
'Twixt upper, nether, and surrounding fires;
Till at a signal given, the uplifted spear
Of their great sultan waving to direct
Their course, in even balance down they light
On the firm brimstone, and fill all the plain; 350
A multitude like which the populous north
Pour'd never from her frozen loins, to pass
Rhene or the Danaw, when her barbarous sons
Came like a deluge on the south, and spread
Beneath Gibraltar to the Libyan sands. 355
Forthwith from every squadron and each band
Thé heads and leaders thither haste where stood
Their great commander; godlike shapes and forms
Excelling human, princely dignities,
And powers that erst in heaven sat on thrones,
Though of their names in heavenly records now
Be no memorial, blotted out and rased
By their rebellion from the books of life.
Nor had they yet among the sons of Eve
Got them new names; till, wandering o'er the earth,
Through God's high sufferance for the trial of man,
By falsities and lies the greatest part
Of mankind they corrupted to forsake
God their Creator, and the invisible
Glory of him that made them to transform 360
Oft to the image of a brute adorn'd
With gay religions, full of pomp and gold,
And devils to adore for deities:
Then were they known to men by various names,
And various idols through the heathen world.

Say, muse, their names then known, who first, who last
Roused from the slumber on that fiery couch,
At their great emperor's call, as next in worth
Came singly where he stood on the bare strand,
While the promiscuous crowd stood yet aloof.
365
The chief were those who from the pit of hell,
Roaming to seek their prey on earth, durst fix
Their seats long after next the seat of God,
Their altars by his altar, gods adored
Among the nations round, and durst abide 370
Jehovah thundering out of Sion, throned
Between the cherubim; yea, often placed
Within his sanctuary itself their shrines,
Abominations; and with cursed things
His holy rites and solemn feasts profaned,
And with their darkness durst affront his light.
First Moloch, horrid king, besmeared with blood
Of human sacrifice, and parents' tears;
Though for the noise of drums and timbrels loud
Their children's cries unheard, that passed through fire
To his grim idol. Him the Ammonite
Worshipp'd in Rabba and her watery plain,
In Argob and in Bashan, to the stream
Of utmost Arnon. Nor content with such
Audacious neighbourhood, the wisest heart
Of Solomon he led by fraud to build
His temple right against the temple of God
On that opprobrious hill; and made his grove
The pleasant valley of Hinnom, Tophet thence
And black Gehenna call'd, the type of hell.
Next Chemos, the obscene dread of Moab's sons,
From Aroer to Nebo, and the wild
Of southmost Abarim; in Hesebon
And Horonaim, Seon's realm, beyond
The flowery dale of Sibma clad with vines,
And Eleale to the asphaltic pool,
Peor his other name, when he enticed
Israel in Sittim, on their march from Nile,
To do him wanton rites, which cost them woe.
Yet thence his lustful orgies he enlarged
Even to that hill of scandal, by the grove
Of Moloch homicide; lust hard by hate;
Till good Josiah drove them thence to hell.
With these came they, who, from the bordering flood
Of old Euphrates to the brook that parts
Egypt from Syrian ground, had general names
Of Baalim and Ashtaroth; those male,
These feminine: for spirits, when they please,
Can either sex assume, or both; so soft
And uncompounded is their essence pure;
Not tied or manacled with joint or limb,
Nor founded on the brittle strength of bones,
Like cumbrous flesh; but, in what shape they choose,
Dilated or condensed, bright or obscure,
Can execute their æry purposes,
And works of love or enmity fulfil.
For those the race of Israel oft forsook
Their living strength, and unfrequented left
His righteous altar, bowing lowly down
To bestial gods! for which their heads as low
Bow’d down in battle, sunk before the spear
Of despicable foes. With these in troop
Came Astoreth, whom the Phœnicians call’d
Astarte, queen of heaven, with crescent horns;
To whose bright image nightly by the moon
Sidonian virgins paid their vows and songs;
In Sion also not unsung, where stood
Her temple on the offensive mountain, built
By that uxorious king, whose heart, though large,
Beguiled by fair idolatresses, fell
To idols foul. Thammuz came next behind,
Whose annual wound in Lebanon allured
The Syrian damsels to lament his fate
In amorous ditties all a summer’s day;
While smooth Adonis from his native rock
Ran purple to the sea, supposed with blood
Of Thammuz yearly wounded; the love-tale
Infected Sion’s daughters with like heat;
Whose wanton passions in the sacred porch
Ezekiel saw when, by the vision led,
His eye survey’d the dark idolatries
Of alienated Judah. Next came one
Who mourn'd in earnest, when the captive ark
Maim'd his brute image, head and hands lopp'd off
In his own temple, on the grunsel edge,
Where he fell flat, and shamed his worshippers:
Dagon his name, sea-monster, upward man
And downward fish: yet had his temple high
Rear'd in Azotus, dreaded through the coast
Of Palestine, in Gath and Ascalon,
And Accaron and Gaza's frontier bounds.

Him followed Rimmon, whose delightful seat
Was fair Damascus, on the fertile banks
Of Abbana and Pharphar, lucid streams.

He also against the house of God was bold:
A leper once he lost, and gain'd a king,
Ahaz his sottish conqueror, whom he drew
God's altar to disparage and displace
For one of Syrian mode, whereon to burn
His odious offerings, and adore the gods
Whom he had vanquish'd. After these appear'd
A crew, who under names of old renown,
Osiris, Isis, Orus, and their train,
With monstrous shapes and sorceries abused
Fanatic Egypt and her priests, to seek
Their wandering gods disguised in brutish forms
Rather than human. Nor did Israel 'scape
The infection, when their borrow'd gold composed
The calf in Oreb; and the rebel king
Doubled that sin in Bethel and in Dan,
Likening his Maker to the grazed ox;
Jehovah, who in one night, when he pass'd
From Egypt marching, equall'd with one stroke
Both her firstborn and all her bleating gods.
Belial came last, than whom a spirit more lewd
Fell not from heaven, or more gross to love
Vice for itself: to him no temple stood,
Or altar smoked; yet who more oft than he
In temples and at altars, when the priest
Turns atheist, as did Eli's sons, who fill'd
With lust and violence the house of God:
In courts and palaces he also reigns,
And in luxurious cities, where the noise
Of riot ascends above their loftiest towers,
And injury and outrage; and when night
Darkens the streets, then wander forth the sons
Of Belial, flown with insolence and wine.
Witness the streets of Sodom, and that night
In Gibeah, when the hospitable door
Exposed a matron, to avoid worse rape.
These were the prime in order and in might:
The rest were long to tell, though far renown'd
The Ionian gods, of Javan's issue; held
Gods, yet confess'd later than heaven and earth,
Their boasted parents; Titan, heaven's firstborn,
With his enormous brood, and birthright seized
By younger Saturn; he from mightier Jove,
His own and Rhea's son, like measure found;
So Jove usurping reigned: these first in Crete
And Ida known, thence on the snowy top
Of cold Olympus, ruled the middle air
Their highest heaven; or on the Delphian cliff,
Or in Dodona, and through all the bounds
Of Doric land: or who with Saturn old
Fled over Adria to the Hesperian fields,
And o'er the Celtic roam'd the utmost isles.
All these and more came flocking; but with looks
Downcast and damp; yet such wherein appear'd
Obscure some glimpse of joy, to have found their chief
Not in despair, to have found themselves not lost
In loss itself: which on his countenance cast
Like doubtful hue: but he, his wonted pride
Soon recollecting, with high words, that bore
Semblance of worth, not substance, gently raised
Their fainting courage, and dispell'd their fears.  
Then straight commands, that at the warlike sound  
O'er trumpets loud and clarions be uprear'd  
His mighty standard: that proud honour claim'd  
Azazel as his right, a cherub tall;  
Who forthwith from the glittering staff unfurl'd  
The imperial ensign; which, full high advanced,  
Shone like a meteor streaming to the wind,  
With gems and golden lustre rich emblazed,  
Seraphic arms and trophies; all the while  
Sonorous metal blowing martial sounds;  
At which the universal host upsent  
A shout, that tore hell's concave, and beyond  
Frighted the reign of Chaos and old Night.  
All in a moment through the gloom were seen  
Ten thousand banners rise into the air  
With orient colours waving: with them rose  
A forest huge of spears; and thronging helms  
Appear'd, and serried shields in thick array  
Of depth immeasurable: anon they move  
In perfect phalanx to the Dorian mood  
Of flutes and soft recorders; such as raised  
To height of noblest temper heroes old  
Arming to battle; and instead of rage,  
Deliberate valour breathed, firm and unmoved  
With dread of death to flight or foul retreat:  
Nor wanting power to mitigate and 'suage  
With solemn touches troubled thoughts, and chase  
Anguish, and doubt, and fear, and sorrow, and pain  
From mortal or immortal minds. Thus they,  
Breathing united force, with fixed thought,  
Moved on in silence to soft pipes, that charm'd  
Their painful steps o'er the burnt soil: and now  
Advanced in view they stand; a horrid front  
Of dreadful length and dazzling arms, in guise  
Of warriors old with ordered spear and shield!
Awaiting what command their mighty chief
Had to impose: he through the armed files
Darts his experienced eye, and soon traverse
The whole battalion views, their order due,
Their visages and stature as of gods;
Their number last he sums. And now his heart
Distends with pride, and hardening in his strength
Glories: for never since created man
Met such embodied force, as named with these
Could merit more than that small infantry
Warr'd on by cranes: though all the giant broad
Of Phlegra with the heroic race were join'd
That fought at Thebes and Ilium, on each side
Mix'd with auxiliar gods; and what resounds
In fable or romance of Uther's son,
Begin with British and Armorick knights;
And all who since, baptized or infidel,
Joust'd in Aspramont or Montalban,
Damasco, or Marocco, or Trebisond,
Or whom Biserta sent from Afric shore,
When Charlemain with all his peerage fell
By Fontarabia. Thus far these beyond
Compare of mortal prowess, yet observed
Their dread commander: he, above the rest
In shape and gesture proudly eminent,
Stood like a tower; his form had yet not lost
All her original brightness; nor appear'd
Less than archangel ruin'd, and the excess
Of glory obscured; as when the sun, new risen,
Looks through the horizontal misty air
Shorn of his beams; or from behind the moon,
In dim eclipse, disastrous twilight sheds
On half the nations, and with fear of change
Perplexes monarchs. Darken'd so, yet shone
Above them all the archangel; but his face
Deep scars of thunder had intrench'd; and care
Sat on his faded cheek, but under brows
Of dauntless courage, and considerate pride
Waiting revenge; cruel his eye, but cast
Signs of remorse and passion, to behold
The fellows of his crime, the followers rather
(Far other once beheld in bliss), condemn'd
For ever now to have their lot in pain:
Millions of spirits for his fault amerced
Of heaven, and from eternal splendours flung
For his revolt, yet faithful how they stood,
Their glory wither'd: as when heaven's fire
Hath scathed the forest oaks, or mountain pines,
With singed top their stately growth, though bare,
Stands on the blasted heath. He now prepared
To speak; whereat their doubled ranks they bend
From wing to wing, and half enclose him round
With all his peers' attention held them mute.
Thrice he assay'd, and thrice, in spite of scorn,
Tears, such as angels weep, burst forth; at last
Words, interwove with sighs, found out their way.
"O myriads of immortal spirits! O powers
Matchless, but with the Almighty; and that strife
Was not inglorious, though the event was dire,
As this place testifies, and this dire change,
Hateful to utter! But what power of mind,
Foreseeing or presaging, from the depth
Of knowledge, past or present, could have fear'd,
How such united force of gods, how such
As stood like these, could ever know repulse?
For who can yet believe, though after loss,
That all these puissant legions, whose exile
Hath emptied heaven, shall fail to reascend
Self-raised, and repossess their native seat?
For me, be witness all the host of heaven,
If counsels different, or danger shunn'd
By me, have lost our hopes. But he who reigns
Monarch in heaven, till then as one secure
Sat on his throne upheld by old repute,
Consent or custom; and his regal state
Put forth at full, but still his strength conceal'd
Which tempted our attempt, and wrought our fall.
Henceforth his might we know, and know our own,
So as not either to provoke, or dread
New war, provoked; our better part remains
To work in close design, by fraud or guile,
What force effected not; that he no less
At length from us may find, who overcomes
By force hath overcome but half his foe.
Space may produce new worlds; whereof so rife
There went a fame in heaven that he ere long
Intended to create, and therein plant
A generation, whom his choice regard
Should favour, equal to the sons of heaven:
Thither, if but to pry, shall be perhaps
Our first eruption; thither or elsewhere;
For this informal pit shall never hold
Celestial spirits in bondage, nor the abyss
Long under darkness cover. But these thoughts
Full counsel must mature: peace is despair'd;
For who can think submission? War, then, war,
Open or understood, must be resolved."

He spake; and, to confirm his words, outflow
Millions of flaming swords, drawn from the thighs
Of mighty cherubim; the sudden blaze
Far round illumined hell; highly they raged
Against the Highest, and fierce with grasped arms
Clash'd on their sounding shields the din of war,
Hurling defiance toward the vault of heaven.

There stood a hill not far, whose grisly top
Belch'd fire and rolling smoke; the rest entire
Shone with a glossy scurf; undoubted sign
That in his womb was hid metallic ore,
The work of sulphur. Thither, wing’d with speed,
A numerous brigade hasten’d: as when bands
Of pioneers, with spade and pickaxe arm’d,
Forerun the royal camp, to trench a field,
Or cast a rampart. Mammon led them on:
Mammon, the least erected spirit that fell
From heaven; for e’en in heaven his looks and thoughts
Were always downward bent, admiring more
The riches of heaven’s pavement, trodden gold,
Than aught, divine or holy, else enjoy’d
In vision beatific: by him first
Men also, and by his suggestion taught,
Ransack’d the centre, and with impious hands
Rifled the bowels of their mother earth
For treasures, better hid. Soon had his crew
Open’d into the hill a spacious wound,
And digg’d out ribs of gold. Let none admire
That riches grow in hell; that soil may best
Deserve the precious bane. And here let those
Who boast in mortal things, and wondering tell
Of Babel, and the works of Memphian kings,
Learn how their greatest monuments of fame
And strength and art, are easily outdone
By spirits reprobate, and in an hour
What in an age they with incessant toil
And hands innumerable scarce perform.
Nigh on the plain, in many cells prepared,
That underneath had veins of liquid fire,
Sluiced from the lake, a second multitude
With wondrous art founded the massy ore,
Severing each kind, and scumm’d the bullion dross;
A third as soon had form’d within the ground
A various mould, and from the boiling cells,
By strange conveyance, fill’d each hollow nook:
As in an organ, from one blast of wind,
To many a row of pipes the sound-board breathes.
Anon, out of the earth a fabric huge
Rose like an exhalation, with the sound
Of dulcet symphonies and voices sweet,
Built like a temple, where pilasters round
Were set, and Doric pillars overlaid
With golden architrave; nor did there want
Cornice or frieze, with bossy sculptures graven:
The roof was fretted gold. Not Babylon,
Nor great Alcairo, such magnificence
Equall'd in all their glories, to enshrine
Belus or Serapis their gods, or seat
Their kings, when Egypt with Assyria strove
In wealth and luxury. The ascending pile
Stood fix'd her stately height; and straight the doors,
Opening their brazen folds, discover, wide
Within, her ample spaces o'er the smooth
And level pavement; from the arched roof,
Perfendant by subtle magic, many a row
Of starry lamps and blazing cressets, fed
With naphtha and asphaltus, yielded light
As from a sky. The hasty multitude
Admiring enter'd; and the work some praise,
And some the architect: his hand was known
In heaven by many a tower'd structure high,
Where sceptred angels held their residence,
And sat as princes; whom the supreme King
Exalted to such power, and gave to rule,
Each in his hierarchy, the orders bright.
Nor was his name unheard or unadored
In ancient Greece, and in Ausonian land
Men call'd him Mulciber; and how he fell
From heaven they fabled, thrown by angry Jove
Sheer o'er the crystal battlements: from morn
To noon he fell, from noon to dewy eve,
A summer's day; and with the setting sun
Dropp'd from the zenith, like a falling star,
On Lemnos the Ægean isle: thus they relate, Erring; for he with his rebellious rout Fell long before; nor aught avail'd him now To have built in heaven high towers; nor did he 'scape By all his engines, but was headlong sent With his industrious crew to build in hell. Meanwhile, the winged heralds, by command Of sovereign power, with awful ceremony And trumpets' sound, throughout the host proclaim A solemn council, forthwith to be held At Pandemonium, the high capital Of Satan and his peers: their summons call'd From every band and squared regiment By place or choice the worthiest; they anon, With hundreds and with thousands trooping came, Attended; all access was thronged: the gates And porches wide, but chief the spacious hall (Though like a cover'd field, where champions bold Wont ride in arm'd, and at the soldan's chair Defied the best of Panim chivalry To mortal combat, or career with lance), Thick swarm'd both on the ground and in the air Brush'd with the hiss of rustling wings. As bees In spring-time, when the sun with Taurus rides, Pour forth their populous youth about the hive In clusters; they among fresh dews and flowers Fly to and fro, or on the smoothed plank, The suburb of their straw-built citadel, New rubb'd with balm, expatiate and confer Their state affairs: so thick the aëry crowd Swarm'd and were straiten'd; till, the signal given, Behold a wonder! They but now who seem'd In bigness to surpass earth's giant sons, Now less than smallest dwarfs, in narrow room Throng numberless, like that Pygmean race Beyond the Indian mount; or faëry elves,
Whose midnight revels, by a forest side  
Or fountain, some belated peasant sees,  
Or dreams he sees, while over head the moon  
Sits arbitress, and nearer to the earth  
Wheels her pale course; they on their mirth  
Intent, with jocund music charm his ear:  
At once with joy and fear his heart rebounds;  
Thus incorporeal spirits to smallest forms  
Reduced their shapes immense, and were at large,  
Though without number still, amidst the hall,  
Of that infernal court. But far within,  
And in their own dimensions, like themselves,  
The great seraphic lords and cherubim  
In close recess and secret conclave sat;  
A thousand demigods on golden seats  
Frequent and full. After short silence then,  
And summons read, the great consult began.
NOTES.

1. 1. Of man’s first disobedience, and [of] the fruit—blissful seat. Two adverbal adjuncts of the predicate sing. (Gr. 396, note.)

1. 2. Whose—seat. An adjective clause, qualifying tree. (Gr. 408.)


Till—seat. A compound adverbial clause. Before regain insert till one greater man. These clauses are in a sort of quasi-attributive relation to the noun loss (see Gr. 362*); or they may be taken as adverbial clauses qualifying some such word as lasting (understood), which would agree with loss. With this passage compare 1 Corinth. xv. 21, 22.

1. 6. That on, &c. After Horeb, supply didst inspire—chaos; and before of Sinai, supply that on the secret top. We thus get two adjecti
tive clauses qualifying muse. The name Sinai properly belongs to the entire group of mountains which has given its name to the whole peninsula which it characterises in so remarkable a manner. In a narrower sense Sinai is the name of one lofty ridge of this group, the most northerly peak of which is Horeb; the most southerly (by a still narrower application of the name), Mount Sinai. There is little doubt that Horeb was the mountain on which the Law was actually delivered (see Deut. i. 6; iv. 18, &c.); but as this peak is a part of the Sinaiic ridge, the Law is also said to have been delivered on Sinai. (Levit. vii. 38.)

1. 8. That Shepherd. (See Exod. iii. 1; Psalm lxxvii. 20.)

1. 9. In the beginning. An adverbial adjunct of rose.

How the heavens—chaos. A substantive clause which may be taken either as the object of taught (in which case the chosen seed must be taken as in the adverbial relation to taught; see Gr. 373, 4), or as a substantive clause attached adverbially to taught (Gr. 407), in which case seed will be the object of taught.

1. 11. Before Siloa’s insert if, and after oracle of God insert delight
theo more. Two adverbial clauses of condition, qualifying  
(Gr. 427). The fountain of Siloam is at the entrance of the valley of 
Tyropoeon. Its waters have an irregular flow. They are first collected 
in a pool or reservoir, the overflow of which forms a small stream  
Isaiah viii. 6; John ix. 7.

l. 12. Fast = close.

l. 14. That with—rhyme. An adjective clause qualifying song. To  
soar, &c. A verb in the infinitive mood, in the objective relation to  
tends. (Gr. 366, 368.) The Aonian Mount. Parnassus. Aonia was  
anciently the name of that part of Boeotia which lay at the foot of  
Parnassus and Helicon.

l. 15. While it pursues, &c. An adverbial clause of time, qualifying 
the verb soar. (Gr. 416.)

l. 16. Before rhyme we must supply while it pursues things un-  
attempted yet in. The conjunction or implies an alternative, so that the  
words or phrases which it connects cannot be attached conjointly to  
other words in the sentence. Hence or always involves two separate  
clauses (which must be obtained by filling up the ellipse when there is  
one) co-ordinate with each other, but which may be either principal  
or subordinate clauses as respects the entire sentence. (Gr. 443.)

l. 17. That dost prefer—pure. An adjective clause which may be  
attached indifferently to thou or to spirit. Consult 1 Corinth. iii. 16,  
17; vi. 19.

l. 19. Read Genesis i. 2.

l. 20. With mighty wings outspread. An adverbial adjunct of  
sat’st.

l. 21. Brooding must be taken grammatically as qualifying the  
subject thou (understood); in sense it forms a kind of complement to the  
predicate sat’st. (Gr. 392.)

l. 22. Pregnant. Complement of the predicate mad’st. (Gr. 392,  
396.)

What in me is dark. This is frequently called a substantive clause.  
It is really an adjective clause used substantively, that is, qualifying  
some demonstrative word understood; for what, being a relative pro-  
noun (Gr. 153), properly introduces an adjective clause. (Gr. 408, 409).

l. 23. In full: What is low, raise [thou] and [what is low] support  
[thou].

l. 24. That to the height—to men. A compound adverbial clause,  
which must be repeated with each of the preceding predicates instruct,  
illumine, raise, and support. Between and and justify insert that to the  
height of this great argument I may.
l. 27. *For heaven, &c.* An adverbial clause of condition, attached to say.

l. 28. *Nor the deep tract of hell, that is, and the deep tract of hell hides nothing from thy view.* What cause—besides. What is here an interrogative word, and introduces a substantive clause (Gr. 403, 406), the object of say.

l. 29. *In that happy state.* An attributive adjunct of parents. (Gr. 362, 4.)

l. 30. *To fall off—to transgress.* Adverbial adjuncts of the predicate moved. (Gr. 190, 373, 2.)

l. 34. *He.* Complement of the predicate was, qualified by the complex adjective clause whose guile—vain attempt.

l. 36. *What time—vain attempt.* An adverbial clause of time attached to the predicate deceived.

l. 37. *With all his host—vain attempt,* is an adverbial adjunct of manner or circumstance attached to the verb cast, and consisting of a preposition followed by a noun, which has several complex attributive adjuncts.

l. 41. *If he opposed.* An adverbial clause qualifying to have equalled Before with ambitious aim, supply by whose aid aspiring to set himself in glory above his peers he.

l. 42. *Against the throne, &c.* An attributive adjunct of aim. (Gr. 362, 4.)

l. 47. *There to dwell, &c.* An adverbial adjunct of hurled. See note on l. 30.

l. 49. *Who durst, &c.* An adjective clause qualifying the object him.

l. 50. *Nine times the space, &c.* An adverbial adjunct of lay. (Gr. 373, 3.)

l. 53. *Though [he was] immortal.* An elliptical adverbial clause, qualifying the adjective or participle confounded.

l. 54. *For now, &c.* An adverbial clause attached to reserved.

l. 58. *With pride and hate.* An adverbial adjunct of mixed.

l. 59. *As angels ken, i.e., know or descry.* An adverbial clause co-ordinate with as which qualifies far. In full the clause is, as angels ken far. See Gr. 547, &c.

l. 62. *As one great furnace.* An elliptical adverbial clause attached to flamed. Supply after furnace the verb flames.

l. 63. *No light.* Supply came or shone.

l. 64. *To discover—unconsumed.* A complex adverbial adjunct of served. See note on l. 30.
l. 65. Where peace—unconsumed. An adjective clause qualifying shades. (Gr. 410.) It is compound and elliptical. Repeat where before hope, before torture, and before a fiery deluge; and after unconsumed supply still urges.

l. 67. Without end. An attributive adjunct of torture. (Gr. 362, 4.)

l. 71. With the verbs ordained and set, repeat the subject eternal justice.

l. 73. Removed, with its adverbial adjuncts as far, &c., qualifies the object portion.

As far. As qualifies far, and is itself explained by the elliptical adverbial clause, as thrice [the distance] from the centre to the utmost pole [is far], which is co-ordinate with as. (Gr. 547, &c.) Phrases like three times the distance, half the sum, a dozen men, &c., are rather anomalous combinations, in which the two substantives are in a sort of apposition to each other.

l. 74. From the centre and to the pole, form attributive adjuncts of the noun distance understood. (Gr. 362, 4). Comp. note on l. 59.

The utmost pole, that is, of the universe, not of the earth. Milton treats the earth as the centre of the mundane system. See Book IX. 103, X. 671.

l. 75. After fell, supply was this place. The place is an adverbial adjunct of unlike. The preposition to may be supplied.

l. 81. After Beelzebub, supply he soon discerns.

l. 82. And thence. And is superfluous. The clause to whom, &c., is an adjective clause qualifying one. It goes on to l. 124.

l. 84. To establish a grammatical link of connection between this speech and the last sentence, we must understand some such phrase as by saying, so as to constitute an adverbial adjunct to the predicate, in apposition to thus. The connection of the clauses in the early part of the speech is extremely obscure. The best way, perhaps, is to consider the elliptical clauses, O how fallen [thou art], how changed [thou art] from him—though bright, as parenthetical, and the words if he as an elliptical repetition of the earlier clause if thou beest he, which will then form an adverbial clause of condition attached to the predicate hath joined. Unless this be done, he is ungrammatical, and should be altered to him; for if the conjunction if belongs to the same clause as hath joined, he must be the antecedent of whom, and ought to be the object of the verb. Moreover, it will be very difficult then to find out which is the main clause of the sentence. But by taking if he as a repetition of if thou beest he, he is in the right case, and hath joined
is the predicate of the main clause. The clauses O how fallen thou art, how changed thou art, &c., may possibly be regarded as principal clauses, to the predicates of each of which the adverbial clause, if thou beest he, is attached. In that case but is superfluous. If the clauses are treated as parenthetical, there is no way of making sense of the but except by understanding some such clause as "I think that thou art he" before it. The elliptical clause if he will still qualify the verb hath joined.

1. 86. Didst outshine. This is not strictly grammatical. The relative who must agree with its antecedent him in person, and him cannot possibly be of the second person. (Gr. 468.)

1. 87. Though [they were] bright. An elliptical adverbial clause qualifying the predicate didst outshine.

Whom mutual league—once. An adjective clause qualifying an antecedent him understood, the object of hath joined. The subject of the relative clause is compound. (Gr. 386.)

1. 90. After hath joined, repeat with me.

The meaning is: "The distance between the pit and the height measures his superiority in strength." The construction is very crabbed. What pit thou seest is an adjective clause used substantively (Gr. 409) after into. The what before height is interrogative. The sentence cannot be treated by strict grammatical rules.


1. 95. What the—infit. An adjective clause used substantively. See note on l. 22. Supply for before what. Else should be taken as an attributive adjunct of what.

1. 97. Though [I am changed], &c. An elliptical adverbial clause qualifying the predicate do change.

1. 98. From sense of injured merit. An attributive adjunct of disdain. (Gr. 362, 4.)


1. 100. Repeat the relative that which is the subject (understood) of the clause, which is co-ordinate with the last.

1. 102. Three adjective clauses qualify spirits. 1. That durst dis-like, &c. 2. That—opposed, &c. 3. That shook his throne.

1. 105. What. An elliptical interrogative clause. In full: what are
I. or something of the sort, to the predicate of which the clause though the field be lost stands in the adverbial relation.

I. 106. *Is not lost* may be repeated with the several subjects will, study, hate, courage, what else; or these may be taken as forming a compound subject (*Gr. 386*) with the single predicate *are not lost*.

I. 108. To submit and to yield are attributive adjuncts of courage. (*Gr. 362, 4.*)

I. 110. *Wrath or might.* Make a separate sentence for each subject.

I. 111. The compound subject to bow, to sue, and to deify, &c., is repeated in the word *that* (*l. 114*), which may be left out in the analysis; or else *that* may be taken as the subject, having the infinitive moods in apposition to it.

I. 113. *Who from,* &c. An adjective clause qualifying the substantive pronoun *his.* (*Gr. 141.*)

I. 116. *Since by fate,* &c.; since through, &c. Adverbial clauses attached to the predicate of the preceding clause. There is no objection to taking them with the predicate of each of the two preceding clauses.

I. 122. *Irreconcilable* is an attributive adjunct of the subject *we.*

I. 123. After and repeat *who.*

I. 125. *Though [he was] in pain.* An elliptical adverbial clause, qualifying the predicate *spake.*

I. 128. See *note* on *l.* 84.

A vocative or nominative of appellation does not enter into the construction of a sentence.

I. 130. *And in dreadful deeds,* &c. Repeat the relative *that* as the subject of this clause.

I. 133. *Upheld* qualifies the noun *supremacy,* and is itself qualified by the adverbial phrases *by strength,* *by chance,* *by fate,* which are united together by the conjunctions *whether,* or.

I. 134. The object *events,* with all its adjuncts, must be repeated with each verb *see* and *sue.*

I. 136. *And all,* &c. Repeat the relative as the subject of the clause, and the auxiliary *hath.*

I. 137. *Low* is a complement of the predicate *laid.* (*Gr. 395.*)

I. 138. *Far* qualifies *hath laid,* and is itself qualified by the demonstrative-adverb *as,* which in its turn is explained by the co-ordinate adverbial clause *as God's—can perish,* in which the word *far* is again understood, being qualified by the relative adverb *as* at the beginning of the clause. (On the analysis of all such clauses, see *Gr.* 548, 564.)
l. 139. For the mind, &c. This adverbial clause qualifies the predicate of a sentence understood, I say as far, or something of the sort.

l. 140. Invincible is the complement of the predicate remains. (Gr. 392.)

l. 141. The elliptical adverbial clauses though all our glory [be] extinct, and [though] our happy state [be] here swallowed, &c., may be attached to the predicate of each of the foregoing clauses, remains and return.

l. 143. After but what supply are we to say, or something equivalent. Whom I now believe [to be] of almighty force. The infinitive to be, with its subject whom forms a complex object of believe. (Gr. 397.) Of almighty force is an adverbial adjunct of be.

l. 144. No less than such; that is, in full, no force less than such force is great, where the adverbial clause of degree than such, &c., qualifies less. See Gr. 547, 559, 422.

l. 145. As ours [was]. An adjective clause co-ordinate with such. On the construction of such clauses see Gr. 412, and the note on 267, and 523.

l. 147. Suffice here means satisfy.

l. 148. That we may—ire. An adverbial clause of purpose, qualifying have left.

l. 149. [That we may] do him mightier service, &c. The whole of the preceding sentence what if he our conqueror—support our pains must be repeated with this adverbial clause, which is attached to its predicate have left.

As his thralls, &c. In full: As his thralls by right of war do him mighty service. An adverbial clause of manner, qualifying may do. By right of war is an attributive adjunct of thralls. (Gr. 362, 4.)

l. 150. Whate'er is the complement of the verb of incomplete predication be. (Gr. 392.) The clause is an adverbial clause of condition attached to the predicate may do. (Gr. 427.)

l. 151. Here in the heart—deep. These elliptical clauses form an expansion of the preceding clause. In full they are: If his business be here in the heart of hell to work in fire, or if his business be to do his errands in the gloomy deep. The whole sentence what if he our conqueror—our pains, that we may do—of war, should be repeated with each clause, since each of them qualifies the verb may do, and the conjunction or implies that we have alternatives, which can only be taken separately.

l. 154. Before eternal being supply what can it then avail though yet we feel.
BOOK I.

NOTES.

I. 155. To undergo eternal punishment. This must be taken as an attributive adjunct (Gr. 362, 4) both of strength and of being.

I. 157. The whole of this speech forms the object of the verb replied. Fallen cherub, being a vocative, or nominative of appellation, does not enter into the construction of the clause.

To be weak, &c. In full: To be weak doing is miserable; or to be weak suffering is miserable. This is one of those instances in which the association of ideas conveyed by the language is definite enough, though the latter is not easily reducible within the limits of grammatical rules. How are the participles doing and suffering constructed? What do they agree with? The origin of the idiom is to be sought in the fact that a verb, even in the infinitive or substantive mood, never entirely loses its attributive character, and consequently presupposes some subject to which the attributive idea is attached; and the attributive participle is used on much the same principle as the attributive infinitive mood. The idiom may be reduced to a grammatical form by supplying if we are, or when we are, before doing and suffering; we then get adverbial clauses of condition or time qualifying the verb is.

I. 159. To do, &c. These are two substantive clauses in apposition to this. The conjunction that may be supplied at the beginning of each.

I. 160. After ill supply will be.

I. 161. As being, &c. An elliptical adverbial clause, qualifying the predicate (understood) will be, of the previous clause. The ellipse may be filled up thus:—As [an act] being the contrary to his high will whom we resist [would be our sole delight].

I. 162. Whom we resist. An adjective clause, qualifying the substantive pronoun his. See note on l. 113.

I. 163. To bring forth good. This may be taken either as the object, or as an adverbial adjunct to the verb seek. (Gr. 190, 368.)

I. 164. To pervert evil—compound complement of the verb of incomplete predication be. (Gr. 392.)

I. 166. Which is here continuous (Gr. 413), being equivalent to and this. It introduces a principal sentence. As does duty for a relative pronoun. (Gr. 412.) The words as perhaps shall must be repeated before disturb. We thus get two adjective clauses co-ordinate with so, just as they would be with such, if in such a way were substituted for so.

I. 167. If I fail not. That is, if I am not mistaken. An adverbial clause of condition qualifying shall grieve.
1. 177. To bellow. Object of the verb ceases. (Gr. 368.)

1. 178. Let us slip. It may be necessary to remind some that this phrase is not a first person plural of an imperative mood. Let is in the second person plural, having its subject you or ye understood, and us is the object of let. Slip is a verb in the infinitive mood, forming the complement of the verb of incomplete predication let, and itself having occasion for its object.

Whether scorn, &c. Expand this for analytical purposes, thus:—Either if scorn yield it from our foe, or if satiate fury yield it from our foe. This gives us two adverbial clauses of condition, attached to the predicate let.

1. 182. Save what, &c. Save (Fr. saufr) is in reality an adjective, qualifying the noun or the noun-sentence which follows it, and so forming a nominative absolute (see Gr. 283). Here save qualifies the antecedent (understood) of the adjective clause what—dreadful. (See note on l. 22.) The whole phrase save what, &c., forms an adverbial adjunct to the adjective void.

1. 183. Let us tend. See note on l. 178.

1. 184. From off, &c. As a preposition cannot govern anything but a substantive (Gr. 279), it is not easy to provide from with anything to govern. We must supply some such word as the space or the region between from and off; when the phrase off the tossing, &c., will become an attributive adjunct of the noun supplied. We must adopt a similar method with all such phrases. Thus he appeared from under the table, must be taken as he appeared from the space, or position, under the table.

1. 185, 187. Rest—consult. It will be better to treat these as elliptical, and read let us rest, let us consult. Re-assembling will then agree with the object us understood, and our will have a pronoun in the first person, to which it may relate.

1. 187. How we may, &c. A substantive clause, the object of consult.

1. 188. Fill up the ellipse thus:—There let us consult how our own loss we may repair; there let us consult how we may overcome this dire calamity; there let us consult what reinforcement we may gain from hope; if we may not gain reinforcement from hope, there let us consult what resolution we may gain from despair.

1. 190. What, being interrogative, introduces a substantive clause. (Gr. 406.)

1. 192. After thus Satan, supply spoke.

1. 193. With head, &c. An adverbial adjunct of spoke.

1. 194. The adverb besides qualifies the verb lay.
BOOK I.]

NOTES.

1. 196. In bulk. An adverbial adjunct of huge.

1. 197. As whom, &c. Elliptical adverbial clause, co-ordinate with as before huge. In full: as [they] whom the fables name of monstrous size [were huge]. The construction of the whole of this passage is very obscure. Perhaps the best way to take it is to consider the phrase of monstrous size as an attributive adjunct of they understood; and the word Titanian (which is adjective in its form) as the complement of the predicate name, as though the sentence ran thus: as they of monstrous size that warred on Jove, whom the fables name Titanian.

Earth-born must then be treated like Titanian. Those acquainted with classical mythology will not need to be told that the Titans and the Giants or Earth-born are not the same, though both warred with Zeus, or Jupiter. Briareos, or Ægeon, is by some ancient writers classed among the Gigantes. All the mythological personages here mentioned were the offspring of Earth (Ge or Gaea). According to the common version, Briareos and his two brothers, Gyges and Cottus, were hundred-handed monsters—the offspring of Uranus and Gaea. The Titans were another group of the offspring of Uranus and Gaea. The Titans, headed by Cronus, deposed Uranus; and Zeus, the son of Cronus, in his turn, with the aid of Briareos and his two brothers, deposed Cronus and the Titans, and imprisoned them in Tartarus, placing the Hundred-handed to guard them. The attempt of the Gigantes to overthrow Zeus, or Jupiter, and the similar attempt of Typhon or Typhoeus, are separate incidents in the mythology. Virgil, however, amongst others, reckons Briareos among the Gigantes. The use of the conjunction or obliges us to amplify this passage for analysis as follows: 1. His other parts—Titanian, that warred on Jove. 2. The same repeated, with the substitution of Earth-born for Titanian. 3. His other parts—huge, as [he] of monstrous size [was huge], whom the fables name Briareos.

4. The same as the last, with the substitution of Typhon, whom the den—held for Briareos. 5. His other parts—huge as that sea-beast, &c.


1. 202. Hugest. Complement of the predicate created. (Gr. 395.)

That swim the ocean stream. An adjective clause qualifying works. The cosmology of Homer represented the earth as a circular flat disc, round the outer edge of which ran a river or stream called Oceanus. Heaven (Uranus) was a hemispherical vault above the flat earth; and Tartarus a corresponding inverted vault beneath it.

1. 203. Him, object of deeming.

1. 205. Island, complement of the participle deeming. (Gr. 395.)
l. 206. In his scaly rind. Adverbial adjunct of fixed.

l. 208. Insert while before wished. The clauses, as seamen tell, while night invests the sea, and while wished morn delays, are adverbial clauses attached to the predicate moors.

l. 210. Chained may be taken as the complement of lay. In analysis nor ever may be treated as equivalent to and never.

l. 211. First leave out or heaved his head, and take all that remains from nor ever thence to vengeance poured, as one compound sentence. Next repeat this sentence, substituting had raised his head for had risen.

There are certain constructions in which but is a preposition. (Gr. 282, note.) It is so used here, governing the substantive clause that the will—vengeance poured, the preposition and substantive clause together forming an adverbial adjunct, attached to the predicates had risen and had heaved. (Gr. 403.)

l. 214. That with, &c. An adverbial clause of purpose, qualifying left. (On the adverbial force of the so-called conjunction that in such clauses, see Gr. 528.)

l. 216. Insert that and the subject he in this sentence, which is constructed like the last.

l. 217. How all—poured, &c. A substantive clause (Gr. 403), the object of see.

l. 217. Respecting this use of but, see Gr. 505.

To bring forth, &c. An adverbial adjunct of served. (Gr. 190.)

l. 219. But is here a co-ordinative conjunction (Gr. 287, 288), and unites confusion, wrath, and vengeance to the preceding objects of bring, namely, goodness, grace, and mercy.

On himself is an adverbial adjunct of poured.

l. 221. Upright. Complement of the predicate rears. (Gr. 395.)

l. 221. From off. See note on l. 184.

l. 223. Before rolled, insert on each hand the flames.

l. 227. Till—lights. An adverbial clause of time, attached to steers.

l. 228. If it were, &c. An adverbial clause of condition, qualifying the predicate of a sentence which must be supplied, I say land, or something of that kind.

That ever burned—fire. An adjective clause qualifying it. After solid insert fire, and after lake insert burned.

l. 230. Such. Complement of the predicate appeared. (Gr. 392.) Before such insert that or which. The passage from and [that] such appeared to smoke, is another adjective clause attached to it.

After as insert land appears. From as when (l. 230) to smoke (l. 237)
is a compound adverbial clause, co-ordinate with the adjective such (l. 230). From *sullen to smoke* makes a subordinate adverbial clause of time, qualifying appears understood. It must be sub-divided into two others. First leave out or *the shattered side of thundering Ætna*; next, in the sentence so obtained, for *from Pelorus, substitute from the shattered side of thundering Ætna*. Both the adverbial clauses thus formed qualify appears.

l. 236. *Before leave repeat whose combustible—fury.*

l. 239. *Both glorying, &c.* A nominative absolute, forming an adverbial adjunct of followed.

l. 240. *As gods.* That is, *as gods [would have escaped the Stygian flood]*. This adverbial clause, and the two succeeding adverbial phrases, are attached to the infinitive mood to have escaped.

l. 242. After *region, soil, and clime,* supply the adjective clause that we must change for heaven. Before this the soil put in is; before the clime put in is this; before this the seat put in is; and before this mournful gloom supply must we change. The whole passage, down to l. 270, is the object of the verb said.

l. 245. *Since he, &c.* A compound adverbial clause attached to the predicate he. The clause consists of two co-ordinate clauses. 1. *Since he who now is sovran can dispose what shall be right.* 2. *Since he—sovran can bid what—right.*

l. 247. *What shall be right.* See note on l. 22.

l. 247. *Farthest.* That is, *the place farthest.* From him whom, &c., is an adverbial adjunct of him.

l. 248. *Before force repeat whom.* Supreme is the complement of made. (Gr. 396.)

l. 249. *Farewell.* That is, *fare ye well.* (Compare Gr. 532.)

Happy fields. Vocatives are of the nature of interjections, and do not enter into the construction of the sentences in which they are placed.

l. 252. *One.* In apposition to, and therefore an attributive adjunct of possessor.

l. 254. *And in itself, &c.* Expand thus: *[the mind] in itself can make a heaven of hell; [the mind in itself can make] a hell of heaven.*

l. 255. *Can make a heaven of hell.* Here heaven is the direct object of make, of hell being an adverbial adjunct of make. If we were to say *can make hell a heaven,* then hell would be the object of the verb, and heaven would be the complement of the predicate. (Compare l. 248.)

l. 256. *In full: what matter [is it] where [I be], if I be still the same,*
and [if] what I should be [be] all but less than he—greater. Observe that in a question such as what matter is it, it is the subject, and what matter is the complement of the verb of incomplete predication is. The construction of interrogative clauses is always to be tested by that of corresponding assertive clauses. What matter is it? answers to it is this matter, or it is no matter. The clause where I be is an adjective clause qualifying the subject it, just as in such a sentence as it was John who told me, the construction is: It (i.e., the person) who told me was John. (Gr. 511, 513).

l. 257. What I should be. (See note on l. 22.)

l. 257. Than he, &c. In full, than he whom thunder has made greater is great. An adverbial clause, qualifying less. (Gr. 548—558.) But is here a preposition (see l. 211, note), and the whole phrase but less—greater, forms an adverbial adjunct to all.

l. 260. Envy in Milton commonly has the sense of the Latin invidia and invidere, implying grudging.

l. 262. Before in hell supply one reign, or something equivalent.

l. 263. In full. To reign in hell [is] better than to serve in heaven [is good]. The adverbial clause than to serve, &c., qualifies better, showing the degree of better that is meant.

l. 266. Lie is the complement of the verb of incomplete predication let, and astonished is the complement of lie.

l. 267. And call. In full: and wherefore call we.

To share—mansion. An adverbial phrase attached to call. (Gr. 190, 373, 2.)

l. 268. After or supply wherefore call we them not.

l. 269. What may—heaven. A substantive clause. What is interrogative. (Gr. 403. Compare note on l. 22.) Be regained is the complement of the verb of incomplete predication may.

l. 270. Before what supply wherefore call we them not once more with rallied arms to try. After more insert may be.

l. 272. See note on l. 83, 84.

l. 273. But is here a preposition. But the omnipotent forms an adverbial phrase (Gr. 373, 2) qualifying none.

l. 274. If once. Some writers very absurdly affect the omission of if and when in phrases of this kind. The blunder is frequent in modern periodical writing.

l. 274. Pledge with its complicated adjuncts, and signal, are in apposition to voice.

l. 276. Repeat heard before on. The adverbial clause when it raged, will then qualify the participle so supplied.
l. 277. In all assaults forms an attributive adjunct to signal. (Gr. 362, 4.)
l. 279. Before [they will soon] revive, repeat the whole sentence if once—signal; and the clause though now—amazed, must be taken with each of the sentences so formed, qualifying the predicates will resume and will revive.
l. 280. Grovelling and prostrate are complements of the predicate lie.
l. 281. After erewhile supply lay.
l. 282. In full: it was no wonder that we, fallen such a pernicious height, lay astounded and amazed. The clause that we, &c., is a substantive clause in apposition to it. (Gr. 511.) Such a height forms an adverbial phrase qualifying fallen. (Gr. 373, 3.)
l. 284. His shield cast: a nominative absolute, forming an adverbial adjunct of was moving. (Gr. 373, 5.)
l. 286. [Of] ethereal temper: an attributive adjunct of shield. (Gr. 362, 4.)
l. 287. The phrase [to] the moon is adverbial in its force, and qualifies like, which agrees with the subject circumference.
l. 290. Before in Valdarno we must repeat whose orbs—at evening. The adverbial phrase to descry, &c. (Gr. 190), belongs to both sentences, and must therefore be inserted after Fesole, as well as after Valdarno. It must, however, be separated into three separate phrases:—1. To descry new lands in her spotty globe. 2. To descry new rivers, &c. 3. To descry new mountains, &c.
l. 292. Take he walked with before his spear. To equal—wand. A complex adjective phrase qualifying spear. To equal which is an adverbial phrase attached to were.
l. 293. To be the mast, &c. An adverbial phrase qualifying hegan.
l. 297. The word clime (clima) in ancient writers, means much the same as zone, and is loosely applied both to the terrestrial zones and to analogous divisions of the (supposed) vault of heaven, as Virgil says (Georg. I. 233): Quinque tenent caelum zones. It is obvious that Milton has this latter application of the word in mind.
l. 299. Nathless. That is, na (or not) the less.
l. 300. Before called supply till he. This clause and the last are adverbial clauses of time, qualifying endured.
l. 301. The compound clause who lay—chariot-wheels, is an adjective clause qualifying legions.
l. 302. Thick, &c., had better be taken as an attributive adjunct of who.

As autumnal leaves that—inbover [are thick]. An adverbial clause of degree (Gr. 421) attached to thick. The adverb as at the beginning of the clause qualifies thick, understood.

l. 303. Where—inbover. An adjective clause qualifying Vallombrosa. (Gr. 410.)

l. 304. Before scattered introduce as, and after afloat supply is thick. This clause (which goes on to l. 311), like the last, qualifies thick in l. 302. The clause from when to chariot-wheels is an adverbial clause of time attached to is, supplied in l. 304.

l. 306. The Red Sea coast, whose, &c. This is a harsh construction, as the combination of words Red Sea coast forms in fact a single compound noun, whereas whose is intended to refer to Red Sea only. For analytical purposes it may be altered to the coast of the Red Sea. The adjective clause, whose waves, &c., goes on to the word chariot-wheels.

l. 307. To give the name Busiris to the Pharaoh of the Exodus is a mere poetic licence. The Busiris of the Greek writers was a merely mythical personage. No king of that name occurs even in the dynasties of Manetho.

l. 308. While—chariot-wheels. A compound adverbial sentence qualifying o'erthrew.

l. 309. Who beheld, &c. An adjective clause qualifying the object sojourners.

l. 311. Take bestrown, abject, and lost as complements of lay.

l. 313. Under amazement, &c. An adverbial adjunct of lay.

l. 314. That all—resounded. An adverbial clause co-ordinate with so. (Gr. 518.)

l. 317. If such, &c. An adverbial clause of condition qualifying the adjective lost.

l. 317. As this [astonishment is]. An adjective clause co-ordinate with such. See Gr. 412.

l. 318. Or have ye, &c. There is no grammatical connection between this sentence and the preceding words, which merely form a complex vocative. Or must either be left out, or treated as equivalent to whether.

l. 319. After the toil of battle. An adverbial adjunct of repose.

l. 320. Virtue = virtus (valour). For the ease—heaven. An adverbial adjunct of have chosen. Before you find supply which.

l. 321. To slumber here, &c. An attributive adjunct of ease. (Gr,
362. 4.) As [ye slumbered] in the vales of heaven is an adverbial clause qualifying to slumber.

l. 325. With arms and ensigns. An adverbial adjunct of the participle rolling.

Till anon—gulf. A compound adverbial clause of time qualifying rolling. It might almost equally well be attached to the verb beholds. In full: till anon—advantage, and [till his swift pursuers] descending—drooping, or [till his swift pursuers]—gulf.

l. 332. Before when insert men spring up.

The old meaning of watch is keep awake.

l. 333. Supply him before whom.

l. 334. First leave out and bestir, and then repeat the whole sentence up they sprang—awake, substituting bestir for rouse. After ere put in they are. We thus got an adverbial clause of time qualifying rouse and bestir.

l. 335. [And] they did not not perceive, &c. Take the first not with did, and the second with its complement perceive.

l. 336. In analysis, for or substitute [and] they did not.

l. 337. To, &c. The old-fashioned construction. See Rom. vi. 10. His servants ye are to whom ye obey.

l. 338. After as put in the locusts were numberless: to the verb were, thus supplied, the compound adverbial clause when—Nile is attached. The whole adverbial sentence is co-ordinate with so in l. 344.

l. 339. Amram's son. Moses. (See Exodus vi. 20.)

l. 340. Waved, a participle agreeing with wand.

l. 341. To warp is to move forward with a zigzag or unsteady motion.

l. 343. Like night. (See note on l. 287.) Before darkened repeat that.

l. 344. Take numberless as an attributive adjunct of angels, and hovering as the complement (Gr. 392, 323) of the verb were seen.

l. 347. Till at—brimstone. An adverbial clause, qualifying were seen. The uplifted spear waving, is a nominative absolute, forming an adverbial adjunct to light. (Gr. 373, 5.)

l. 350. Before fill repeat till at a—their course, they. Another adverbial clause co-ordinate with the last.

l. 351. Multitude, with its adjuncts, is in apposition to they, and must be taken in each of the preceding adverbial clauses.

l. 351. Like which—sands. An adjective clause qualifying multitude.

l. 352. After loins supply a multitude; the adjective like will then
agree with this noun; which being in the adverbial relation to like. (See note on l. 287.)

l. 353. First leave out or the Danaw, and take all that remains as one sentence; then repeat the whole, substituting the Danaw for Rhene. Rhene is an affected imitation of the Latin form Rhenus, while Danaw is a rather clumsy approximation to the German Donau.

l. 354. Before spread repeat when her barbarous sons. Both these adverbial clauses of time qualify poured.

l. 357. Where stood, &c. This is an adjective clause, defining the idea of place involved in the word thither. For analysis, to that place had better be substituted for thither (Gr. 410). The nouns shapes, forms, dignities, and powers, are in apposition to heads and leaders.

l. 360. Erst is the superlative (Germ. erst), answering to the comparative ere (Germ. ehe).

l. 361. Though—life. An adverbial clause of condition, qualifying sat. Blotted and rased must be taken to agree with names. The only way of making the participles refer to memorial (which is in some respects the most natural), would be to supply the words the memorial being before blotted. We should then get a nominative absolute forming an adverbial adjunct to be. (Gr. 373, 5.)

l. 365. Them is in the adverbial relation to got. (Gr. 373, 4.)

Till—deities. A compound adverbial clause of time, qualifying the predicate got.

l. 368. To forsake, &c.; to transform, &c.; and to adore, &c., form adverbial adjuncts of corrupted. (Gr. 190, 373, 2.)

l. 372. Religions = Lat. religiones (religious ceremonies).

l. 376. Say—aloof. Make two co-ordinate sentences of this, by first leaving out who last, and then substituting who last for who first. The construction is: Say the then known names of those who, &c. Their is a substantive pronoun in the possessive case. (Gr. 141).

l. 378. As next in worth. An elliptical adverbial clause, qualifying came. In full: As [potentates] next in worth [would come].

l. 381. From the pit of hell. An adverbial adjunct of roaming.

l. 382. Fix, complement of the verb of incomplete predication durst.

l. 383. [To] the seat of God is in the adverbial relation to the adjective next, which is the complement of the verb fix.

l. 384. Repeat who from the pit of hell roaming to seek their prey on earth durst fix, before their altar; and who from the pit—on earth before durst abide, before often placed (l. 387), before with cursed
things (l. 389), and before with their darkness (l. 391). We then get a series of adjective clauses qualifying those. Gods (l. 384) is in apposition to who.

I. 387. Yea is in reality an interjection.
I. 392. Supply the predicate came in this sentence.
I. 393. Put in with before parents'.
I. 394. Though, &c. This adverbial clause must be attached to besmeared. The force of the conjunction though is not very evident. Supply were before unheard. (Compare Levit. xviii. 21; Jer. vii. 31; xxxii. 35.)

I. 396. Him the Ammonite worshipped. See 1 Kings xi. 5, 7. It appears from these passages that Milcom was another name for Moloch or Molech.

I. 397. Rabba. See 2 Samuel xii. 26, 27.
I. 398. Argob. See Numbers xxi. 13—15; Deut. iii. 10—16.
I. 399. Take nor as equivalent to and not.
I. 401. To build, &c. An adverbial adjunct of led. (Gr. 190, 373, 2.)

I. 403. That opprobrious hill. A portion of the Mount of Olives, which lay before, i.e., to the east of Jerusalem.

Grove is the complement of the predicate made, the object of which is valley.

I. 404. The origin of the name Tophet is disputed. One derivation is from Toph, a drum (see l. 394). The valley of Hinnom, or Gehenna, was on the south-east of Jerusalem.

I. 406. Supply the predicate came.
I. 407. From Aroer to—Abarim. An attributive adjunct of dread. The construction is very crabbed. The passage means, Chemos, who was dreaded (or worshipped) by Moab’s sons from Aroer, &c.

I. 407. Aroer. There were four towns of this name. The one here meant was situated on the river Arnon. Abarim was a ridge of mountains to the east of the Dead Sea. It appears that Nebo was the name of one mountain in the ridge, and Pinyah the name of the highest peak of that mountain. (Deut. xxxii. 49; xxxiv. 1.)

I. 408. Hesebon or Heshbon. See Numbers xxi. 26.
I. 410. Compare Isaiah xvi. 8, 9.
I. 411. Asphaltic pool. Josephus calls the Dead Sea the Limne Asphaltites. The bed of the lake contains large quantities of bitumen, lumps of which are frequently detached, and rise to the surface. From the excessive saltiness of its waters, it is called (Genesis xiv. 3) the Salt Sea. At the southern end the lake appears to have broken
through its original boundary, and submerged the cities of the plain (Sodom, Gomorrah, &c.)

l. 412. After Peor, supply being or was, either of which will be qualified by the adverbial clause when he enticed—woe.

l. 416. By the grove. An attributive adjunct of hill.

l. 417. After lust, supply being. The adverbial phrase thus formed (see Gr. 373, 5) may be attached to enlarged.

l. 418. Till, &c. An adverbial clause qualifying enlarged.

l. 419. The bordering flood. See Genesis xv. 18.

l. 420. The brook. Frequently called, in our version, "The river of Egypt," an epithet which ought properly to be applied only to the Nile. This confusion of names does not exist in the original. The brook meant is now called the Wady-el-Arish, running past the town of El-Arish, which is called by Greek writers Rhinocorura. The phrases from the bordering Euphrates, and to the brook—ground, form adverbial adjuncts of had.

l. 422. Baalim and Ashtaroth are plurals. Baal and Ashtoreth are singular. After those and these supply being. We thus get two nominatives absolute, forming adverbial adjuncts, qualifying had, and denoting an attendant circumstance. The participle being, in each, is qualified by the compound adverbial clause for spirits—or both, which is separable into two co-ordinate clauses. 1. For spirits, when they please, can either sex assume. 2. For spirits, when they please, can both sexes assume.

l. 426. We get here five attributive adjuncts of essence. 1. Not tied with joint. 2. Not manacled with joint. 3. Not tied with limb. 4. Not manacled with limb. 5. Not founded on the brittle strength of bones. The participle in each of these is qualified by the adverbial phrase like cumbrous flesh, which must be repeated in each.

l. 428. In what shape they choose. An adverbial adjunct, consisting of a preposition governing an adjective clause used substantively, attached to each of the infinitives execute, and fulfil.

l. 429. We have in this sentence three co-ordinate principal clauses. 1. In what shape they choose they can execute their aery purposes. 2. In what shape they choose they can fulfil works of love. 3. In what shape they choose they can fulfil works of enmity. If the adjectives in l. 429 qualify they, all the above clauses must be repeated with each of these adjectives introduced into it, so that we shall get twelve sentences altogether. If dilated, &c., refer to shape, each of these adjectives must be expanded into an adverbial clause: [if they choose a] dilated [shape], &c., then all the three principal clauses must be repeated.
with each of these adverbial clauses attached to the predicates, giving us twelve in all, as before.

l. 433. Before unfrequented, repeat for these the race of Israel oft.

l. 435. For which. Take these words as equivalent to and for this. Which does not refer to any particular word. Take bowed as the predicate, and sunk as an attributive adjunct of heads. As is used as a simple adverb, in the sense of equally.

l. 439. Queen—horns. Attributive adjunct of Ashtoreth.

l. 442. Where stood—idols foul. An adjective clause, qualifying Sion. (Compare line 403, and 1 Kings xi. 6.)

l. 444. Though [it was] large. An adverbial clause attached to fell.

The idolatry of the Syrians, Phœnicians, and other Eastern nations embodied one feature, which, under various modifications, was essentially the same,—that is, the worship of the fecundating and productive powers of nature, personified in a male and a female divinity, called Baal (or Bel) and Ashtoreth (or Astarte); the former being commonly symbolized by, or identified with, the sun, the latter with the earth, or (more commonly) the moon. There was naturally a good deal of confusion between the sun and the moon in the above-mentioned symbolical aspect, and the sun and the moon simply as heavenly bodies. Hence we find all the host of heaven associated with Baal and Ashtoreth (2 Kings xxiii. 4, where the word rendered grove is a name for Ashtoreth, or at least for her image.) In Babylon the astrological aspect of the religion prevailed; and sometimes Baal and Ashtoreth were identified with the planets Jupiter and Venus. The Greeks naturally found a great deal of resemblance between Astarte and their own Aphrodite. As the supreme female divinity, she was also confounded with Hera, or Juno. As identified with the moon, she sometimes bears the name Diana. The Diana of the Ephesians was identical with Ashtoreth. Among the Tyrians Baal was called Melkarth, whom the Greeks spoke of as the Tyrian Hercules.

l. 446. Thammuz was the same as the mythological personage whom the Greeks called Adonis. He was represented as a beautiful youth, beloved by Aphrodite, who was killed by a boar, but was allowed by Zeus to spend part of every year with his beloved Aphrodite in the upper world. The Grecian myth was of Syrian or Phœnician origin. Thammuz appears to have been a personification of the tender verdure of spring wounded and destroyed by the parching heats of summer, and during the winter buried, as it were, in the lower world, but re-appearing again with the return of spring. A little Syrian river rising in Lebanon was called Adonis. Its waters are in fact tinged
red after heavy rains by the soil through which it flows. The connection between the name of the youth and that of the river is not clearly made out.

I. 451. Purple is the complement of ran. Supposed must be amplified into an adverbial clause (as it was supposed), which, like the adverbial phrase with blood—wounded, is attached to the adjective purple.

I. 455. See Ezekiel viii. 18.


I. 460. Grunsel = groundsill, i.e., threshold.

I. 461. Before shamed repeat where he. See 1 Sam. v. 4.

I. 462. A very crabbed construction. Perhaps Dagon [being] his name had better be taken as a nominative absolute, forming an adverbial adjunct (Gr. 373, 5) to came; and sea-monster, man, and fish, as attributive adjuncts of one. Man and fish, being in fact adjectives in force, are qualified by adverbs.

I. 463. After yet supply he.

I. 464. Azotus is the same as Ashdod.

Dreaded agrees with he understood (I. 463).


I. 470. See 2 Kings v.

I. 472. Ahaz is in apposition to king and conqueror, and the adjective clause whom he drew—vanquished is in the attributive relation to Ahaz.

I. 474. The phrases whereon to burn, &c., and [whereon to] adore, &c., are attributive adjuncts of altar (understood) in “for one altar.”


I. 480. To seek—forms. An adverbial adjunct of abused. The adverb rather qualifies seek, and is itself qualified and defined by the adverbial clause than [they sought their wandering gods soon] in human [forms]. (See Gr. 547, 555, 556.) Osiris and Isis were to the Egyptians much the same as Baal and Ashtoreth to the Syrian nations.

I. 481. Brutish forms. The bull Apis was usually represented as a symbol or incarnation of Osiris. Anubis was represented as a dog, or with a dog’s head; Hornis with the head of a hawk; Ammon as a ram, or with the head of a ram; Mendes as a goat. Numerous animals, also, as the dog, cat, goat, crocodile, ichneumon, monkey, ibis, hawk, &c., were objects of religious worship.

I. 482. Nor did Israel escape, i.e., And Israel did not escape, &c.
The worship of the golden calf was of course borrowed from that of the bull Aphis.

l. 484. The rebel king. Jeroboam. See 1 Kings xii.

l. 488. Equalled. That is, levelled, laid low.

l. 490. Than whom a spirit—heaven, and [than whom a spirit] more gross to love vice for itself [fell not from heaven], are two adjective clauses qualifying Belial. The construction of the elliptical adverbial clause than whom is quite anomalous. No explanation can be given of the objective case in which the relative is used. If a personal pronoun were used, the clause would run: A spirit more lewd than he [was lewd] fell not from heaven; and there is no reason why the relative pronoun should have a different construction. (See l. 493.) Under these circumstances, it is useless to attempt to fill up the ellipsis. The clause qualifies more. To love, &c., is an adverbial adjunct of gross.

l. 493. In analysis leave out or, and put in to him no, before altar. After who put in was. Than he [was oft], an elliptical adverbial clause qualifying more. The connective adverb than, at the beginning of it, qualifies oft, understood. (Gr. p. 85; note 556, 559.)

l. 498. After and, insert he reigns.

l. 499. Of riot, of injury, and of outrage, form three attributive adjuncts of noise.

l. 502. This use of flown is not easy of explanation. It seems to be used in the sense of inflated.

l. 503. In full: Let the streets of Sodom witness, and let that night in Gibeah witness. Genesis xix. 1—11; Judges xix. 22.

l. 507. Long is the complement of the predicate were, and to tell is in the adverbial relation to long. The rest is the subject of the sentence. To tell is used in its original sense of to count. So tale means a number, as when we read of the tale of bricks, we spend our years as a tale that is told, i.e., as a number which is counted off, one, two, three, &c. After though, insert they were.

l. 508. Javan was the son of Japheth (Gen. x. 2), and the ancestor of the Ionian race. Of Javan’s issue forms an attributive adjunct of gods, and gods is in apposition to the rest. After parents supply were late. The clause, Than—parents [were late], qualifies the adverb later.

l. 510. Properly speaking, Titan was not the name of any one divinity. (See note on l. 197.) It is not easy to see how Titan is to be constructed, unless we supply after it was far renowned.

l. 515. Ida is the Cretan mountain. Zeus was said to have been
born and reared in the Dictean cave, which was in the Cretan range of mountains. On the snowy top of cold Olympus may be taken as an adverbial adjunct of ruled, of which these is the subject.

l. 517. After cliff, Dodona, and land, supply these ruled the middle air. Apollo was specially worshipped at Delphi, Zeus at Dodona in Epirus.

l. 519. Who with—isles. A compound adjective clause qualifying an antecedent understood, the construction of which, if expressed, is not very obvious. The whole passage is excessively harsh and irregular.

l. 520. The Italian agricultural divinity Saturnus had nothing whatever to do with the Grecian Cronus. The only reason why they were subsequently identified seems to have been that they were both very ancient divinities. Saturnus was properly the god of plenty. The name is derived from satur—full. Ops (abundance) was his wife.

l. 521. The Celtic probably means the Celtic ocean.

l. 522. After all these supply came flocking. After but put in they came flocking.

l. 523. Such wherein. There is no way of making these words hang together, except by expanding such into with such looks. The clause wherein—loss itself will then be an adjective clause qualifying looks, and co-ordinate with such. (Gr. 412.)

l. 524. The two phrases beginning with to have found, form attributive adjuncts of joy. (Gr. 362, 4.)

l. 526. Which seems to relate not to any particular word, but to the general idea suggested by the previous passage. For analysis it may be replaced by and these conflicting feelings, or something of the kind.

l. 529. Not substance. In full: that did not bear substance of worth.

l. 530. Before dispelled insert he his wanted—substance.

l. 534. As his right. An elliptical adverbial clause, qualifying claimed. In full: as [he would claim] his right.

l. 537. Like may be taken either as an adjective qualifying which (as though equivalent to resembling), or as an adverb (similiter), qualifying shone. In either case it is itself qualified by the adverbial phrase [to] a meteor, &c.

l. 538. Rich is here used adverbially. [With] seraphic arms and [with seraphic] trophies, are adverbial adjuncts of emblazoned.

l. 540. Metal blowing, &c. A nominative absolute, forming an adverbial adjunct of unfurled.
I. 541. At which—night. A compound adjective clause, not qualifying any substantive in particular, but referring generally to the act described in the preceding passage. For analysis substitute and at this. Reign is used in the sense of realm (Lat. regnum).

I. 544. All. An adverb qualifying the adverbial phrase in a moment.

I. 545. Milton uses rise (without to) after the passive verb, just as it is used after the active; as, I saw him rise. It forms the complement of the predicate were seen.

I. 549. After innumerable repeat appeared.

I. 550. The Dorian mood was a particular key or scale adopted by the Dorians for their melodies, and depending partly upon the pitch or key-note of the scale, and partly upon the musical intervals between the successive notes of it.

I. 551. Such agrees with mood, and is co-ordinate with the elliptical adjective sentence, as [the mood was which] raised—battle and which instead—retreat. (Gr. 412.)

I. 555. To flight and to foul retreat, form adverbial adjuncts of unnotated.

I. 556. Wanting agrees with mood. To mitigate, to swage, to chase, &c., form attributive adjuncts of power. Swage (commonly assuage) is derived from the Latin suavis. So diluvium gives rise to deluge.

I. 562. O'er the burnt soil is an attributive adjunct of steps.

I. 563. Front is in apposition to they.

I. 566. It is, perhaps, best to take what as an interrogative pronoun. The clause what—impose will then be a substantive clause, the object of awaiting.

I. 568. Traverse; that is, transversely. With each of the objects, order, visages, and stature, repeat he views.

I. 570. As of gods.

I. 573. For never, &c. This sentence goes on to I. 587. It should be attached to the predicate of each of the preceding sentences, distends and glories.

Since created man. That is, since man was created. An imitation of the Latin idiom post urbem conditam, ante me consulem, &c.

I. 574. The elliptical adjective clause as named—cranes explains such. In full it is: as [the force would be which] named with these could merit more than that small infantry warred on by cranes [could merit much]. The subordinate adverbial clause than—cranes qualifies more. (Gr. 547, 553.)

I. 575. Milton here refers to the Pygmæi, a fabulous race of tin.
dwarfs, a cubit high, mentioned by Homer (II. iii. 5) as dwelling on
the shores of Oceanus, where they had yearly to carry on a fight with
the cranes. Other writers located them on the banks of the Nile, in
the extreme north, or to the east of the Ganges.

l. 576. Though all—gods. An adverbial clause of concession,
qualifying met.

l. 577. The Gigantes, or Earth-born (see note on l. 197) were fabled
to have been born in the plains of Phlegra. The name indicates a
volcanic district of some kind. Conflicting accounts fix this region
in Sicily, Macedonia, and Campania.

l. 579. Mixed agrees with that, the subject of the verb fought.
The reader of Greek mythology will remember that various gods took
different sides in the Trojan war, and the war of the Seven against
Thebes.

Before what insert with. The clause what resounds—knights, is an
adjective clause used substantively, and governed by with. The
whole phrase [with] what—knights, forms another adverbial adjunct
of were joined. The construction of the passage is more definite than
its sense.

l. 580. Uther's son. King Arthur. Armorica obtained its name of
Bretagne or Brittany from the British tribes, who retreated thither
before the Saxons, and carried with them the legends of King Arthur,
who is quite as much an Armorican as a British hero.

l. 582. Before all insert with. With all, &c., forms another ad-
verbial adjunct of were joined. Who since, &c., subdivides itself into
the following clauses:—1. Who since, baptized, jousted in Aspramont.
2, 3, 4, 5. The same clause repeated, with the substitution (su-
cessively) of Montalban, Damasco, Marocco, and Trebizon, for Aspra-
mont. Then all these five clauses must be repeated, with the
substitution of infidel for baptized. We thus get ten adjective clauses
qualifying all. Aspramont was a town in the Netherlands. Montal-
ban was on the borders of Languedoc. Trebizond (the ancient
Trapezus) is connected with the exploits of St. George.

l. 585. Before whom supply though all the giant brood of Phlegra were
joined with those. Fontarabia was a town in Biscay. The Saracens
crossed into Spain from Biserta in Africa. This account of the death
of Charlemagne rests on Spanish authority only. French writers
represent him as victorious.

l. 587. These is the subject of the sentence. The phrase beyond
compare of (i.e., comparison with) mortal prowess forms an attributive
adjunct of these, and is itself qualified by thus far.
1. 591. Like a tower. See note on 1. 537.

1. 592. Nor appeared. That is, and his form appeared not. Less is the complement of appeared, and is qualified by the elliptical adverbial clauses than Archangel ruined [would appear great], and than the excess of glory obscured [would appear great].

1. 594. Before as supply his form appeared; and after as supply the sun appears.

1. 596. After or supply his form appeared as the sun appears when he.

1. 598. Before with put in when he.

1. 601. Intrenched. That is, furrowed. French, trancher.

1. 602. Before under repeat care sat.

1. 604. After cruel put in was, and repeat his eye before cast.

1. 605. To behold—in pain. An adverbial adjunct of cast. To behold is equivalent to at beholding.

1. 606. The followers rather. This had better be taken as an elliptical parenthesis [they should be called] the followers rather.

1. 609. Millions, &c. This may be taken as a noun in apposition to fellows, or we may repeat before it, his eye cast signs of remorse and passion to behold.

1. 611. It would be as well to repeat to behold before how. We thus get another adverbial adjunct of cast (l. 604). The clause how they, &c., will then be a substantive clause, the object of behold.

1. 612. Their glory withered. A nominative absolute, in the adverbial relation to stood.

As—heath. A compound adverbial clause qualifying stood. The subject of it is growth, the predicate stands. To fill up the ellipse first leave out or mountain pines, and next repeat the whole, substituting mountain pines for forest oaks.


1. 616. Whereat must be taken as equivalent to and at this.

1. 620. As [tears are which] angels weep. An elliptical adjective clause co-ordinate with such. (See Gr. 412.)

1. 623. But with the Almighty. An adverbial phrase qualifying matchless. It is itself made up of a preposition but (see Gr. 504), governing (apparently) another adverbial phrase, as in never but now, anywhere but here, and so forth. The adverb or adverbial phrase after but should be expanded into some kind of substantive expression.

1. 625. Repeat as after and, and testifies after utter.

1. 629. After gods supply could ever know repulse. The next clause, how such [beings] as [beings were whom] stood like these—repulse, will form
another object of feared: or the whole sentence may be repeated with each clause.

l. 631. Supply it be after though.

l. 633. To re-ascend, &c., may be taken as the object of fail.

l. 635. Be need not be taken as an imperative. It is a subjunctive, with the force of the Greek optative.

l. 636. After different insert have lost our hopes; and after or repeat if.

l. 638. Till then. See note on l. 623. After secure supply sits. Repeat he who reigns—upheld by before consent, and custom.

l. 641. Repeat he who—till then before put and before still.

l. 642. Which does not relate to any one word in the preceding sentence. Treat it as equivalent to and this.

l. 643. In full: 1. Henceforth his might we know so as [we should know his might] not to (that is, in order that we may not) provoke new war. 2. Henceforth [we] know our own [might] so as [we should know our own might] not to dread new war [if we be provoked.

l. 647. That he, &c. An abverbal clause qualifying to work. On the construction of the connective adverb that, see Gr. 528.

l. 648. Before who supply that he. The clause introduced by this conjunction is a substantive clause, the object of may find.

l. 650. Space here means lapse of time. (Compare l. 50.) The clause whereof—heaven had better be taken as an adjective clause qualifying worlds. Whereof should be taken as an attributive adjunct of the (understood) object of create, the import of the sentence being "that he intended to create some worlds of which sort, and therein plant——heaven, there went so rife a fame in heaven." The structure of the sentence is very obscure. Rife is the complement of the predicate went. The clause that he ere long—heaven is a substantive clause in apposition to fame. An object (some worlds) must be supplied after create. Equal had better be taken as the complement of should favour.

l. 655. If but to pry. An elliptical adverbial clause, qualifying shall be. In full: If our eruption be but (i.e., only) to pry. Repeat the whole sentence with elsewhere instead of thither, and in each sentence insert the adverbial clauses: for this infernal—in bondage, and for the abyss shall not long under darkness cover celestial spirits.

l. 661. Two co-ordinate sentences: 1. War then open must be resolved. 2. War then understood must be resolved.

l. 673. Before undoubted supply this was an. The clause that in his—sulphur is a substantive clause in apposition to sign.
l. 674. In the infancy of chemistry and mineralogy it was imagined that the various metals were produced by the action of sulphur upon mercury, which was regarded as the basis of all metallic matter.


l. 678. Before cast repeat when bands of—the royal camp to.

l. 679. Leave out the second Mammon in the analysis. Spirit, with its attributive adjective clause, that fell from heaven, is in apposition to Mammon.

l. 680. For e’en, &c. Before this adverbial clause supply some such sentence as I say least erected, to the predicate of which it will be attached.

l. 683. Than [he enjoyed much] aught, &c. An elliptical adverbial clause qualifying more. The use of or necessitates the division of it into two separate clauses, with each of which the whole of the rest of the sentence has to be taken. First leave out or holy, and then repeat for e’en in heaven—beatific, substituting holy for divine. (Gr. 551, 553.)

l. 690. Admire, that is, wonder, which is the proper meaning of the word.

l. 692. Let (ye) is a verb in the imperative mood; those is its object, and learn its complement. Before wondering repeat who.

l. 694. Of Babel and of the works, &c., are adverbial adjuncts of tell (Gr. p. 101, note).

l. 695. Hove, &c. A substantive clause, the object of learn. (Gr. 403.)

l. 697. After and repeat how, and after perform repeat is easily outdone by spirits reprobate.

l. 698. What—perform. An adjective clause (Gr. 408. Note on L 22), used substantively, as the subject of is outdone.

l. 703. Founded; i.e., melted. The two meanings of found are derived respectively from fundere and fundare.

l. 704. Before scummed repeat nigh on—with wondrous art.

l. 705. As soon. As is here a demonstrative adverb.

l. 706. Before from repeat a third [multitude].

l. 711. Like, &c. See note on l. 537.

l. 713. Where, &c. An adjective clause (Gr. 410) qualifying temple.

l. 716. In full: There did not want cornice; there did not want frieze—graven. Want is intransitive.

l. 717. Not Babylon, &c. Separate this into three sentences: I, Babylon equalled not such magnificence in all its glories to enshrine Belus,
its god. 2. Great Alcairo equalled not—to enshrine Serapis, its god. 3. Babylon and Alcairo equalled not such magnificence in all their glories to seat—luxury. Milton speaks of Alcairo (a city of Arabian origin) as though it were the capital of the Pharaohs.

1. 723. Her stately height. An adverbial phrase. (Gr. 373, 3.) (Compare l. 282.) It qualifies fixed.

1. 724. Discover here is to disclose or uncover. Wide and within had better be taken as adverbs, qualifying discover.

1. 728. Cressets. From the French croissete.

1. 730. As [they would have yielded light] from a sky. An adverbial clause attached to the predicate yielded.

1. 735. Before sat repeat where sceptred angels. After princes insert sit, or would have sat. The clauses beginning with where are adjective clauses (Gr. 410) qualifying structure.

1. 736. And [to whom the supreme king] gave, &c. This adjective clause, like the one that precedes it, qualifies angels. To rule—bright will be the objective adjunct of gave. If gave be used in the sense of placed or appointed, then omit the to before whom. The phrase to rule, &c., will then be an adverbial adjunct of gave.

1. 737. Each in his hierarchy. An elliptical expression. In full: giving each to rule in his hierarchy the orders bright.

1. 738. Subdivide this contracted sentence into two. 1. His name was not unheard in ancient Greece. 2. His name was not unadored in ancient Greece.

1. 747. For he, &c. An adverbial clause qualifying erring.

1. 748. Aught is in the adverbial relation to availed, the subject of which is to have built in heaven high towers.

1. 755. To be held, &c. An attributive adjunct of council. (Gr. 362, 4.)

1. 757. A contracted sentence—divide it thus: 1. Their summons called from—regiment the spirits worthiest by place. 2. Their summons called from—regiment the spirits worthiest by choice.

1. 752. After wide insert thick swarmed.

1. 763. Though [it was] like—lance. An adverbial clause, qualifying the predicate swarmed. [To] a covered field is in the adverbial relation to like. Covered here means listed, enclosed for combat.

1. 764. Wont is here a verb in the indicative mood. Ride is its complement.

Before at repeat where champions bold.

1. 766. Before career supply where champions bold at the Soldan's chair defied the best of Panim chivalry to. Career is here a noun. With lance is an attributive adjunct of career.
l. 768. *As bees—affairs.* A contracted compound adverbial clause, qualifying both *swarmed* and *were straitened*, for the second of which it must be repeated.

l. 771. Before *they* insert *as.* The grammatical connection between this sentence and what precedes is not as close as would be convenient.

l. 772. Insert *as* they before *on the smoothed plank.*

l. 774. Before *confer* repeat *as they on the smoothed plank—with balm.*

l. 776. Before *were straitened* repeat the whole clause *as bees—affairs.*

l. 776. *Till behold a wonder.* This of course is not a legitimate construction, grammatically speaking. For analysis substitute *a wonder ensued,* or something of the kind. The clause is in the adverbial relation to *were straitened.*

l. 777. *But now.* *But* here has the sense of *only.*

l. 778. *To surpass,* &c., is the complement of the predicate *seemed.*

l. 779. *Than smallest dwarfs [are little].* An elliptical adverbial clause, qualifying *less.* (Gr. 553.)

l. 780. *Like had better be taken as an adjective,* qualifying *they.* (See l. 575.)

l. 781. Before *faery* repeat *they but now—numberless, like.*

l. 782. A compound contracted adjective clause. First leave out *or fountain* and *or dreams he sees.* Next repeat the sentence so formed, with the substitution of *fountain* for *forest-side.* Thirdly, repeat each of these sentences with the substitution of *dreams he sees* for *sees.*

l. 784. [That] *he sees,* &c. A substantive clause, the object of *dreams*. *Revels,* with its adjuncts, will now belong to this substantive clause.

l. 785. Before *nearer* repeat *while over head the moon.*

l. 791. *After though* insert *they were.*

l. 793. *In their own dimensions.* An attributive adjunct of *lords* and *cherubim.*

l. 796. *On golden seats* may be taken either as an attributive adjunct of *demigods,* or as an adverbial adjunct of *sitting,* understood.
A LIST OF DIFFICULT WORDS,
ESPECIALLY SUCH AS ARE USED IN OBSELETE OR UNUSUAL SENSES.

Abjict (abjicio, abjectus), cast aside. (l. 312.)
Abuse (abutor, abusus sum), to misuse, to deal with wrongly or unfairly. Hence, to delude or deceive. (l. 479.)
Abysse (ἀβυσσος), a bottomless pit.
Access (accedo, accessus), way of approach. (l. 761.)
Admire (admiror), to wonder. (l. 690.)
Advanced (French, avancer; Latin, ab ante), improved. (l. 119.)
Afflicted (affligo), dashed down. (l. 186.)
Affront (ad, froms), to meet face to face. (l. 391.)
Aim (aestimo), object intended. (l. 168.)
Amerce (French, à merci; Latin, ad misericordiam), to impose a fine at the discretion, or mercy, of the court,—not a fine fixed by law. (l. 609.)
Ammiral (Arabic, amir, 'a lord'). A chief of any kind. A commander of a fleet; hence the commander's ship. (l. 294.) 'Admiral' is a corruption of the word.
Arch (άρχη), leading or governing. Archangel, arch-fiend, &c. (l. 156.)
Architrave (άρχος, trabe), the lower division of an entablature, the part resting on the column. The entablature is made up of, architrave, frieze, and cornice. (l. 715.)
Argument (arguo, argumentum), subject for discussion. (l. 24.)
Astonished (altonitis), thunderstruck. (l. 307.)
Balance (bi-lanx). 'In even balance,' i.e., 'poising themselves evenly on their wings.' (l. 349.) Compare II., l. 1046.
Beatific (beatius, facio), making happy. (l. 684.)
Beneath, still lower than—still more degrading than—(l. 115.)
Also 'to the South of.' (l. 355.)
Bestial (bestia, bestialis), in the form of beasts. (l. 435.)
LIST OF DIFFICULT OR UNUSUAL WORDS.

Bordering, forming a border or boundary. (l. 419.)
Bossy, projecting; from 'boss,' a 'knob or protuberance.' (l. 716.)
Bullion (bulla, 'a seal or stamp'), anciently signified the mint, where gold and silver were reduced to stamped money. Afterwards it signified the alloy which was permitted by the Bullion or Mint, and so it came to mean all gold and silver designed for coinage, or coined. (l. 704.)

Camp, army. (l. 677.)
Chivalry (caballus), cavalry, a body of knights. (l. 307.)
Choice (used actively), distinguishing. (l. 653.)
Clime (clima, 'a slope'), properly 'the slope of the earth from the equator towards the poles.' Hence 'a zone or belt of the earth.' (l. 242. Comp. l. 297.)
Combustible (combure), capable of burning. (l. 233.)
Combustion, destruction by fire. (l. 46.)
Conceive (concipio), to catch. 'I conceive your meaning' means 'I catch your meaning thoroughly.' (l. 234.)
Conclave (conclave; con clavis), a locked apartment, a close or private meeting. (l. 795.)
Conduct (conduco), guidance. (l. 130.)
Confer (confero), to bring together for discussion. (l. 774.)
Considerate (considero), reflecting, contemplative, not rash or hasty. Used actively. (l. 603.)
Consult used as a noun (consultum), consultation. (l. 798.)
Contention (contento, contentio), struggle. (l. 100.)
Cope (cupa, 'a bowl'), an arched covering. (l. 345.)
Cornice (kopoeus), a summit or finish; the uppermost part of an entablature. (l. 716.)
Crew, a band of comrades. (l. 51.)

Damp, chilled, depressed. (l. 523.) 'Damped' is more commonly used in this sense.
Deify (deus, facio), to worship or reverence as divine. (l. 112.)
Different (differo), differing, divided, at variance with each other. (l. 636.)
Dilated (differo, dilatus), expanded. (l. 429.)
Discover (dis, co-operire), to uncover, to reveal to sight. (ll. 64, 724.)
Dispose (dispono), to arrange. (l. 246.)
Double (duplicare), to repeat. (l. 485.)
Doubt (dubitare), to think insecure. (l. 114.)
Doubtful hue, a mixed expression, partly of one kind, partly of another. (l. 527.)
Dread, an object of fear. (l. 406.)
Dreadful, inspiring terror. (l. 130.)
Dubious (dubius), doubtful, not instantly decided. (l. 104.)
Dulcet (dulcis), sweet-sounding. (l. 712.)
Emblaze, to adorn with bright or flaming colours. (L. 539.) The form *emblazon* is now usually employed.

Emperor (*imperator*), commander. (L. 378.)

Empyrean (*φωσπόρος*), dwelling in the region of fire. (L. 117.) See *Etherial.*

Endure (*indurare*), to harden one’s self, to hold out. (L. 299.)

Enlarge, to cause to spread. (L. 415.)

Envy (*invidia*), to have for oneself. His envy; *i.e.*, hath not built here a delight that he would strongly desire for himself.

Equal (*aequus*), to place on the same level with. (L. 284.) ‘To equal which’ (L. 292) means ‘in comparison with which,’ placed side by side with it, to see if it is of equal length. Also, to lay all equally low. (L. 488.)

Erst, formerly; the superlative answering to the comparative ere. (L. 360.)

Eruption (*eruptio*), a breaking forth, a sally. (L. 656.)

Essences (*esse*, modern Latin *essentia*), natures, beings. (L. 138.)

Etherial (*aetherius*; *αιθρό*, ‘blazing heat’), belonging to the region of the ether, *i.e.*, heavenly (ll. 45, 285.) By *aether* the ancients understood the upper, pure, glowing air, beyond the region of mists and clouds (which they called *αιθρό*); a rare and fiery medium in which the heavenly bodies moved.

Event (*eventus*), the result of a course of action. (L. 118.)

Expatriate (*ex, spatior*), to strut about. (L. 774.)

Fail, to lose strength, to perish; to be mistaken. (LL. 117, 167.)

Fame (*fama*), report. (L. 651.)

Fanatic (*fanaticus, fanum*), inspired or possessed by a divinity, furious, mad. (L. 480.)

Fast, close. (L. 12.)

Flown, elated, puffed up, flushed. (L. 502.) *Flown* is properly the participle of *fly*, but it is difficult to trace the meaning, as derived from this verb. If Milton connected it with *flow*, *flown* may have much the same sense as *flooded.*

Flung, banished. (L. 610.)

Found (*fundère*), to melt, to pour. (L. 703.)

Founded (*fundare*), established, fixed firmly. (L. 427.)

Foundered—‘Some small night-foundered skiff.’ It is very difficult to trace the exact sense of this phrase. Bentley even suggested *night-foundered*, *i.e.*, almost sinking. *Founder* (‘to sink’) is derived from the old French verb *afondrer* (*ad, fundus*), ‘to sink to the bottom.’ From the Latin *fundere* we get a verb *founder* of very similar meaning, implying *to melt, sink, give way, fall.* (In French *se fondre*). In old English it is applied to a horse stumbling. In Jamieson’s Scottish Dictionary we find *founder* in the sense of *to fell, to knock down, to give a stunning blow.*
Frequent (frequens), crowded. (l. 797.)
Fretted, divided into squares or lozenges by interlacing or intersecting bars (laqueatus). It appears to be derived from ferrum, through the Italian ferrata, 'an iron grating.'
Frieze, the embossed or ornamented border running beneath the cornice of an entablature. (l. 716.)
Fuelled (focus, focale), charged or loaded with fuel. (l. 234.)
Fury (furor), violent action. 'Mineral fury,' the violent action with which sulphur, nitre, and such mineral products burn, or act and react on each other. (l. 235.) See Mineral.

Graze, to feed or supply with grass. (l. 486.) The verb is now commonly applied to the pasture (to eat off the grass), not to the cattle that feed upon it. 'To graze' (in Milton's sense) is now commonly expressed by 'to pasture.'
Grunsel, i.e., ground-sill, the threshold. (l. 460.)

Heat, passionate or burning love. (l. 453.)
Homicide (homicida; homo caedo), used adjectively, 'manslaying.' (l. 417.)

Incumbent (incumbo), resting his weight upon. (l. 226.)
Infernal (inferi), belonging to Hell. (l. 34.)
Inflamed (inflammatus), blazing, set on fire. (l. 300.)
Injured (injuria), treated with injustice, meeting with less than justice. (l. 98.)
Intrench (French trancher; Latin truncare, 'to lop off'), to cut trenches or furrows in anything.
Invest (in, vestis), to throw a robe or cloak over. (l. 208.)
Involved (involvere), enveloped, wrapped up. (l. 236.)

Ken, to know, to perceive. (l. 59.)

Light, to alight. (l. 228.)
Lucid (lux, lucidus), bright, letting light pass through. (l. 469.)

Mansion (mansio, manere), a dwelling-place, not necessarily a building of any kind.
Measure (mensura, metior), treatment, what is meted out to a person. (l. 513.)
Middle (medius), between two extremes, not reaching the highest point. (l. 14.)
Mineral, found in mines, or under the earth. 'Mineral fury' (l. 235) perhaps means merely 'violent subterranean action.'
Mortal (mors, mortalis), deadly, causing death. (l. 2.) Also employed in the sense of 'exposed to death.'
Myriad (nwpfas), properly, a body of ten thousand. (l. 87.)
Nathless (i.e., na-the-less), nevertheless. (L. 299.)

Obdurate (ob, durus), hardened against everything. (L. 58.)

Oblivious (obliviosus), causing forgetfulness. (L. 266.)

Offend (offendo), to assail or attack. (L. 187.)

Offensive, causing disgrace. The 'offensive mountain' (L. 443) is the same as the 'opprobrious hill' (L. 403), called also the 'hill of scandal.' (L. 416.)

Orgies (orgia), wild, frenzied ceremonies. (L. 415.)

Orient (orior), connected with sunrise. 'Orient colours' are the bright colours of sunrise. (L. 546.)

Part (pars), share or portion. (L. 267.)

Passion (patus, passio), suffering. (L. 605.)

Penal (pena), endured by way of punishment. (L. 48.)

Perdition (perdo), utter ruin. 'Bottomless perdition' (L. 47), the bottomless pit of ruin.

Pernicious (pernicies, perniciosus), deadly, destructive. (L. 282.)

Pilaster (pila), a square pillar, usually let into a wall, so as to project only by a portion of its thickness. (L. 713.)

Precipice (praeceps), the extreme verge, from which one can fall headlong. (L. 173.)

Presage (praec, sapio), to know beforehand. (L. 627.)

Prime (primus), foremost. (L. 506.)

Profane (pro, fainum), to treat as not being sacred. A thing is profane which is pro fano, in front of, or outside the sacred enclosure. (L. 390.)

Prone (pronus), headlong, lying flat. (L. 195.)

Providence (providere), foresight. (L. 162.)

Puissant (French je puis), powerful. (L. 632.)

Pursue (pro, sequor), to follow out, to go along with, to treat of continuously. (L. 15.)

Recollect (recollecto), to gather up again. (L. 528.)

Recorder, a kind of wind instrument. (L. 551.)

Reign (regnum), kingdom, realm. (L. 543.)

Reinforcement, renewal of strength. (L. 190.)

Religions (religiones), religious rites. (L. 372.)

Re-possess (re-possidere), to re-occupy. (L. 634.)

Rife, prevalent, abundant. (L. 650.)

Rout, a gang or crowd. (L. 747.) Probably not of the same origin as rout, applied to an army. The latter is connected with ruptus, 'broken.'

Ruin (ruina), sudden downfall. (L. 46.)

Satiate (satiatus, satia), satisfied, satiated. (L. 179.)

Scandal (skándalov), a stumbling-block, an offence or disgrace. (L. 416.) See Offensive.
Scum (verb), to skim. (l. 704.)
Secret (secretus), retired, withdrawn from public gaze. (l. 6.)
Secure (securus), free from anxiety. (l. 261.)
Serried (French, serrer), locked together. (l. 548.)
Shrine (scrinium), a box or chest enclosing something sacred, like the Ark in the Jewish temple. (l. 338.)
Slip, to let slip. (l. 178.)
Sluiced, poured through sluices. (l. 702.) Sluice (derived from exclusa), implies a floodgate, by which the water is shut off.
Space (spatium), period of time. (l. 50.)
Spires (σπειρά), tapering jets. (l. 223.) The word properly implies something twisted.
Straiten (strictus), to crowd into a narrow space. (l. 776.)
Sublimed (sublimis), driven off in vapour. A chemical phrase. (l. 235.)
Successful, involving better auguries of success. (l. 120.)
Suffice (sufficio), to satisfy. (l. 148.)
Supernal (supernus), belonging to the supreme (or, at least, some exalted) being. (l. 241.)
Suppliant (supplicari), bending low. (l. 112.)
Sure (securus), inspiring confidence. (l. 278.)
Symphony (σοφός, φωνή), a union of notes or voices. (l. 712.)
Temper (temperare), the mode in which the ingredients of a compound are proportioned to each other. (l. 285.)
Tend (tendo), to direct one's course. (l. 183.)
Thrall, slave. (l. 149.)
Torrid (torridus), scorching. (l. 297.)
Transcendent (transcendere), climbing beyond, surpassing ordinary limits. (l. 86.)
Traverse (transversus), transversely. (l. 568.)

Unfrequented (frequens). “To frequent’ means ‘to visit in crowds.’ Frequens senatus is, ‘a crowded meeting of the senate.’ (l. 433.)
Unsung, not celebrated in song, or poetry. (l. 442.)
Urge (urgeo), to press upon, or afflict. (l. 68.)
Utter, outer. (l. 72.)
Uxorious (uxor), passionately devoted to his wives. (l. 444.)

Vex (vexare), to harass or assail. (l. 306.)
Warping, moving forward with an oblique or zigzag motion. (l. 341.)
Watch, to keep awake. (l. 332.)
Welter (A.-S. waeltan), to roll or tumble, especially in anything foul or unclean. (l. 78.)
Wont (verb), were accustomed. (l. 764.)
PARADISE LOST.

BOOK II.

High on a throne of royal state, which far
Outshone the wealth of Ormus or of Ind,
Or where the gorgeous East with richest hand
Show’d on her kings barbaric pearl and gold,
Satan exalted sat, by merit raised
To that bad eminence; and from despair
Thus high uplifted beyond hope aspires
Beyond thus high, insatiate to pursue
Vain war with heav’n, and by success untaught
His proud imaginations thus displayed.

‘Pow’rs and dominions, deities of heaven,
For since no deep within her gulf can hold
Immortal vigour, though oppress’d and fall’n
I give not heav’n for lost. From this descent
Celestial virtues rising, will appear
More glorious and more dread than from no fall,
And trust themselves to fear no second fate.
Me though just right, and the fix’d laws of heaven,
Did first create your leader, next free choice,
With what besides, in counsel, or in fight,
Hath been achiev’d of merit, yet this loss
Thus far at least recover’d, hath much more
Establish’d in a safe unenvied throne,
Yielded with full consent. The happier state
In heaven, which follows dignity, might draw
Envy from each inferior; but who here
Will envy whom the highest place exposes
Foremost to stand against the Thund’rer’s aim
Your bulwark, and condemns to greatest share
Of endless pain? where there is then no good
For which to strive, no strife can grow up there
From faction; for none sure will claim in hell
Precedence, none, whose portion is so small
Of present pain, that with ambitious mind
Will covet more. With this advantage then
To union, and firm faith, and firm accord,
More than can be in heav’n, we now return
To claim our just inheritance of old,
Surer to prosper than prosperity
Could have assur’d us; and by what best way,
Whether of open war or covert guile,
We now debate; who can advise, may speak.’

He ceas’d, and next him Moloch, sceptred king,
Stood up, the strongest and the fiercest Spirit
That fought in heav’n, now fiercer by despair.
His trust was with th’ Eternal to be deem’d
Equal in strength, and rather than be less
Car’d not to be at all; with that care lost
Went all his fear: of God, or hell, or worse
He reck’d not, and these words thereafter spake.

‘My sentence is for open war: of wiles,
More unexpert, I boast not: them let those
Contrive who need, or when they need, not now.
For while they sit contriving, shall the rest,
Millions that stand in arms, and longing wait
The signal to ascend, sit ling’ring here
Heav’n’s fugitives, and for their dwelling-place
Accept this dark opprobrious den of shame,
The prison of his tyranny who reigns
By our delay? No, let us rather choose,
Arm’d with hell flames and fury, all at once,
O’er heaven’s high towers to force resistless way,
Turning our tortures into horrid arms
Against the torturer; when to meet the noise
Of his almighty engine he shall hear
Infernal thunder; and for lightning, see
Black fire and horror shot with equal rage
Among his angels; and his throne itself
Mix'd with Tartarean sulphur, and strange fire,
His own invented torments. But perhaps
The way seems difficult and steep to scale
With upright wing against a higher foe.
Let such bethink them, if the sleepy drench
Of that forgetful lake benumb not still,
That in our proper motion we ascend
Up to our native seat: descent and fall
To us is adverse. Who but felt of late,
When the fierce foe hung on our broken rear
Insulting, and pursued us through the deep,
With what compulsion and laborious flight
We sunk thus low? The ascent is easy then;
The event is fear'd; should we again provoke
Our stronger, some worse way his wrath may find
To our destruction; if there be in hell
Fear to be worse destroy'd. What can be worse
Than to dwell here, driven out from bliss, condemned
In this abhorred deep to utter woe;
Where pain of unextinguishable fire
Must exercise us without hope of end,
The vassals of his anger, when the scourge
Inexorable, and the torturing hour,
Calls us to penance? More destroyed than thus
We should be quite abolish'd, and expire.
What fear we then? what doubt we to incense
His utmost ire? which, to the height enraged,
Will either quite consume us, and reduce
To nothing this essential; happier far
Than miserable to have eternal being:
Or, if our substance be indeed divine,
And cannot cease to be, we are at worst
On this side nothing; and by proof we feel
Our power sufficient to disturb his heaven,
And with perpetual inroads to alarm,
Though inaccessible, his fatal throne;
Which, if not victory, is yet revenge.'

He ended frowning, and his look denounced
Desperate revenge, and battle dangerous
To less than gods. On the other side up rose
Belial, in act more graceful and humane:
A fairer person lost not heaven; he seemed
For dignity composed, and high exploit:
But all was false and hollow: though his tongue
Dropt manna, and could make the worse appear
The better reason, to perplex and dash
Maturer counsels: for his thoughts were low,
To vice industrious, but to nobler deeds
Timorous and slothful; yet he pleased the ear,
And with persuasive accent thus began:
'I should be much for open war, O peers,
As not behind in hate; if what was urged
Main reason to persuade immediate war,
Did not dissuade me most, and seem to cast
Ominous conjecture on the whole success;
When he, who most excels in fact of arms,
In what he counsels, and in what excels;
Mistrustful grounds his courage on despair.
And utter dissolution, as the scope
Of all his aim, after some dire revenge.
First, what revenge? The towers of heaven are fill'd
With armed watch, that render all access
Impregnable: oft on the bordering deep
Encamp their legions; or, with obscure wing,
Scout far and wide into the realm of night,
Scorning surprise. Or could we break our way
By force, and at our heels all hell should rise
With blackest insurrection, to confound
Heaven's purest light; yet our great enemy,
All incorruptible, would on his throne
Sit unpolluted: and the ethereal mould,
Incarnate of stain, would soon expel
Her mischief, and purge off the baser fire,
Victorious. Thus repulsed, our final hope
Is flat despair: we must exasperate
The almighty Victor to spend all his rage,
And that must end us; that must be our cure,
To be no more. Sad cure! for who would lose,
Though full of pain, this intellectual being,
Those thoughts that wander through eternity,
To perish rather, swallow'd up and lost
In the wide womb of uncreated night,
Devoid of sense and motion? And who knows,
Let this be good, whether our angry foe
Can give it, or will ever? How he can,
Is doubtful; that he never will, is sure.
Will he, so wise, let loose at once his ire,
Belike through impotence, or unaware,
To give his enemies their wish, and end
Them in his anger, whom his anger saves
To punish endless? Wherefore cease we then?
Say they who counsel war, We are decreed,
Reserved, and destined, to eternal woe;
Whatever doing, what can we suffer more,
What can we suffer worse? Is this then worst,
Thus sitting, thus consulting, thus in arms?
What, when we fled amain, pursued, and struck
With heaven's afflicting thunder, and besought
The deep to shelter us? this hell then seem'd
A refuge from those wounds; or when we lay
Chain'd on the burning lake? that sure was worse.
What if the breath, that kindled those grim fires,
Awaked, should blow them into sevenfold rage,
And plunge us in the flames? or, from above,
Should intermitted vengeance arm again
His red right hand to plague us? What if all
Her stores were open'd, and this firmament
Of hell should spout her cataracts of fire,
Impendent horrors, threatening hideous fall
One day upon our heads; while we perhaps,
Designing or exhorting glorious war,
Caught in a fiery tempest shall be hurl'd
Each on his rock transfixed, the sport and prey
Of wracking whirlwinds; or for ever sunk
Under yon boiling ocean, wrapt in chains;
There to converse with everlasting groans,
Unrespitéd, unpitied, unreproved,
Ages of hopeless end? This would be worse.
War therefore, open or conceal'd, alike
My voice dissuades; for what can force or guile
With him, or who deceive his mind, whose eye
Views all things at one view? He from heaven's height
All these our motions vain, sees, and derides:
Not more almighty to resist our might,
Than wise to frustrate all our plots and wiles.
Shall we then live thus vile, the race of heaven
Thus trampled, thus expell'd to suffer here
Chains and these torments? Better these than worse,
By my advice; since fate inevitable
Subdues us, and omnipotent decree,
The victor's will. To suffer, as to do,
Our strength is equal, nor the law unjust
That so ordains: this was at first resolved,
If we were wise, against so great a foe
Contending, and so doubtful what might fall.
I laugh, when those who at the spear are bold
And venturous, if that fail them, shrink and fear
What yet they know must follow, to endure
Exile, or ignominy, or bonds, or pain,
The sentence of their conqueror. This is now
Our doom; which if we can sustain and bear,
Our supreme foe in time may much remit
His anger; and perhaps, thus far removed,
Not mind us not offending, satisfied
With what is punish'd; whence these raging tides
Will slacken, if his breath stir not their flames:
Our purer essence then will overcome
Their noxious vapour, or, inured, not feel;
Or, changed at length, and to the place conform'd
In temper and in nature, will receive
Familiar the fierce heat, and void of pain;
This horror will grow mild, this darkness light;
Besides what hope the never-ending flight
Of future days may bring, what chance, what change
Worth waiting; since our present lot appears
For happy though but ill, for ill not worst,
If we procure not to ourselves more woe.'

Thus Belial, with words clothed in reason's garb,
Counsell'd ignoble ease, and peaceful sloth,
Not peace; and after him thus Mammon spake:
'Either to disenthrone the King of heaven
We war, if war be best, or to regain
Our own right lost: him to unthrone we then
May hope, when everlasting fate shall yield
To fickle chance, and Chaos judge the strife:
The former, vain to hope, argues as vain
The latter: for what place can be for us
Within heaven's bound, unless heaven's Lord supreme
We overpower? Suppose he should relent,
And publish grace to all, on promise made
Of new subjection; with what eyes could we
Stand in his presence humble, and receive
Strict laws imposed, to celebrate his throne
With warbled hymns, and to his Godhead sing
Forced hallelujahs; while he lordly sits
Our envied sovereign, and his altar breathes
Ambrosial odours and ambrosial flowers,
Our servile offerings? This must be our task
In heaven, this our delight; how wearsome
Eternity so spent, in worship paid
To whom we hate! Let us not then pursue
By force impossible, by leave obtain'd
Unacceptable, though in heaven, our state
Of splendid vassalage; but rather seek
Our own good from ourselves, and from our own
Live to ourselves, though in this vast recess,
Free, and to none accountable, preferring.
Hard liberty, before the easy yoke
Of servile pomp. Our greatness will appear
Then most conspicuous, when great things of small,
Useful of hurtful, prosperous of adverse,
We can create; and in what place soe'er
Thrive under evil, and work ease out of pain,
Through labour and endurance. This deep world
Of darkness do we dread? How oft amidst
Thick clouds and dark doth heaven's all-ruling Sire
Choose to reside, his glory unobscured,
And with the majesty of darkness round
Covers his throne; from whence deep thunders roar
Mustering their rage, and heaven resembles hell.
As he our darkness, cannot we his light
Imitate when we please? This desert soil
Wants not her hidden lustre, gems and gold;
Nor want we skill or art, from whence to raise
Magnificence; and what can heaven show more?
Our torments also may in length of time
Become our elements: these piercing fires
As soft as now severe, our temper changed
Into their temper; which must needs remove
The sensible of pain. All things invite
To peaceful counsels, and the settled state
Of order, how in safety best we may
Compose our present evils, with regard
Of what we are, and were; dismissing quite
All thoughts of war. Ye have what I advise.'
He scarce had finish'd, when such murmur fill'd
The assembly, as when hollow rocks retain
The sound of blustering winds, which all night long
Had roused the sea, now with hoarse cadence lull
Seafaring men o'er-watch'd, whose barque by chance
Or pinnacle anchors in a craggy bay
After the tempest: such applause was heard
As Mammon ended, and his sentence pleased
Advising peace: for such another field
They dreaded worse than hell: so much the fear
Of thunder and the sword of Michael
Wrought still within them, and no less desire
To found this nether empire, which might rise
By policy, and long process of time,
In emulation opposite to heaven.
Which when Beelzebub perceived, than whom
Satan except, none higher sat, with grave
Aspect he rose, and in his rising seem'd
A pillar of state; deep on his front engraven
Deliberation sat, and public care;
And princely counsel in his face yet shone,
Majestic, though in ruin: sage he stood
With Atlantean shoulders fit to bear
The weight of mightiest monarchies; his look
Drew audience and attention still as night
Or summer's noontide air, while thus he spake:
"Thrones and imperial powers, offspring of heaven,
Ethereal virtues; or these titles now
Must we renounce, and changing style, be call'd
Princes of hell? for so the popular vote
Inclines here to continue, and build up here
A growing empire? doubtless, while we dream
And know not that the King of heaven hath doom'd
This place our dungeon, not our safe retreat
Beyond his potent arm, to live exempt
From heaven's high jurisdiction, in new league
Banded against his throne, but to remain
In strictest bondage, though thus far removed,
Under the inevitable curb, reserved
His captive multitude! for he, be sure,
In height or depth, still first and last will reign
Sole king, and of his kingdom lose no part
By our revolt; but over hell extend
His empire, and with iron sceptre rule
Us here, as with his golden those in heaven.
What sit we then projecting peace and war?
War hath determined us, and foil'd with loss
Irreparable: terms of peace yet none
Vouchsafed or sought; for what peace will be given
To us enslaved, but custody severe,
And stripes, and arbitrary punishment,
Inflicted? and what peace can we return,
But to our power hostility and hate,
Untamed reluctance, and revenge, though slow
Yet ever plotting how the Conqueror least
May reap his conquest, and may least rejoice
In doing what we most in suffering feel?
Nor will occasion want, nor shall we need
With dangerous expedition to invade
Heaven, whose high walls fear no assault or siege,
Or ambush from the deep. What if we find
Some easier enterprise? There is a place
(If ancient and prophetic fame in heaven
Err not), another world, the happy seat
Of some new race, call'd Man, about this time
To be created like to us, though less
In power and excellence, but favour'd more
Of him who rules above; so was his will
Pronounced among the Gods; and by an oath,
That shook heaven's whole circumference, confirm'd
Thither let us bend all our thoughts, to learn
What creatures there inhabit, of what mould
Or substance, how endued, and what their power,
And where their weakness, how attempted best
By force or subtlety. Though heaven be shut,
And heaven's high Arbitrator sit secure
In his own strength, this place may lie exposed,
The utmost border of his kingdom, left
To their defence who hold it: here perhaps
Some advantageous act may be achieved
By sudden onset: either with hell fire
To waste his whole creation, or possess
All as our own, and drive as we were driven,
The puny habitants, or, if not drive,
Seduce them to our party, that their God
May prove their foe, and with repenting hand
Abolish his own works. This would surpass
Common revenge, and interrupt his joy
In our confusion, and our joy upraise
In his disturbance; when his darling sons,
Hurl'd headlong to partake with us, shall curse
Their frail original, and faded bliss,
Faded so soon. Advise, if this be worth
Attempting, or to sit in darkness here
Hatching vain empires.' Thus Beelzebub
Pleased his devilish counsel, first devised
By Satan, and in part proposed; for whence
But from the author of all ill, could spring
So deep a malice, to confound the race
Of mankind in one root, and earth with hell
To mingle and involve, done all to spite
The great Creator? But their spite still serves
His glory to augment. The bold design
Pleased highly those infernal states, and joy
Sparkled in all their eyes: with full assent
They vote: whereat his speech he thus renewes:
'Well have ye judged, well ended long debate,
Synod of gods, and, like to what ye are,
Great things resolved, which, from the lowest deep,
Will once more lift us up, in spite of fate,
Nearer our ancient seat: perhaps in view
Of those bright confines, whence, with neighbouring arms
And opportune excursion, we may chance
Re-enter heaven; or else in some mild zone
Dwell not unvisited of heaven's fair light,
Secure; and at the brightening orient beam
Purge off this gloom: the soft delicious air,
To heal the scar of these corrosive fires,
Shall breathe her balm. But first, whom shall we send
In search of this new world? whom shall we find
Sufficient? who shall tempt with wandering feet
The dark, unbottom'd, infinite abyss,
And through the palpable obscure find out
His uncouth way, or spread his aery flight
Upborne with indefatigable wings,
Over the vast abrupt, ere he arrive
The happy isle? What strength, what art can then
Suffice, or what evasion bear him safe
Through the strict senteries and stations thick
Of angels watching round? Here he had need
All circumspection, and we now no less
Choice in our suffrage? for, on whom we send,
The weight of all and our last hope relies.'
This said, he sat; and expectation held
His look suspense, awaiting who appear'd
To second or oppose, or undertake,
The perilous attempt: but all sat mute,
Pondering the danger with deep thoughts; and each
In other's countenance read his own dismay,
Astonish'd: none among the choice and prime
Of those heaven-warring champions could be found
So hardy, as to proffer or accept
Alone, the dreadful voyage; till at last
Satan, whom now transcendent glory raised
Above his fellows, with monarchical pride,
Conscious of highest worth, unmoved thus spake:
'O progeny of heaven, empyreal thrones,
With reason hath deep silence and demur
Seized us, though undismay'd. Long is the way
And hard, that out of hell leads up to light;
Our prison strong; this huge convex of fire,
Outrageous to devour, immures us round
Ninefold; and gates of burning adamant,
Barr'd over us, prohibit all egress.
These pass'd, if any pass, the void profound
Of unessential night receives him next
Wide-gaping, and with utter loss of being
Threatens him, plunged in that abortive gulf.
If thence he 'scape into whatever world,
Or unknown region, what remains him less
Than unknown dangers, and as hard escape?
But I should ill become this throne, O peers
And this imperial sovereignty adorn'd
With splendour, arm'd with power, if aught proposed
And judged of public moment, in the shape
Of difficulty or danger, could deter
Me from attempting. Wherefore do I assume
These royalties, and not refuse to reign,
Refusing to accept as great a share
Of hazard as of honour, due alike
To him who reigns, and so much to him due
Of hazard more, as he above the rest
High honour'd sits? Go, therefore, mighty powers,
Terror of heaven, though fallen; intend at home,
While here shall be our home, what best may ease
The present misery, and render hell
More tolerable; if there be cure or charm
To respite, or deceive, or slack the pain
Of this ill mansion: intermit no watch
Against a wakeful foe, while I abroad
Through all the coasts of dark destruction seek
Deliverance for us all: this enterprise
None shall partake but me.' Thus saying, rose
The monarch, and prevented all reply;
Prudent, lest, from his resolution raised
Others among the chief might offer now
(Certain to be refused) what erst they feared;
And, so refused, might in opinion stand
His rivals; winning cheap the high repute,
Which he through hazard huge must earn. But they
Dreaded not more the adventure, than his voice
Forbidding; and at once with him they rose:
Their rising all at once, was as the sound
Of thunder heard remote. Towards him they bend
With awful reverence prone: and as a god
Extol him equal to the Highest in heaven:
Nor fail'd they to express how much they praised,
That for the general safety he despised
His own: for neither do the spirits damn'd
Lose all their virtue; lest bad men should boast
Their specious deeds on earth which glory excites,  
Or close ambition, varnish'd o'er with zeal.  
Thus they their doubtful consultations dark  
Ended, rejoicing in their matchless chief.  
As when from mountain-tops the dusky clouds  
Ascending, while the north wind sleeps, o'erspread  
Heaven's cheerful face, the louring element  
Scowls o'er the darken'd landskip snow, or shower;  
If chance the radiant sun with farewell sweet  
Extend his evening beam, the fields revive,  
The birds their notes renew, and bleating herds  
Attest their joy, that hill and valley rings.  
O shame to men! devil with devil damn'd  
Firm concord holds, men only disagree  
Of creatures rational, though under hope  
Of heavenly grace! and, God proclaiming peace,  
Yet live in hatred, enmity, and strife,  
Among themselves, and levy cruel wars,  
Wasting the earth, each other to destroy;  
As if (which might induce us to accord)  
Man had not hellish foes enow besides,  
That, day and night, for his destruction wait.  

The Stygian council thus dissolved: and forth  
In order came the grand infernal peers:  
Midst came their mighty paramount, and seem'd  
Alone the antagonist of heaven, nor less  
Than hell's dread emperor, with pomp supreme,  
And god-like imitated state: him round  
A globe of fiery seraphim enclosed  
With bright imblazonry, and horrent arms.  
Then of their session ended they bid cry  
With trumpets' regal sound the great result:  
Toward the four winds four speedy cherubim  
Put to their mouths the sounding alchymy,  
By herald's voice explained; the hollow abyss  
Heard far and wide, and all the host of hell  
With deafening shout return'd them loud acclaim.  
Thence more at ease their minds, and somewhat raised
By false presumptuous hope, the ranged powers
Disband, and wandering, each his several way
Pursues, as inclination or sad choice
Leads him perplex'd where he may likeliest find
Truce to his restless thoughts, and entertain
The irksome hours, till his great chief return.
Part on the plain, or in the air sublime,
Upon the wing; or in swift race contend,
As at the Olympian games or Pythian fields;
Part curb their fiery steeds, or shun the goal
With rapid wheels, or fronted brigades form.
As when to warn proud cities, war appears
Waged in the troubled sky, and armies rush
To battle in the clouds, before each van
Prick forth the aery knights, and couch their spears,
Till thickest legions close; with feats of arms
From either end of heaven the welkin burns.
Others, with vast Typhon rage more fell,
Rend up both rocks and hills, and ride the air
In whirlwind; hell scarce holds the wild uproar,
As when Alcides, from Æchalia crown'd
With conquest, felt the envenom'd robe, and tore
Through pain up by the roots Thessalian pines,
And Lichas from the top of Æta threw
Into the Euboic sea. Others more mild,
Retreated in a silent valley, sing
With notes angelical to many a harp
Their own heroic deeds, and hapless fall
By doom of battle; and complain that fate
Free virtue should inthrall to force or chance.
Their song was partial; but the harmony
(What could it less when spirits immortal sing?)
Suspended hell, and took with ravishment
The thronging audience. In discourse more sweet
(For eloquence the soul, song charms the sense),
Others apart sat on a hill retired,
In thoughts more elevate, and reason'd high
Of providence, foreknowledge, will, and fate,
Fix'd fate, free will, foreknowledge absolute,
And found no end, in wandering mazes lost.
Of good and evil much they argued then,
Of happiness and final misery,
Passion and apathy, and glory and shame;
Vain wisdom all, and false philosophy:
Yet, with a pleasing sorcery could charm
Pain for a while, or anguish, and excite
Fallacious hope, or arm the obdured breast
With stubborn patience, as with triple steel.
Another part, in squadrons and gross bands,
On bold adventure to discover wide
That dismal world, if any clime perhaps
Might yield them easier habitation, bend
Four ways their flying march, along the banks
Of four infernal rivers, that disgorge
Into the burning lake their baleful streams:
Abhorred Styx, the flood of deadly hate;
Sad Acheron, of sorrow, black and deep;
Cocytus, named of lamentation loud
Heard on the rueful stream; fierce Phlegethon,
Whose waves of torrent fire inflame with rage.
Far off from these, a slow and silent stream,
Lethe, the river of oblivion, rolls
Her watery labyrinth, whereof who drinks,
Forthwith his former state and being forgets,
Forgets both joy and grief, pleasure and pain.
Beyond this flood a frozen continent
Lies dark and wild, beat with perpetual storms
Of whirlwind and dire hail, which on firm land
Thaws not, but gathers heap, and ruin seems
Of ancient pile: or else deep snow and ice,
A gulf profound as that Serbonian bog
Betwixt Damiata and mount Casius old,
Where armies whole have sunk: the parching air
Burns frote, and cold performs the effects of fire.
Thither by harpy-footed Furies haled,
At certain revolutions, all the damn'd
Are brought; and feel by turns the bitter change
Of fierce extremes, extremes by change more fierce:
From beds of raging fire, to starve in ice
Their soft ethereal warmth, and there to pine
Inmoveable, infix'd, and frozen round.
Periods of time, thence hurried back to fire.
They ferry over this Lethean sound
Both to and fro, their sorrow to augment,
And wish and struggle, as they pass, to reach
The tempting stream, with one small drop to lose
In sweet forgetfulness all pain and woe,
All in one moment, and so near the brink;
But fate withstands, and to oppose the attempt
Medusa with Gorgonian terror guards
The ford, and of itself the water flies
All taste of living wight, as once it fled
The lip of Tantalus. Thus roving on
In confused march forlorn, the adventurous bands
With shuddering horror pale, and eyes aghast,
View'd first their lamentable lot, and found
No rest. Through many a dark and dreary vale
They pass'd, and many a region dolorous,
O'er many a frozen, many a fiery Alp,
Rocks, caves, lakes, fens, bogs, dens, and shades of death
A universe of death; which God by curse
Created evil, for evil only good;
Where all life dies, death lives, and nature breeds,
Perverse, all monstrous, all prodigious things,
Abominable, inutterable, and worse
Than fables yet have feign'd, or fear conceived,
Gorgons, and Hydras, and Chimeras dire.
Meanwhile, the adversary of God and man,
Satan, with thoughts inflamed of highest design,
Puts on swift wings, and toward the gates of hell
Explores his solitary flight: sometimes
He scours the right hand coast, sometimes the left;
Now shaves with level wing the deep, then soars
Up to the fiery concave towering high.
As when far off at sea a fleet descried
Hangs in the clouds, by equinoctial winds
Close sailing from Bengal, or the isles
Of Ternate and Tidore, whence merchants bring
Their spicy drugs; they, on the trading flood,
Through the wide Ethiopian to the Cape,
Ply stemming nightly toward the pole: so seem'd
Far off the flying fiend. At last appear
Hell bounds, high reaching to the horrid roof,
And thrice threefold the gates; three folds were brass,
Three iron, three of adamantine rock
Impenetrable, impaled with circling fire,
Yet unconsumed. Before the gates there sat
On either side a formidable shape;
The one seem'd woman to the waist, and fair;
But ended foul in many a scaly fold
Voluminous and vast; a serpent arm'd
With mortal sting; about her middle round
A cry of hell-hounds never-ceasing bark'd
With wide Cerberean mouths full loud, and rung
A hideous peal; yet, when they list, would creep,
If aught disturbed their noise, into her womb,
And kennel there; yet there still bask'd and howl'd
Within unseen. Far less abhorr'd than these
Vex'd Scylla, bathing in the sea that parts
Calabria from the hoarse Trinacrian shore;
Nor uglier follow the night-hag, when, call'd
In secret, riding through the air she comes,
Lured with the smell of infant blood, to dance
With Lapland witches, while the labouring moon
Eclipses at their charms. The other shape,
If shape it might be call'd that shape had none,
Distinguishable in member, joint, or limb;
Or substance might be call'd that shadow seem'd,
For each seem'd either; black it stood as night,
Fierce as ten Furies, terrible as hell,
And shook a dreadful dart; what seem'd his head,
The likeness of a kingly crown had on
Satan was now at hand, and from his seat
The monster moving onward came as fast
With horrid strides; hell trembled as he strode.
The undaunted fiend what this might be admired,
Admired, not fear'd; God and his Son except,
Created thing naught valued he, nor shunn'd;
And with disdainful look thus first began:

‘Whence, and what art thou, execrable shape,
That darest, though grim and terrible, advance
Thy miscreated front athwart my way
To yonder gates? Through them I mean to pass,
That be assured, without leave ask'd of thee:
Retire, or taste thy folly, and learn by proof,
Hell-born, not to contend with spirits of heaven.
To whom the goblin full of wrath replied:

‘Art thou that traitor-angel, art thou he,
Who first broke peace in heaven, and faith, till then
Unbroken; and in proud, rebellious arms,
Drew after him the third part of heaven's sons
Conjured against the Highest; for which both thou
And they, outcast from God, are here condemn'd
To waste eternal days in woe and pain?
And reckon'st thou thyself with spirits of heaven,
Hell-doomed, and breath'st defiance here and scorn,
Where I reign king, and to enrage thee more,
Thy king and lord? Back to thy punishment,
False fugitive, and to thy speed add wings,
Lest with a whip of scorpions I pursue
Thy lingering, or with one stroke of this dart
Strange horror seize thee, and pangs unfelt before.’

So spake the grisly terror, and in shape,
So speaking and so threatening, grew tenfold
More dreadful and deform. On the other side,
Incensed with indignation, Satan stood
Unterrified, and like a comet burn'd,
That fires the length of Ophiuchus huge
In the Arctic sky, and from his horrid hair
Shakes pestilence and war. Each at the head
Levell'd his deadly aim: their fatal hands
No second stroke intend; and such a frown
Each cast at the other, as when two black clouds,
With heaven's artillery fraught, come rattling on
Over the Caspian, then stand front to front,
Hovering a space, till winds the signal blow
To join their dark encounter in mid air:
So frown'd the mighty combatants, that hell
Grew darker at their frown; so match'd they stood;
For never but once more was either like
To meet so great a foe: and now great deeds
Had been achieved, whereof all hell had rung,
Had not the snaky sorceress, that sat
Fast by hell-gate, and kept the fatal key,
Risen, and with hideous outcry rush'd between.

'O father, what intends thy hand,' she cried,
'Against thy only son? What fury, O son,
Possesses thee to bend that mortal dart
Against thy father's head? and know'st for whom?
For him who sits above and laughs the while
At thee ordain'd his drudge, to execute
Whate'er his wrath, which he calls justice, bids;
His wrath, which one day will destroy ye both.'

She spake, and at her words the hellish pest
Forebore; then these to her Satan return'd:
'So strange thy outcry, and thy words so strange,
Thou interposest, that my sudden hand;
Prevented, spares to tell thee yet by deeds
What it intends; till first I know of thee,
What thing thou art thus double-form'd; and why
In this infernal vale first met, thou call'st
Me father, and that phantasm call'st my son.
I know thee not, nor ever saw till now
Sight more detestable than him and thee.'

To whom thus the portress of hell-gate replied:
'Hast thou forgot me then, and do I seem
Now in thine eye so foul? once deem'd so fair
In heaven, when at the assembly, and in sight
Of all the seraphim with thee combined
In bold conspiracy against heaven's King,
All on a sudden miserable pain
Surprised thee, dim thine eyes, and dizzy swum
In darkness, while thy head flames thick and fast
Threw forth; till on the left side opening wide,
Likest to thee in shape and countenance bright,
Then shining heavenly fair, a goddess arm'd,
Out of thy head I sprung; amazement seized
All the host of heaven; back they recoil'd afraid
At first, and call'd me Sin, and for a sign
Portentous held me; but familiar grown,
I pleased, and with attractive graces won
The most averse, thee chiefly, who full oft
Thyself in me thy perfect image viewing,
Becamest enamour'd and such joy thou took'st
With me in secret, that my womb conceived
A growing burden. Meanwhile war arose,
And fields were fought in heaven; wherein remain'd
(For what could else?) to our Almighty Foe
Clear victory; to our part loss and rout,
Through all the empyrean: down they fell,
Driven headlong from the pitch of heaven, down
Into this deep; and in the general fall
I also: at which time this powerful key
Into my hand was given, with charge to keep
These gates for ever shut, which none can pass
Without my opening. Pensive here I sat
Alone; but long I sat not, till my womb,
Pregnant by thee, and now excessive grown,
Prodigious motion felt, and rueful throes.
At last this odious offspring whom thou seest,
Thine own begotten, breaking violent way,
Tore through my entrails, that, with fear and pain
Distorted, all my nether shape thus grew
Transform'd: but he my inbred enemy
Forth issued, brandishing his fatal dart
Made to destroy. I fled and cried out, Death!
Hell trembled at the hideous name, and sigh'd
From all her caves, and back resounded, Death!
I fled; but he pursued (though more, it seems,
Inflamed with lust than rage), and, swifter far
Me overtook his mother all dismay'd,
And in embraces forcible and foul
Ingendering with me, of that rape begot
These yelling monsters that with ceaseless cry
Surround me, as thou saw'st, hourly conceived
And hourly born, with sorrow infinite
To me; for when they list, into the womb
That bred them they return, and howl and gnaw
My bowels, their repast; then bursting forth
Afresh with conscious terrors vex me round,
That rest or intermission none I find.
Before mine eyes in opposition sits
Grim Death, my son and foe; who sets them on,
And me his parent would full soon devour
For want of other prey, but that he knows
His end with mine involved; and knows that I
Should prove a bitter morsel, and his bane,
Whenever that shall be; so fate pronounced.
But thou, O father, I forewarn thee, shun
His deadly arrow; neither vainly hope
To be invulnerable in those bright arms,
Though temper'd heavenly; for that mortal dint,
Save he who reigns above, none can resist.'
She finished; and the subtle fiend his lore
Soon learn'd, now milder, and thus answer'd smooth:

'Dear daughter, since thou claim'st me for thy sire,
And my fair son here show'st me, the dear pledge
Of dalliance had with thee in heaven, and joys
Then sweet, now sad to mention, through dire change
Befallen us, unforeseen, unthought of, know,
I come no enemy, but to set free
From out this dark and dismal house of pain
Both him and thee, and all the heavenly host
Of spirits, that, in our just pretences arm'd,
Fell with us from on high: from them I go
This uncouth errand sole; and one for all
Myself expose, with lonely steps to tread
The unsounded deep, and through the void immense
To search with wandering quest a place foretold
Should be, and, by concurring signs, ere now
Created vast and round, a place of bliss
In the purlieus of heaven, and therein placed
A race of upstart creatures, to supply
Perhaps our vacant room; though more removed,
Lest heaven, surcharged with potent multitude,
Might hap to move new broils. Be this or aught
Than this more secret now design'd, I haste
To know; and, this once known, shall soon return,
And bring ye to the place where thou and Death
Shall dwell at ease, and up and down unseen
Wing silently the buxom air embalm'd
With odours; there ye shall be fed and fill'd
Immeasurably; all things shall be your prey.'
He ceased, for both seem'd highly pleased, and Death
Grinn'd horrible a ghastly smile, to hear
His famine should be fill'd; and bless'd his maw
Destined to that good hour; no less rejoiced
His mother bad, and thus bespake her sire:
"The key of this infernal pit by due,
And by command of heaven's all-powerful King,
I keep, by him forbidden to unlock
These adamantine gates; against all force
Death ready stands to interpose his dart,
Fearless to be o'ermatch'd by living might.
But what owe I to his commands above
Who hates me, and hath hither thrust me down
Into this gloom of Tartarus profound,
To sit in hateful office here confined,
Inhabitant of heaven, and heavenly-born,
Here, in perpetual agony and pain,
With terrors and with clamours compass'd round
Of mine own brood, that on my bowels feed?"
Thou art my father, thou my author, thou
My being gavest me; whom should I obey
But thee? whom follow? Thou wilt bring me soon
To that new world of light and bliss, among
The gods who live at ease, where I shall reign
At thy right hand voluptuous, as beseems
Thy daughter, and thy darling, without end.'

Thus saying, from her side the fatal key,
Sad instrument of all our woe, she took;
And, towards the gate rolling her bestial train,
Forthwith the huge portcullis high up-drew,
Which, but herself, not all the Stygian powers
Could once have moved; then in the key-hole turns
The intricate wards, and every bolt and bar
Of massy iron or solid rock with ease
Unfastens. On a sudden open fly
With impetuous recoil and jarring sound
The infernal doors, and on their hinges grate
Harsh thunder, that the lowest bottom shook
Of Erebus. She open'd, but to shut
Excell'd her power; the gates wide open stood,
That with extended wings a banner'd host,
Under spread ensigns marching, might pass through
With horse and chariots rank'd in loose array;
So wide they stood, and like a furnace-mouth
Cast forth redounding smoke and ruddy flame.
Before their eyes in sudden view appear
The secrets of the hoary deep; a dark
Illimitable ocean without bound,
Without dimension, where length, breadth, and height,
And time, and place, are lost; where eldest Night
And Chaos, ancestors of Nature, hold
Eternal anarchy, amidst the noise
Of endless wars, and by confusion stand.
For Hot, Cold, Moist, and Dry, four champions fierce,
Strive here for mastery, and to battle bring
Their embryo atoms; they around the flag
Of each his faction, in their several clans,
Light-arm'd or heavy, sharp, smooth, swift, or slow,
Swarm populous, unnumber'd as the sands
Of Barca or Cyrene's torrid soil,
Levied to side with warring winds and poise,
Their lighter wings. To whom these most adhere,
He rules a moment: Chaos umpire sits,
And by decision more embroils the fray
By which he reigns: next him high arbiter
Chance governs all. Into this wild abyss,
The womb of Nature, and perhaps her grave,
Of neither sea, nor shore, nor air, nor fire,
But all these in their pregnant causes mix'd
Confus'dly, and which thus must ever fight,
Unless the Almighty Maker them ordain
His dark materials to create more worlds:
Into this wild abyss the wary fiend
Stood on the brink of hell, and look'd awhile,
Pondering his voyage; for no narrow frith
He had to cross. Nor was his ear less peal'd
With noises loud and ruinous (to compare
Great things with small), than when Bellona storms,
With all her battering engines bent to rase
Some capital city; or less than if this frame
Of heaven were falling, and these elements
In mutiny had from her axle torn
The stedfast earth. At last his sail-broad vans
He spreads for flight, and in the surging smoke
Uplifted spurns the ground; thence many a league,
As in a cloudy chair, ascending rides
Audacious; but, that seat soon failing, meets
A vast vacuity: all unawares
Fluttering his penons vain, plump down he drops
Ten thousand fathom deep; and to this hour
Down had been falling, had not by ill chance
The strong rebuff of some tumultuous cloud,
Instinct with fire and nitre, hurried him
As many miles aloft; that fury staid,
Quench'd in a boggy syrtis, neither sea,
Nor good dry land: nigh founder'd on he fares,
Treading the crude consistence, half on foot,
Half flying; behoves him now both oar and sail.
As when a gryphon through the wilderness
With winged course, o'er hill or moory dale,
Pursues the Arimaspián, who by stealth
Had from his wakeful custody purloin'd
The guarded gold: so eagerly the fiend
O'er bog, or steep, through straight, rough, dense, or rare,
With head, hands, wings, or feet, pursues his way,
And swims or sinks, or wades, or creeps, or flies.
At length, a universal hubbub wild
Of stunning sounds, and voices all confused,
Borne through the hollow dark, assaults his ear
With loudest vehemence; thither he plies,
Undaunted, to meet there whatever power
Or spirit of the nethermost abyss
Might in that noise reside, of whom to ask
Which way the nearest coast of darkness lies
Bordering on light; when straight behold the throne
Of Chaos, and his dark pavilion spread
Wide on the wasteful deep; with him enthroned,
Sat sable-vested Night, eldest of things,
The consort of his reign; and by them stood
Orcus and Ades, and the dreaded name
Of Demogorgon! Rumour next and Chance,
And Tumult and Confusion all embroil'd,
And Discord with a thousand various mouths.
To whom Satan turning boldly, thus:
Ye powers
And spirits of this nethermost abyss,
Chaos and ancient Night, I come no spy,
With purpose to explore or to disturb
The secrets of your realm; but, by constraint
Wandering this darksome desert, as my way
Lies through your spacious empire up to light,
Alone, and without guide, half lost, I seek
What readiest path leads where your gloomy bounds
Confine with heaven; or if some other place,
From your dominion won, the ethereal King
Possesses lately, thither to arrive
I travel this profound; direct my course;
Directed no mean recompense it brings
To your behoof, if I that region lost,
All usurpation thence expell'd, reduce
To her original darkness, and your sway
(Which is my present journey), and once more
Erect the standard there of ancient Night:
Yours be the advantage all, mine the revenge.'
Thus Satan; and him thus the Anarch old,
With faltering speech and visage incomposed,
Answer'd: 'I know thee stranger, who thou art,
That mighty leading angel, who of late
Made head against heaven's King, though overthrown.
I saw and heard; for such a numerous host
Fled not in silence through the frightened deep,
With ruin upon ruin, rout on rout,
Confusion worse confounded; and heaven-gate
Pour'd out by millions her victorious ban
Pursuing. I upon my frontiers here
Keep residence; if all I can will serve
That little which is left so to defend,
Encroach'd on still through your intestine broils
Weakening the sceptre of old Night: first hell,
Your dungeon, stretching far and wide beneath;
Now lately heaven and earth, another world,
Hung o'er my realm, link'd in a golden chain
To that side heaven from whence your legions fell:
If that way be your walk, you have not far;
So much the nearer danger; go, and speed,
Havoc, and spoil, and ruin, are my gain.'
He ceased; and Satan stay'd not to reply,
But, glad that now his sea should find a shore,
With fresh alacrity, and force renew'd,
Springs upward like a pyramid of fire,
Into the wild expanse, and through the shock
Of fighting elements, on all sides round
Environ'd, wins his ways; harder beset
And more endanger'd, than when Argo pass'd
Through Bosporus, betwixt the jutting rocks:
Or when Ulysses on the larboard shunn'd
Charybdis, and by the other whirlpool steer'd,
So he with difficulty and labour hard
Moved on, with difficulty and labour he;
But, he once pass'd, soon after, when man fell,
Strange alteration! Sin and Death amain
Following his track, such was the will of Heaven,
Paved after him a broad and beaten way
Over the dark abyss, whose boiling gulf
Tamely endured a bridge of wondrous length,
From hell continued reaching the utmost orb
Of this frail world: by which the spirits perverse
With easy intercourse pass to and fro
To tempt or punish mortals, except whom
God and good angels guard by special grace.
But now at last the sacred influence
Of light appears, and from the walls of heaven
Shoots far into the bosom of dim Night,
A glimmering dawn: here nature first begins
Her farthest verge, and Chaos to retire,
As from her outmost works a broken foe,
With tumult less, and with less hostile din;
That Satan with less toil, and now with ease
Wafts on the calmer wave by dubious light,
And, like a weather-beaten vessel, holds
Gladly the port, though shrouds and tackle torn,
Or in the emptier waste, resembling air,
Weighs his spread wings, at leisure to behold
Far off the empyreal heaven, extended wide
In circuit, undetermined square or round,
With opal towers and battlements adorn'd
Of living sapphire, once his native seat:
And fast by, hanging in a golden chain,
This pendent world, in bigness as a star
Of smallest magnitude, close by the moon.
Thither, full fraught with mischievous revenge,
Accursed, and in a cursed hour, he hies
NOTES.

1. 2. Ormus or Hormuz is an island at the entrance of the Persian Gulf. In the early part of the sixteenth century the Portuguese took possession of it, and in their hands it became the emporium for the trade between India and Persia and Mesopotamia. The population of the chief town at that time amounted to 40,000. It was wrested from the Portuguese in 1622 by Shah Abbas the Great. The population at present is only between 300 and 400, who subsist by fishing and trading in salt, of which the island contains considerable quantities.

1. 3. Before where supply of the region. The clause where—gold is an adjective clause attached to region understood.

It is not necessary to repeat the entire sentence on account of the conjunction or, because, as thus used, it does not involve an alternative, but is pretty much the same in force as and. Of Ormus, of Ind, and of [the region] where, &c., form attributive adjuncts of wealth. (Gr. 362, 4. An. 20, 4.)

1. 7. From is here equivalent to just after. Compare John xiii. 2, 4, "Supper being ended—he riseth from supper."

1. 8. Beyond thus high must be treated as an adverbial expression equivalent to beyond this height.

1. 12. The adverbial clause, for I give not heaven for lost (Gr. 423. An. 89), qualifies the predicate of a clause understood, I call you deities of heaven, or something of that kind. The adverbial clause since no deep—vigor qualifies give, and the adverbial clause though [it be] oppressed and fallen qualifies can.

1. 14. From this descent. Either from must be regarded as equivalent to after, as it is in l. 16, or else descent means depth to which we have descended.
l. 16. Then, &c. An elliptical adverbial clause qualifying more. In full, than they would have appeared glorious and dread from no fall. For a full explanation of the construction of all such clauses see Gr. 540—564. An. 151—172.

l. 17. To fear, &c. An adverbial adjunct of trust (Gr. 372, 2. An. 31, 2.)

l. 18. Take me as the object of create in l. 19. Leader forms the complement of the predicate did create. (Gr. 391. An. 50.)

l. 19. Before next repeat though, and after merit repeat did create me your leader. Both clauses are in the adverbial relation to hath established.

l. 21. Of merit forms an attributive adjunct to what, which is used here as a substantive pronoun, the subject of hath been achieved. (Gr. 362, 4. An. 20. 4. Gr. 147, 148.)

l. 23. After established repeat me.

l. 25. In heaven, an attributive adjunct of state.

l. 27. Before whom supply him, the object (understood) of will envy. (Gr. 148.)

l. 28. Foremost constitutes a complement of the predicate exposes. (Gr. 391. An. 50.) In like manner bulwark serves as complement to stand. Before condemns repeat whom the highest place.

l. 31. For which [we need] to strive. An elliptical adverbial clause qualifying good.

l. 33. None, &c. In full, for there is none in hell whose, &c.

l. 34. That, &c. This clause is very awkward. Grammatically it is an adjective clause attached to none, that being a relative pronoun. But the sequence of ideas rather requires that we should have an adverbial clause beginning with the adverb that, and co-ordinate with the preceding adverb so. (Gr. 424, 528. An. 90, 133). In this case we should have to supply a subject he.

l. 36. To union. An attributive adjunct of advantage. (Gr. 362, 4. An. 20, 4.) [To] firm faith, and [to] firm accord, form similar adjuncts.

l. 37. More is an adjective qualifying advantage. It is itself qualified by the elliptical adverbial clause than [it] can be [much] in heaven. See Gr. 549, &c. An. 151, &c.

Sure to—us. An attributive adjunct of we. The adverbial clause than prosperity could have assured us, which qualifies the adjective sure, is not elliptical. Assured is equivalent to made sure.

l. 40. In full, By what best way [we can claim our just inheritance of old] we now debate. Whether [we can claim our just inheritance by way]
of open war, we now debate; or [whether we can claim our just inheritance by way of] covert guilt, we now debate. The clauses beginning with whether are substantive clauses, objects of the verb debate. (Gr. 403, 406. An. 73, 76.) Before who apply he.

l. 43. The name Molech means king or ruler. Molech or Milcom was especially the national god of the Ammonites. To this god children were sacrificed by fire. The worship of Molech among the Israelites was at least as old as the time of Solomon (1 Kings xi. 7), if not older. Compare Jerem. vii. 31; Ezek. xvi. 21, xxiii. 37; 2 Kings xxiii. 13.

l. 46, &c. To be deemed, &c. Complement of the verb of incomplete predication was.

l. 47. Than be less. An elliptical adverbial clause attached to rather, the force of which it qualifies and explains. In full, than [he would soon] he less. See Gr. 560. An. 165.

l. 53. After need repeat them.

Or when, &c. In full: Let those who need them contrive them when they need them; let them not contrive them now.

l. 54. For shall the rest—sit, &c. The interrogative clause shall the rest, &c. must be taken as the rhetorical equivalent of the rest must not sit, &c., or something of that kind. If this were substituted, we should get an adverbial clause which might be attached to the predicate let [those] contrive.

l. 57. Before for repeat shall the rest.

l. 59. Who reigns, &c., is an adjective clause attached to the substantive pronoun his. See Gr. 141.

l. 61. Armed with hell flames and fury, all at once turning, &c. It is not by any means so easy as it may seem at first sight, to assign a definite grammatical construction for armed, all, and turning. It is clear that they are not simple attributives of us, as they must be attached closely in sense to the infinitive mood to force, and that has no subject connected with it with which they might agree. We must look upon cases of this sort as instances of those anomalous constructions which are to be found in all languages, in which the connection of the ideas is more exact than the grammatical concatenation of the words. An infinitive mood retains a shade of the attributive nature of a verb; hence it implies something of which it denotes an attribute, and so may be associated with other words whose attributive character is more strongly marked.

l. 64. When to meet—thunder; [when] for lightning [he shall] see —
angels, and [when he shall see] his throne—torments, are adverbial causes of time attached to the participle turning. To meet—engine, forms an attributive adjunct of thunder. (Gr. 362, 4. An. 20, 4.) For lightning is an adverbial adjunct of the participle shot.

l. 71. To scale, &c. An adverbial adjunct of the adjectives difficult and steep. (Gr. 372, 2. An. 31, 2).

l. 72. Upright wing is a figurative expression for upward flight.

l. 73. Verbs like bethink, remind, &c., have a rather peculiar force. They are equivalent to make think, make remember, &c., and of the two objects which follow them, one is the object of the make, and the other of the complementary infinitive which follows. Them may be called the direct object of bethink, and the substantive clause that—seat the secondary object.

l. 73. Sleepy drench. An allusion to the Grecian fable of the effects of the stream Lethe.

Drench is a collateral form of drink. Compare stench and stink.

l. 75. Persons may still be met with who are not aware that those bodies which rise in water and air, do so, in fact, through the indirect action of forces which pull downwards. Such bodies do not rise up, they are pushed up.

l. 77. Adverse, that is, contrary to our nature.

Who but felt. For the explanation of this troublesome construction see (Gr. 522, compared with 502-505.)

l. 79. Before pursued repeat when the fierce foe.

l. 80. With what—low. A substantive clause, the object of fell, (Gr. 406. An. 76.)

l. 82. Events, i. e. results.

Should we—stronger is an adverbial clause of condition, attached to may. (Gr. 441. An. 93.)

l. 84. To our destruction. An attributive adjunct of way. (Gr. 362, 4. An. 20, 4.)

l. 85. To be worse destroyed. An attributive adjunct of fear.

l. 86. Than to dwell here [is bad]. An adverbial clause of degree, qualifying worse. (Gr. 549, &c. An. 151, &c.)

Driven, condemned. See note on l. 61.

l. 88. Where pain—penance. A compound adjective clause, attached to deep. (Gr. 408. An. 77.)

l. 90. When the scourge, &c. An adverbial clause of time, qualifying exercise. After inexorable supply calls us to penance.

l. 92. Than thus: that is, than [we are] thus [destroyed]. An elliptical adverbial clause of degree qualifying more.
l. 94. What (like quid in Latin) here means why. Doubt means hesitate.

l. 96. The construction of this sentence is inexact. The or in l. 99 should be followed by another verb in the infinitive, depending on will. As it stands, the sentence does not admit of strict analysis. To render it susceptible of this, we may substitute, for either this, to the height enraged, will quite consume us, &c.

l. 97. Happier far, &c. Here again the connection of the ideas is more obvious than the grammatical connection of the words. Before happier we may supply a lot; and to get anything that admits of being reduced to analytical rules, we must still further expand it into; and this is a lot happier, &c.

l. 98. Than—being. An elliptical adverbial clause. After being supply is happy. (Gr. 549, &c. An. 151, &c.)

Respecting the construction of miserable, see note on l. 61.

l. 102. To disturb, &c. and to alarm, &c., are adverbial adjuncts of sufficient. (Gr. 372, 2. An. 31, 2.)

l. 104. Though [it is] inaccessible. An elliptical adverbial clause, attached to sufficient.

l. 105. Which, &c. We cannot take this as an adjective clause attached to any particular preceding substantive. Treat which as equivalent to and this. After if supply it be.

l. 108. To less than gods. That is, to beings less than gods are great. (Gr. 549, &c. An. 151, &c.)

l. 111. For dignity and for high exploit, are adverbial adjuncts of composed, which is the complement of the verb of incomplete predication seemed. (Gr. 372, 2. An. 31, 2. Gr. 391. An. 50.)

l. 114. To perplex, &c. An adverbial adjunct of make.

l. 115. For his thoughts—slothful. An adverbial clause of cause attached to was in l. 112.

l. 120. As [I am] not behind in hate. An adverbial clause of cause attached to should be. (Gr. 288.)

What was urged, &c. An adjective clause used substantively, that is, qualifying a demonstrative understood, which, if expressed, would be the subject of did dissuade. (Gr. 148.)

l. 121. Reason forms a complement to the predicate was urged.

(Gr. 391. An. 50.)

l. 123. Success:—that which succeeds or comes after.

l. 124. When he—revenge. A compound adverbial clause, attached to did seem. Fact is the same as feat, which is the form in which we have adopted the French fait.
l. 125. Analyse this as if it ran, in that which he counsels and in that in which he excels. We then get two complex adverbial adjuncts of grounds.

l. 127. After as we must supply he would ground his courage on. Scope means that which is aimed at.

l. 128. After some dire revenge. An attributive adjunct of dissolution. (Gr. 362, 4. An. 20, 4.)

l. 129. First what revenge. In full: First I ask what revenge he would take.

l. 130. Access: that is, way of approach.

l. 134. Could we is equivalent to if we could. Before at repeat if.

l. 142. Thus repulsed. Treat this as a nominative absolute, we being thus repulsed.

l. 146. To be no more is in apposition to that, to which accordingly it forms an attributive adjunct. (Gr. 362, 2. An. 20, 2.)

For who, &c. This adverbial clause qualifies the predicate of a cause understood. I call it sad, or something of that sort.

l. 149. Swallowed,—lost,—devoid. See note on l. 61.

l. 152. Let this be good. This is equivalent to the adverbial clause, if we grant that this is good.

l. 153. Or will ever. In full, or who knows whether our angry foe will ever give it?

l. 157. A contracted sentence. First leave out or unaware; then repeat the whole, substituting unaware for through impotence.

Impotence here means want of self-control, like the Latin impotentia.

l. 160. We are decreed [to eternal woe]; [We are], reserved [to eternal woe]; [We are] destined to eternal woe; whatever doing, what can we suffer more; and [Whatever doing], what can we suffer worse, are all quotations forming co-ordinate objects of say. (Gr. 397.)

l. 162. Whatever doing. This is not a strictly grammatical construction. It should be whatever we do: an adverbial clause of concession attached to can.

l. 164. Supply we with the participles, and we being with in arms. We then get three nominatives absolute, forming adverbial adjuncts to is.

l. 165. What. Supply was the state of things, or something of that kind.

Amain: with all our might. Connected with the Anglo-Saxon magan, to be able.
l. 168. Before when repeat what was the state of things.
l. 170. After what supply will be our state.
l. 172. Before plunge supply if the breath that—fires, awaked, should. After or supply what will be our case. From above is an adverbial adjunct of should arm. Should vengeance arm, is of course the same as if vengeance should arm.
l. 174. What. See note on l. 170.
l. 175. Before this repeat if.
l. 178. While we—hopeless end. A compound adverbial clause of time, attached to should spout.
l. 179. First leave out or exhorting: then repeat the whole clause while we—whirlwinds, substituting exhorting for designing.
l. 182. After or repeat while we perhaps designing or exhorting glorious war, caught in a fiery tempest shall be; then subdivide the clause into two in the same way as the last.
l. 181. Compare Virgil Æn. i. 44, 45, where he describes the fate of Ajax, the son of Oileus:—

Illum expirantem transfixo pectore flammas
Turbinæ corrupit, scopuloque infixit acuto.

The sport, &c. Compare Virgil Æn. vi. 740. Aliæ panduntur inanes suspenses ad ventos.

Wracking is not the same as racking, but is a collateral form of wrecking.
l. 185. This repetition of a negative adjective is very common in poetry. Thus in book iii. 231, we have unprevented, unimplored, unsought. In Shakspere (Hamlet, Act I.), unhousel'd, unappointed, unannealed.*
l. 186. Ages of hopeless end. That is, ages, the end of which is not to be hoped for.
l. 187. Subdivide this sentence as follows:—War therefore, open, my voice dissuades, for what can force with him. War therefore, concealed, my voice dissuades, for what can guile with him. War therefore, concealed, my voice dissuades, for who can deceive his mind—view.
l. 191. First leave out and derides, then repeat the whole sentence He from Heaven's height—wills, substituting derides for sees. Compare Psalm ii. 4.—"He that sitteth in the heaven shall laugh; the Lord shall have them in derision."
l. 193. After than supply he is. An adverbial clause of degree qualifying and defining more. (Gr. 549, &c. An. 151.)

To resist, &c., is an adverbial adjunct of almighty, and to frustrate, &c. of wise. (Gr. 372, 2. An. 31, 2.)
l. 194. *Vile* forms the complement of *live.* (Gr. 391. An. 50.)
l. 196. In full, *these [are] better than worse [are good.]*
l. 198. In full, *and [since] omnipotent decree, the victor's will [sub-
duct us].*
l. 199. *To suffer, &c.* This construction is very harsh. Analyse
it as if it were, *our strength is as great to suffer as [it is great] to do.*
l. 200. Substitute (for analysis): *And the law is not unjust, &c.*
l. 201. *This was at first resolved.* That is, *this would have been at first
resolved.* Milton imitates the common Latin construction, in which
in hypothetical sentences, the verb of the consequent clause is in the
indicative mood, although that of the hypothetical clause is in the
subjunctive, in order to mark the assumed certainty of the conse-
quence. Thus Cicero, *Mil.* 11. *Quod si ita putasset, certe optabili-
hus Miloni fuit dare jugulum. And 22. Quos nisi manumisset, tormentis etiam
dedendi fuerunt.* See Zumpt. *Lat.* Gr. 519.
l. 203. Verbs take objects after them not because they are *verbs,*
but because they denote an action or feeling directed to some object.
For a similar reason many adjectives take objects after them, at
least in the shape of substantive clauses.
l. 205. *Before fear repeat when those who—fail them.*
l. 206. *To endure exile, to endure ignominy, &c., are phrases in
apposition to what they yet know must follow.* (See Gr. 362, 2. An.
20, 2.)
l. 209. *Which if we can sustain and bear, is simply equivalent to
and if we can sustain and bear this.* It should not be taken as an
adjective clause attached to *doom,* because the relative belongs to the
hypothetical (adverbial) clause introduced by *if,* which is attached to
the verb may *remit.*
l. 211. *And perhaps [our supreme foe] may not mind, &c.* After
perhaps repeat if we can sustain and bear this.
l. 213. *With what is punished; that is, with the punishment that
has been inflicted.* This is an imitation of the Latin neuter passive,
but it is not good English.
l. 213. For *whence* substitute and *hence.* See l. 209.
l. 216. In full. *Our purer essence, inured, will not feel their noxious
vapour.*
l. 219. *Familiar and void* qualify the subject of the sentence
*essence,* which must be repeated.
l. 221. *What hope.* Analyse as if it were that *hope which.*
l. 222. In full. *Besides that chance which the never-ending flight of
future days may bring, besides that change worth waiting which—bring*
We thus get three prepositional phrases (Gr. 372, 2. An. 31, 2.) forming adverbial adjuncts, but their connection with what precedes is very loose. They are connected with its general sense, rather than with any particular verb.

1. 223. Waiting. Awaiting would be more accurate.

Since—more woe. A compound adverbial sentence, qualifying worth. The natural order of the words is somewhat inverted. Since our present lot appears for ill, not worst, though for happy it is but ill. For ill is an adverbial adjunct of worst, and for happy of ill. If we—woe is an adverbial clause attached to appears.

1. 228. In full. He did not counsel peace.
1. 230. Before to regain repeat we war.
1. 234. To hope. An adverbial adjunct of vain. (Gr. 372, 2. An. 31, 2.) As is used in the sense of equally. The adjective vain, which it qualifies, forms the complement of the predicate argues. (Gr. 391. An. 50.)

1. 235. For what, &c. An adverbial clause attached to argues.
1. 236. Unless—overpower. An adverbial clause attached to can be.
1. 237. [That] he should relent. A substantive clause, the object of suppose.

Although grammatically the clause suppose—subjection is not connected with what follows, yet the relation of ideas is the same as though it began with if instead of suppose, and so formed an adverbial clause, attached to could stand and could receive.

1. 240. Before receive repeat with what eyes could we.
1. 241. To celebrate, &c., and to sing, &c., form attributive adjuncts of laws. (Gr. 362, 4. An. 20, 4.)

1. 243. While—sovan, and [while] his altar—offerings, are adverbial clauses which must be taken with each of the preceding predicates could stand and could receive.

1. 244. Sovran is the proper mode of spelling this word. (Ital. sovrano.) The spelling sovereign has been introduced through a blundering notion that the word was connected with reign.

Breathes. In this sense we are more familiar with the Latin word exhale.

1. 249. Whom we hate. An adjective clause, qualifying him understood.

1. 250. By force. An adverbial adjunct of impossible. By leave obtained, an adverbial adjunct of unacceptable. Both the adjectives qualify the object state.
l. 251. Though it be in heaven. An adverbial clause attached to the adjective unacceptable.

l. 254. Though we live in the vast recess. An adverbial clause attached to the predicate let. Free and accountable qualify us understood in l. 253.

l. 258. In full: "When we can create] great things of small things, [when we can create] useful things of hurtful things; [when we can create] prosperous things of adverse things, and [when], in what place soever we be, we can] thrive under evil, and [when in whatsoever place we be we can] work ease out of pain through labour and endurance."

l. 265. His glory unobscured. A nominative absolute, forming an adverbial adjunct to reside.

l. 266. Before with repeat how oft heaven's all-ruling Sire.

l. 267. From whence—hell. An adjective clause, qualifying darkness. Compare Psalm xviii. 11; xcvii. 2; Revelation iv. 5.

l. 268. And heaven resembles hell. This clause is but loosely attached to what precedes. Strictly it ought to be co-ordinate with from whence—rage; but we get very little sense by the insertion of from whence. It had better be taken as an independent sentence.

l. 269. As he [imitates] our darkness. An adverbial clause of manner qualifying imitate.

l. 272. Nor want—magnificence. First leave out or art, and then repeat the whole, substituting art for skill.

l. 275. In full: these piercing fires may become, as soft as they are now severe. As they are now severe is an adverbial clause of degree qualifying the as which qualifies soft.

l. 276. Our temper changed. A nominative absolute, forming an adverbial adjunct to the predicate of each of the two last sentences.

l. 277. Which, &c. See note on l. 105.

l. 278. The sensible of pain:—so much of pain as is sensible, or may be felt.

l. 279. After and repeat to.

l. 280. How in safety—of war. A verb takes an object after it, because it denotes an action directed towards some object. But adjectives, and even nouns, may have a similar force. See note on l. 203. Here the substantive clause How, &c., forms a sort of object to counsel.

l. 282. And where. That is, and with regard of the place where we are. With regard, &c., forms an adverbial adjunct of compose. What we are is an adjective clause qualifying that understood. See Gr. 148. What is the complement of the predicate are. (Gr. 135, An. 99.)
i. 283. What I advise. An adjective clause used substantively, that is (in fact), qualifying that understood.

l. 284. The adverbial clause beginning with when goes on to tempest.

l. 285. As when, &c. That is, as [the murmur is which is heard] when, &c. This adverbial clause goes down to tempest and qualifies such.

l. 287. Before now repeat which.

l. 288. Whose bark, &c. A compound adjective clause qualifying men. First leave out or pinnace, and then repeat the whole, substituting pinnace for bark.

Compare Virgil Æn. x. 96.

Cunctique fremebant
Coelicose assensu vario; ceu flamina prima,
Cum deprensa fremunt silvis, et coca volulant
Murnura, venturos nautis prodentia ventos.

l. 293. Than hell. In full: than they dreaded hell much. (Gr. 549, &c. An. 151, &c.)

l. 296. To found—heaven. A complex attributive adjunct of desire. (Gr. 362, 4. An. 20, 4).

l. 299. Which, &c. That is, and when Beelzebub perceived this. (See note on l. 105, 277.)

l. 299. Beelzebub. The proper spelling of this word, where it occurs in the New Testament, is Beelzebul. The people of Edom worshipped Baal under the name of Baal-zebub, or the Lord of Flies, just as in Elis sacrifices were offered to Zeus apomyios, or Zeus, the averter of flies. (Pausan. v. 14, 1.) By way of expressing contempt for idolatrous practices, the Jews in later times altered this name into Baalzebul, or Beelzebul, which means the Lord of dung, and this name seems to have been applied as an epithet to Satan, unless we are to suppose, as some commentators do, that the Jews considered Beelzebul as a separate personage, the leader or chief of the demons so frequently mentioned by the evangelists. (See Matthew xii. 24, &c. Luke xi. 15, &c.)

Than whom. There is no grammatical principle on which this objective case can be defended. Relative pronouns ought to obey the same laws of construction as personal or demonstrative pronouns. With a personal pronoun the sentence would be, none sat higher than he [sat high].

l. 300. Satan except, equivalent to Satan excepted, a nominative absolute, forming an adverbial adjunct to the predicate. With this description compare Homer Il. iii. 216.

* 2 Kings i. 2.
BOOK II. NOTES.


1. 305. Majestic, qualified by the elliptical adverbial clause though [it was] in ruin, forms the complement of the predicate shone. (Gr. 391. An. 50.)

1. 308. As night, &c. In full: As night is still, or as summer's noontide air is still. Two adverbial clauses qualifying still.

1. 311. Or, &c. There can be no legitimate grammatical co-ordination between a vocative, or nominative of appellation, and an interrogative sentence.

1. 312. Before be called repeat must we.

1. 313. For so, &c. This complicated adverbial clause goes on to the end of l. 328. It is attached to the predicate must in each of the preceding sentences.

1. 314. To continue and to build up, &c., may be taken as adverbial adjuncts of inclines. (Gr. 372, 2. An. 31, 2.)

1. 316. Before know repeat while we.

1. 317. Dungeon forms a complement to the predicate dooms. (Gr. 391. An. 50.)

Not our safe, &c. In full: And while we know not that the King of heaven hath not doomed this place our safe retreat, &c. These adverbial clauses beginning with while are attached to the predicate inclines.


1. 320. Banded. See note on l. 61. To remain—multitude. A complex adverbial adjunct attached to hath doomed. The nucleus of it consists of an infinitive mood preceded by a preposition. (Gr. 372, 2. An. 31, 2.)

1. 321. Though [we are] thus far removed. An adverbial clause qualifying the predicate hath doomed. Respecting reserved, see note on l. 61.

1. 323. For he—heaven. This compound adverbial clause had better be attached to hath doomed in l. 316. Be sure must be taken as a separate parenthetical clause.

1. 324. First leave out or depth, and then repeat the whole clause for he—heaven, substituting depth for height.

1. 328. As with his golden [sceptre he rules] those in heaven. An adverbial clause of manner, attached to will rule.

1. 329. What is here an adverb, equivalent to why. See l. 94.
l. 331. In full: Terms of peace yet none have been vouchsafed, or terms of peace yet none have been sought. The clause for what peace will be—inflicted, must be attached to the predicate have been vouchsafed, and the clause for what peace can we—suffering feel to the predicate hath been sought. But custody, but stripes, and but punishment, form adverbial adjuncts of will be given. (Gr. 372, 2. An. 31, 2.) But is here a preposition. (Gr. 282, note.)

l. 336. To our power is an attributive adjunct of hostility and hate. But hostility, but hate, but reluctance, and but revenge form adverbial adjuncts of can. Though [it be] slow is an adverbial clause attached to plotting.

l. 341. Want, that is, be wanting. See Book I. 715.

l. 343. Assault, siege, and ambush, are co-ordinate objects of fear. The conjunction or here does not involve an alternative.

l. 344. After what supply shall we say, or something of that kind.

l. 349. To be created, &c. An attributive adjunct of race. Though he be less in power and excellence is an adverbial clause qualifying favoured.

l. 350. But is here superfluous.

l. 355. What creatures there inhabit, of what mould they are; of what substance they are; how endued they are; what their power is; where their weakness is; how they may be attempted best; if they may be attempted best by force; or if they may be attempted best by subtlety, form a series of substantive (interrogative) clauses, the objects of learn.

l. 365. To waste, &c., forms the subject of a predicate may be achieved, understood. Supply the same predicate with each of the infinitives that follow.

l. 367. If [we can] not drive. An adverbial clause attached to the predicate may be achieved that has to be supplied for the subject to seduce, &c. The adverbial clauses that their God—foe, and that their God with repenting hand may abolish his own works, are attached to the same predicate.

l. 373. The adverbial clause when his darling—soon should be repeated with each of the predicates would surpass, would interrupt, and would upraise.

l. 377. In full: if to sit in darkness here, hatching vain empires, be better. When if is equivalent to whether it introduces a substantive clause.

l. 380. For whence—Creator. This adverbial clause should be attached to the predicate of a sentence that must be supplied;—I say,
first derived by Satan. The interrogative form whence &c. is used as the rhetorical equivalent of from no source, &c.

l. 382. To confound, &c., and to mingle and involve, &c., form attributive adjuncts of malice. (Gr. 362, 4. An. 20, 4.)

l. 390. Repeat have ye before ended and resolved.

l. 394. Perhaps, &c. In full: which will perhaps lift us up to a place in view, &c.

l. 395. Whence—heaven. An adjective clause qualifying place understood.

l. 397. Or else, &c. The grammatical connection of the clause requires us to repeat whence we may, but though the general sense is plain enough, the sentence is very harshly constructed. We must suppose it equivalent to whence we may make our way into some mild zone, and there dwell, &c.

l. 407. Uncouth means unknown. In Anglo-Saxon uncus, from cunnan. (Gr. Addenda.)

l. 409. Arrive, in the sense of reach, is also used by Shakspere, Julius Caesar, Act i. Sc. 2:

"But ere we could arrive the point proposed."

l. 411. Evasion literally means, making one's way out.

l. 413. The omission of the preposition of after the noun need is very harsh, and in fact ungrammatical. It would be equally improper to take had need as equivalent to would need.

l. 415. Supply the antecedent him before whom.

l. 417. This said. A nominative absolute, forming an adverbial adjunct to sat.

l. 418. Suspense forms the complement to the predicate held. (Gr. 391. An. 50.) Suspense is here used quite legitimately as an adjective, though it has since come to be used only as a substantive. Who appeared to second the perilous attempt; who appeared to oppose &c., who appeared to undertake the &c., are three substantive clauses (Gr. 406. An. 76), in the objective relation to awaiting.

l. 425. Hardy forms the complement of the predicate could be found. As to proffer, &c. In full: as [he would be hardy] to proffer [alone the dreadful voyage], or [as he would be hardy to] accept alone the dreadful voyage. Two adverbial clauses qualifying the so, which qualifies hardy. To proffer, &c., and to accept, &c., form adverbial adjuncts of hardy, understood. (Gr. 372, 2. An. 31, 2.)

l. 426. Till at last, &c. An adverbial clause of time, attached to the predicate could be found.

l. 430. Empyreal. Derived from the Greek en (in), and pyr (fire).
Several of the ancient Greek and Roman philosophers held that the ultimate principle of all things is fire, and that other material substances,—air, water, earth,—consist of this primary principle in various stages of condensation into grosser forms, and in turn admit of being again rarefied into this primal element, the region of which is beyond that of the air, in proximity to the sun and the other heavenly bodies. This doctrine was propounded by Heraclitus, and was adopted by the Stoics. Hence, *empyreal* means *situated in the region of fire*, that is, in the *sky*, or *heaven*.

l. 432. Though [we are] undismayed. An adverbial clause of condition, attached to *hath seized.*

*Long is the way,* &c. Compare Virgil, *Æn.* vi. 128:—

"Sed revocare gradum, superasque evadere ad auras,
Hoc opus, hic labor est."

l. 436. *Ninefold.* So Virgil (*Æn.* vi. 439) says,—

"Novies Styx interfusa coercet."

*Adamant* is anything excessively hard. The Greeks usually meant *steel* by it. It is the origin of the word *diamond*.

l. 438. *There passed.* A nominative absolute, forming an adverbial adjunct to *receives.* *If any pass [them] is an adverbial clause, qualifying the participle passed.*

l. 442. *Into whatever world.* In full: *into any world, whatever world it may be,* where *whatever, &c.,* constitutes an adverbial clause attached to *escape;* and *whatever* is the complement of the predicate *may be understood.* (Gr. 530. *An.* 140. *Gr.* 495, 509. *An.* 99, 118.)

l. 444. *Than unknown dangers [are great] and [than] as (i. e. equally) hard escape [is great].* Two adverbial clauses of degree attached to *less.* (Gr. 549, &c. *An.* 151, &c.)

l. 448. *In the shape,* &c. An attributive adjunct of *aught.* (Gr. 362, 4. *An.* 20, 4.)

l. 450. *From attempting.* An adverbial adjunct of *deter.*

*Wherefore,* &c. A very involved and awkward sentence. There are two principal co-ordinate sentences, *Wherefore do I assume these royalties, refusing to accept,* &c.; and *Wherefore do I not refuse to reign, refusing to accept,* &c.

l. 453. *As of honour.* An elliptical adverbial clause, co-ordinate with the demonstrative *as,* which qualifies *great.* In full: *as [I accept a great share] of honour.* (Gr. 548, &c., and note, p. 166, 15th ed. *An.* p. 42.) The second *as* is a connective or relative adverb, and qualifies *great* understood, just as the first *as* qualifies *great* expressed. (Gr. 422, 548.)
Due, &c. This adjective has no proper grammatical connection with what precedes. It relates both to hazard and to honour.

l. 454. And so much, &c. These words cannot be brought within the domain of any ordinary laws of Syntax. If we were to leave out and and insert being,—so much more of hazard being due to him,—we might treat this as a nominative absolute, forming an adverbial adjunct, attached to due in l. 453.

l. 455. As he—sits. An adverbial clause co-ordinate with so. As is in the adverbial relation to high. (Gr. 422, 548.)

l. 457. Though [ye are] fallen. This adverbial clause is attached to the noun terror, which is here used as an attributive adjunct. Intend means here consider attentively.

l. 458. The clauses beginning with what and if (in the sense of whether) are substantive clauses in the objective relation to intend.

l. 460. If there be, &c. This compound sentence is contracted. In full it is: Intend at home if there be cure to respite the pain of this ill mansion. Intend at home if there be charm to respite the pain of this ill mansion. Then repeat both these sentences with deceive instead of respite; and again with slack instead of deceive.

l. 467. Before prevented repeat thus saying the monarch. The attributive adjunct prudent, with all that belongs to it, must be attached to the subject in each sentence.

l. 468. Prudent here means being on his guard. The compound adverbial clause lest—must earn had better be attached to prudent. It might also be connected with the predicate prevented.

l. 469. Among the chief forms an attributive adjunct of others.

l. 470. What erst they feared. An adjective clause used substantively, i.e., in fact, qualifying a demonstrative that, understood. (Gr. 148.)

Erst is the superlative answering to the old comparative ere, meaning sooner.

l. 471. Before so repeat lest others.

Rivals forms a complement to the predicate stand. (Gr. 391. An. 50.)


l. 476. The adverbial clause as [is] the sound—remote, qualifies was.

l. 479. Equal forms a complement to the predicate extol. As a god: in full,—as [they would extol] a god.

l. 481. That for—his own [safety]. A substantive clause, the object of praised. The entire clause, how much—his own, is the object of express.
l. 482. *For neither—zeal.* A complex adverbial sentence attached

to *failed.* The secondary adverbial clause, *lest bad—zeal,* qualifies *lose.*

l. 485. Before *close* repeat *which,* and after *zeal* repeat *excites.*

*Close* here means *crafty.* It is a translation of the Greek *pyknos.*

l. 488. The connective adverb *as* qualifies the verbs *revive,* *renew,*

and *attest.* The entire compound clause *as when—rings* is in the

adverbial relation to *rejoicing.* It must be separated into three
distinct clauses, *as the fields revive,* *as the birds their notes renew,*

and *as the bleating herds attest their joy,* to the predicate of each of

which must be attached the adverbial clauses *when from—face,*

*when* the lowering—snow, *when* the lowering elements scowl *over* the

darkened landscape* shower,* and *if chance the radiant—beam;* and

the adverbial clause *that hill and valley rings,* must, in addition, be

attached to the predicates *renew* and *attest.*

l. 498. *Though [they are]* under—the grace. An elliptical adverbial

clause qualifying *disagree.*

l. 499. *God proclaiming peace.* A nominative absolute, forming

an adverbial adjunct to *live* and *levy.*

l. 503. *As if, &c.* An elliptical clause. In full: *as [they would*

*waste the earth] if, &c.* The subordinate compound adverbial clause,

*if—wait,* qualifies the verb *waste* understood.

l. 508. *Before seemed repeat their mighty paramount.* *Antagonist*

forms the complement of *seemed.* (Gr. 391. An. 50.)

l. 509. *Nor less, &c.* That is, and *[their mighty paramount seemed]*

*not less than hell's dread emperor [is great]* with *pomp supreme* and

*[with] god-like imitated state.*

l. 513. *Horrent.* That is, *bristling.*

l. 517. *Alchemy.* In Milton's days *alchemy,* or *chemistry,* busied

itself chiefly with the attempt to transmute the baser metals into

gold. *Alchemy* is here used by a bold (not to say harsh) figure of

speech, for some metal, the result of *alchemy.* Critics say that this

is very poetical.

l. 518. *Explained.* That is, the meaning or purpose of the *blast*

of the trumpets is explained by a *herald.*

l. 521. In full: *their minds being more at ease, and their minds*

*being somewhat raised by false presumptuous hope.* Two nominatives

absolute, forming adverbial adjuncts to *disband* and *pursues.*

l. 524. *As inclination, &c.* Separate into two adverbial clauses,

*as inclination leads him,* or *as sad choice leads him,* and to the object

*him* in each clause attach *perplexed,* with all that belongs to it.

*Perplexed* must be taken as equivalent to *considering in perplexity.*
Then the clauses where he may likelyest find, &c., and where he may likelyest entertain, &c., form substantive clauses, the objects of considering.

l. 528. The parts of this sentence should be thus pieced together: part on the plain in swift race contend, part in the air sublime upon the wing contend. Then both these sentences must be repeated with each of the adverbial clauses, as [men contended] at the Olympian games, and [as men contended] at the Pythian fields. Compare Virgil, Æn. vi. 642:

"Pars in gramineis exercent membra palaestris,
Contendunt ludo, et fulva luctantur arena:
Pars pedibus plaudunt choreas, et carmina dicunt," &c.

The four great national games of the Greeks were the Olympia, celebrated every four years in the plain of Olympia in Elis, in honour of Zeus; the Pythia, celebrated at first every eight years, but afterwards, every four years, near Delphi (anciently called Pytho), in honour of Apollo, Artemis, and Leto, at first under the management of the Delphians, afterwards under that of the Amphictyons; the Isthmia were held at the isthmus of Corinth, in honour of Poseidon, twice in every Olympiad, under the presidency of the Corinthians; the Nemea were held twice in each Olympiad, at Nemea in Argolis, in honour of Zeus. For the details of these solemnities the reader had better consult Smith’s Dictionary of Greek and Roman Antiquities.

l. 531. Compare Horace, Od. i. 1, 4:

"Metaque fervidis
Evitata rotis."

l. 532. Fronted, i.e., standing face to face.

l. 533. As when—burns. A compound elliptical adverbial clause, attached to form. After as supply opposing forces meet, or something of that kind; to the predicate of which the clause when—burns must be attached. This last clause is compound. Supply when before armies and before, and when the army knights before couch. Repeat when before with feats of arms.

l. 538. Welkin is the cloud-covered sky. It is connected with the German Wolken, ‘clouds.’ Burns is here used in the same sense as fervere in Virgil, Geor. i. 456:

"Omnia vento nimbusque videbis fervere."

l. 539. Typhaen. See Book I. 199.

l. 542. As when, &c. The grammatical connection of this with what precedes is very slight. Some clause must be supplied after
as (such as rocks and trees were rent up), to the predicate of which
the clause when—sea may be attached. It would make the sentence
simpler if we omitted when before Alcides, and inserted it before
from, putting in he before fell, and omitting and before tore. As the
sentence stands in the text we must repeat when Alcides before tore,
and before Lichas.

Alcides, &c. Hercules was so called because his mother Alcmena
was the wife of Amphitryon, the son of Alcæus. But Hercules
claimed Zeus as his father. Eurytus, king of Æchalia (a town
either of Eubœa or of Thessaly), had promised his daughter Iole to
any one who conquered him in archery, but refused to surrender her
to Hercules, when the latter had won her. Hercules attacked
Æchalia, slew Eurytus and his sons, and carried off Iole. When
about to offer a sacrifice to celebrate his victory, he sent his at-
tendant, Lichas, for a white robe from home. His wife, Dejanira,
imbued this robe with a preparation of the blood of the centaur
Nessus, whom Hercules had shot with a poisoned arrow, when he
was attempting to carry Dejanira off, and who directed her to use
his blood as a philtre, to preserve the love of her husband. The
venom with which the robe was imbued soon attacked the body of
Hercules, and occasioned him such agony that in his frenzy he hurled
Lichas into the sea. Being unable to get rid of the robe, he erected
a pile of wood, on which he caused himself to be burnt to death.

l. 550. By doom of battle forms an attributive adjunct to fall.

l. 551. Before chance repeat, others complain that fate should enthrall
free virtue to.

l. 556. For eloquence, &c. This adverbial clause must be attached
to the predicate of a sentence understood, I call it more sweet, or
something of that kind. The whole is parenthetical, and does not
enter into the construction of the main sentence.

l. 558. Before reasoned supply they or others.

l. 559. Of providence. Repeat the preposition before each of the
nouns that follow. We thus get a series of adverbial adjuncts to
reasoned.

l. 565. Vain wisdom all. The verb was must be supplied in order
to make a combination that admits of analysis.

l. 566. Before could supply this.

l. 567. Before anguish repeat yet with a pleasing sorcery this could
charm; and yet with — this could before excite and arm.

l. 569. As with, &c. In full: as it would arm the breast with triple
steel.
On bold adventure, and to discover, &c. form adverbial adjuncts of bend.

Before if repeat to discover.

Four infernal rivers. The ancient Greeks imagined the life of the departed in the unseen world to be a shadowy and joyless reflection of the life of the present. Accordingly they assigned to the unseen region of souls various features of any ordinary landscape,—rocks, plains, meadows, rivers, trees, houses—or, at any rate, a house (that of Hades). They seemed to have formed a more definite idea of the rivers than of any other feature of this subterranean abode, and named five, which are here mentioned by Milton with epithets which explain the meaning of the significant Greek names. Styx is derived from stygeo (I hate); Acheron from achos (grief), and rheo (flow); Cocytus, from cocyo (I bewail); Phlegethon or Pyrophlegethon, from pyr (fire), and phlegetho (blaze); and Lethe is the word lethe (forgetfulness). According to Homer (Od. x. 513), Pyrophlegethon and Cocytus, of which Styx was a branch, discharged their streams into Acheron. We also sometimes find Styx, or Acheron, spoken of as being or forming a pool or marsh. The following passages of Virgil should be compared:—Æn. vi. 106:

"Quando hic inferni janua regis
Dicitur, et tenebrosa palus Acheronte refuso."

V. 438:

"Tristique palus inamabilis unda,
Alligat, et novies Styx interfusa coercet."

V. 549:

"Maenia lata videt, triplici circumdata muro;
Quae rapidus flammis ambit torrentibus amnis
Tartareus Phlegethon, torquetque sonantia saxa."

V. 713:

"Anima, quibus altera fate
Corpora debentur, Letheis ad fluminis undam
Securos latices et longa oblivia potant."

In the conception of the early Greeks the abode or realm of Hades was quite distinct from the profounder abyss of Tartarus, in which the Titans were imprisoned by Zeus. To the Homeric Greek the earth was a round flat disc, of considerable thickness, within which was the realm of Hades, while heaven was the solid vault of the sky above the earth, and Tartarus a corresponding inverted hemisphere beneath. In later times Tartarus was represented as a portion of the realm of Hades.

Her watery labyrinth. Milton seems here to have applied to Lethe Virgil’s description of Styx, novies interfusa. Supply he
before who, and repeat whereof he who drinks before forgets in l. 586. The clause whereof—pain is an adjective clause attached to Lethe. (Gr. 408. An. 77.)

l. 589. Which on firm land thawes not, [which] gathers heap, and [which] seems [the] ruin of [some] ancient pile, are three adjective clauses attached to hail.

l. 591. After ice supply the verb lies.

l. 592. As that Serbonian bog, &c., supply the predicate was profound. The morass here spoken of was situated between the eastern angle of the Delta of Egypt and Mount Casius. It was anciently much larger than at present, and formed the limit of Egypt towards the north-east.

l. 594. Milton here adopts the statement of Diodorus Siculus (i. 30), who says that the army which Darius Ochus was leading to the conquest of Egypt, was annihilated in this morass. But as we find that this same army afterwards took some Egyptian towns, this statement must be regarded as an exaggeration.

l. 595. Frore means frosty. (Compare the German past participle gefroren.) So Virgil, Georg. i. 93. “Boreæ penetrabile frigus adurat.”

l. 600. We shall get the simplest construction if we supply they are brought before from beds, &c. Hurried must be attached grammatically to they. Compare Shakspere, Measure for Measure, Act iii. Scene 1:

“'Ay, but to die, and go we know not where,
To lie in cold obstruction, and to rot;
This sensible warm motion to become
A kneaded clod, and the delighted spirit
To bathe in fiery floods, or to reside
In thrilling regions of thick-ribbed ice;
To be imprisoned in the viewless winds,
And blown with restless violence round about
The pendent world,” &c.

l. 604. Sound, i. e., strait or channel.

l. 606. First leave out and struggle, and then repeat the sentence, substituting struggle for wish.

l. 609. And so near the brink. The grammatical connection of this with what precedes is very loose. The best way is to supply they being, so as to make a nominative absolute, which may be attached as an adverbial adjunct to the predicates wish and struggle.
l. 611. Medusa. Homer speaks of only one Gorgon, who was one of the terrible phantoms of Hades (Od. xi. 633). Hesiod names three, of whom Medusa was one. The Argive hero Perseus was fabled to have cut off the head of Medusa while she was asleep, making use of a mirror, to avoid looking directly at the monster, the sight of whose face turned all beholders to stone. He presented the head to Athene, who fixed it in her breastplate or shield.

l. 613. Wight is a person or being. We find the corresponding word, wicht, in the German Bösewicht.

l. 614. Various stories were told of the punishment of Tantalus in the lower world, and of the offence for which he suffered. The popular one was, that in order to test the discrimination of the gods he invited them to a repast, and cut his son Pelops in pieces, which he boiled and placed before them. Demeter, who was absorbed in grief for the loss of her daughter, incautiously ate one of the shoulders. The parts were put together again, and revivified by Hermes, and Demeter supplied an ivory shoulder in place of what she had consumed. Another account was, that being admitted to the society of the gods, he divulged their secrets. As to his punishment, some stories represented a huge rock to be perpetually impending over him and threatening to crush him; others spoke of his being tormented with perpetual thirst, and plunged in a lake, the waters of which fled from his lips when he attempted to taste them; or of his seeing delicious fruits hanging within reach, which were wafted away when he attempted to pluck them. His name has given us the verb tantalize.

l. 617. Before found repeat the adventurous bands.

l. 621. Repeat over with each of these nouns. We get a succession of adverbial adjuncts of the predicate passed.

l. 622. Which God—good. An adjective clause, qualifying universe. Evil and good form the complements of the predicate created.

l. 624. Repeat where before death and nature. We thus get three other adjective clauses attached to universe. (Gr. 408 An. 77.)

l. 625. Repeat things with each of the adjectives. Worse than, &c. In full: worse than fables yet have feigned [things bad], or [than] fear has conceived [things bad]. Two adverbial clauses qualifying worse. Than in each case qualities bad understood. (Gr. 549 &c., and note, p. 141. An. 150; note, p. 42.)
66

PARADISE LOST.

l. 628. Compare Virgil, Æn. vi. 287:—

"Bellua Lernæ,
Horrendum stridens, flammisque armata Chimæra,
Gorgones, Harpyiæque."

Also, l. 576:—

"Quinquaginta atris immanis hiatibus hydra."

The nine heads of the monstrous water-serpent (Hydra), slain by Hercules, are multiplied by Virgil into fifty.

Chimæra. This fire-breathing monster, slain by Bellerophon, is described by Homer as having the fore part of its body like a lion, the hinder part like a dragon, and the middle like a goat.

l. 630. Inflamed is an attributive adjunct of the subject Satan. Repeat the subject with each of the verbs that follow.

l. 636. Between as and when insert a fleet seems. The whole compound adverbial clause is co-ordinate with the so which qualifies seemed, in l. 642. The subordinate clause, when—drugs, is attached to the verb seems understood.

l. 637. Hangs in the clouds. Most persons must have noticed the seeming elevation of the line of the horizon when the sea is viewed from a height.

l. 639. Ternate and Tidore are two of the Moluccas.

l. 640. They—pole. This sentence must be taken as a parenthesis. It has no grammatical connexion with what precedes. Trading means "flowing in a regular tread or track." In old English writers the word trade does not at all necessarily imply commerce. Spenser speaks of the trade (i. e. track) of a wild beast. Udall speaks of the Jews being in the right trade of religion. In the Indian Ocean there is a strong southerly current, known as the Mozambique current, running first from east to west past the northern extremity of Madagascar, and then deflected southwards by the coast of Africa. Cape Corrientes (the currents) takes its name from it. The trade wind of the Indian Ocean would not carry a vessel southwards, but rather to the north of west, and the Monsoons, north of the equator, blow in different seasons in opposite directions. Moreover, Milton would hardly speak of a wind as a flood.

l. 642. Stemming. That is, directing the stem or prow of the vessel.

l. 645. Before the gates supply were or else appear.

l. 650. Repeat the one seemed before fair. Foul may be taken as complement of ended. Repeat in before a serpent. We thus get an adverbial adjunct of ended. This description of Sin is made up of
that of Echidna, in Hesiod, half nymph and half serpent, and that of Scylla in Ovid's "Metamorphoses," who, by the jealousy of Circe, was changed from a beautiful nymph into a monster half woman, half fish, with dogs howling around her.

l. 654. *Cry* means a pack. Shakspere speaks of a *cry of curs.*

l. 655. *Cerberean.* (See note on l. 575.) As Hades had a house in the lower world, so he was provided with a *house-dog,* in the form of the three-headed Cerberus.

l. 659. After *abhorred* supply *creatures* or *hounds.* Trinacria was an ancient name of Sicily. *Than these.* In full: *than these [were abhorred.]*

l. 665. Aristophanes, in his comedy the "Clouds," mentions the superstition that the moon could be removed from the sky by the incantation of witches. Virgil (*En. * 1. 642) calls eclipses of the sun *labores solis.*

l. 666. *The other shape.* This sentence is incomplete; there is no verb to which shape can be the subject. The simplest way is to leave out the *it* in l. 670. This description of Death is just y celebrated as one of the grandest in the whole poem.

l. 667. *If shape—either.* This adverbial clause must be attached to the predicate of a sentence supplied, *I say shape,* or something of the kind. The whole must be treated as a parenthesis.

l. 667. *That shape had none—limb.* The use of *or* compels us to separate this for analysis into three sentences:—*that shape had none distinguishable in member; that shape had none distinguishable in joint; that shape had none distinguishable in limb.* All three are adjective clauses qualifying the subject *it.*

l. 669. In full: *or if it might be called substance that seemed shadow.*

l. 670. *For each seemed either.* This clause is but loosely connected with what precedes. It is inserted as though the preceding sentence were, *it was doubtful whether the shape should be called substance or shadow,* to the predicate of which it might then be attached.

As night [is black]. An adverbial clause of degree qualifying *black.* The connective adverb *as* qualifies the adjective *black* understood.

l. 671. In full: *Fierce [it stood] as ten furies [are fierce], terrible [it stood] as hell [is terrible.]*

l. 672 What seemed his head. An adjective clause used substantively. (Gr. 148.)
l. 675. As fast. That is, equally fast. The adverb onwara must be attached to the verb came.

l. 676. As is here used in the sense of while.

l. 677. What this might be. A substantive clause, the object of admired. What is the complement of the verb of incomplete predication might be. (Compare Gr. 495. An. 99.)

l. 678. God and His Son, &c. This must be taken as the rhetorical equivalent of he valued no created thing in the least degree except God and His Son. Where the adverbial expression except God and His Son qualifies and limits the adjective of quantity no.

l. 679. Nor shunned. Repeat the whole of the preceding sentence with the substitution of shunned, for valued in any degree.

l. 682. Supply thou art before grim. First leave out and what, and then repeat the whole, substituting what for whence.

l. 685. That be assured is a parenthetical sentence. It would be more correct to say Of that be assured.

l. 691. Before in proud repeat who.

l. 692. The third part. (Compare Rev. xii. 3, 4.) "Behold a great red dragon, and his tail drew the third part of the stars of heaven, and cast them to the earth."

 Conjured is used in the sense of the Latin conjurati, sworn together, banded together by an oath.

l. 693. For which, &c. This, though an adjective clause in form, does not attach itself to any particular word in what precedes. Treat for which as equivalent to and for this.

l. 698. Where I reign king. In its present form this must be treated as an adverbial sentence, co-ordinate with the adverb here. We should get the relation of the ideas more exactly if we substituted in this place in which I reign king.

And to enrage, &c. In full: and where, I tell thee to enrage thee more, that I reign thy lord and king. Supply go before back.

l. 705. Repeat the grisly terror before grew.

l. 710. In the Arctic sky. It is only when the celestial sphere is divided into a northern and a southern half by the ecliptic that the greater part of the constellation of Ophiuchus is in the northern portion. The equator leaves the greater part in the southern. Before from repeat that.

l. 711. Among the prodigies portending the death of Cæsar, and the consequent civil war, Virgil mentions (Georg. l. 488)—

Nec diri toties arsere cometæ.
l. 714. *As when—mid air.* An adverbial clause qualifying *such.* After *as supply* the frown *is,* to the predicate of which the clause *when two,* &c., is attached.

l. 715. *Rattle* forms a complement to the predicate *come.*

l. 716. Before then repeat *when two black clouds.*

*Front to front.* An adverbial expression, partaking of the nature of a nominative absolute.

l. 718. *To join,* &c. This forms an attributive adjunct to *signal.*

*Gr. 362, 4. An. 20, 4.*

l. 719. *That—frown.* An adverbial clause qualifying *so.* That is itself a connective adverb qualifying *grew.*

*Gr. 528, 529. An. 133, 134.*

l. 721. *But is here a preposition.* But once (i.e. one time) more is an adverbial phrase qualifying and limiting *never.*

l. 726. After and repeat *if the snaky sorceress that sat—they had not.*

l. 729. *To bend,* &c. An adverbial adjunct of *possesses.*

l. 730. In full: *and knowest thou for whom thou bendest that mortal dart against thy father's head?*

l. 731. Before *for him* repeat *thou bendest that—head.*

l. 734. In analysis *leave out the repetition his wrath.*

l. 731. Repeat the clause *that my—my son in each of the sentences, so strange [is] thy outcry,* and *thy words so strange thou interposest.* It qualifies the adverb *so* in each case. *Gr. 528 An. 133.*

l. 741. Before *why* repeat till *first I know of thee.*

l. 743. Before that *phantasm repeat till first I know of thee why thou.* The clauses beginning with *why* are substantive clauses, the objects of the verb *know.*

l. 745. *Than him and thee.* These objective cases can only be explained by filling up the clause thus:—*than I see thee and him detestable.* The clause is adverbial, and qualifies *more.*

*Gr. 549, &c.; note on p. 166. An. 149, &c.; note, p. 42.*

l. 749. The whole compound clause, *when at the—I sprung,* is in the adverbial relation to *deemed.*

l. 753. Repeat when before *dim.* Take the words thus:—*when thine eyes, dim and dizzy, swum in darkness.*

l. 754. The adverbial clauses, *while thy—forth,* and *till—I sprung,* qualify *swum.*

l. 756. *Likest,* &c., *shining,* &c., and a *goddess armed,* are all attributive adjuncts of *I.* This whole description is, of course, an adaptation of the Greek legend of the birth of Minerva from the
head of Jupiter. The rest of the passage is based upon the idea expressed in James i. 15: "Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."

1. 806. But is here a preposition governing the compound substantive clause that he knows—shall be, with which it forms an adverbial adjunct to would devour.

He knows, &c. Expand thus:—he knows that his end is involved with mine.

1. 813. Before tempered insert they are.

1. 814. Save he, &c. This should be save him, &c., unless save be regarded as an adjective, the same as safe, forming a nominative absolute with the substantive that follows. Anyhow the whole phrase save—above is in the adverbial relation to none, which it qualifies and defines. (Gr. 283.)

1. 817. The adverbial clause since thou—unthought of qualifies the predicate of a clause understood, I call thee daughter, or something equivalent.

1. 822. After but repeat know that I come.

1. 830. A place foretold should be. We can only make grammar of this by expanding it thus:—a place which it was foretold should be, where the entire clause which it was—be, is an adjective clause qualifying place, while the secondary clause, which should be, is a substantive clause, in apposition to it, the subject of was foretold. If a demonstrative pronoun were used instead of a relative, we could insert the conjunction that:—it was foretold that that should be. This is always the best way of testing the construction of an involved clause containing a relative.

1. 833. And therein, &c. The construction is obscure. If and be retained, we must repeat after it, to search with wandering quest a race of upstart creatures therein placed, &c.

1. 835. The compound clause, though [they are] more removed—broils, qualifies placed.

1. 837. In full: I haste to know whether this be now designed, or whether aught were more secret than this [is secret] be now designed.


1. 842. Buxom here has its original meaning yielding. It is derived from the Anglo-Saxon bugan, to bend or yield, and answers to the German biegsam. It afterwards came to mean plump and soft, and also compliant.
l. 855. To be o'ermatched, &c., forms an adverbial adjunct to fearless.

l. 857. The adjective clauses who hates me, and who hath—fed, qualify the substantive pronoun his. (Gr. 141.)

l. 875. But herself forms an adverbial adjunct of not all, which is used as equivalent to none of.

l. 877. The notion of turning the wards is inaccurate. The wards belong to the lock, not to the key.

l. 882. That, shook, &c., is an adjective clause qualifying thunder.

l. 885. That with—array. An adverbial clause denoting consequence, attached to the predicate stood. That is itself a connective adverb qualifying pass. (Gr. 528. An. 133.)

l. 892. After ocean repeat appears.

l. 893. Where length—are lost, is an adjective clause qualifying ocean. Height is here used, like the Latin altitudo, in the sense of depth.

l. 894. The word Chaos means empty space, and that was the earliest conception of what preceded the existence of the material universe. Hesiod (Theogon. 116) says that Chaos existed first, then the Earth and Tartarus, and Eros, that is, the generative principle. Of Chaos were born or produced Erebus (darkness or gloom) and Night. Night and Erebus were the parents of Æther (bright or blazing sky) and Day; and Earth gave birth to Heaven. Chaos afterwards came to signify the aggregate of confused material elements out of which the universe was formed. Some spoke of Night as the origin of all things. Thus in one of the Orphic hymns Night is addressed as the parent of gods, men, and all things. The philosopher Thales assumed water to be the origin of all things, that is, he conceived the primal elemental matter to be homogeneous and fluid, but capable of passing into the various material forms of the visible universe. Anaximenes considered air to be the primary form of matter. Anaximander spoke of it more indefinitely as the infinite, which he appears to have regarded as a mixture of heterogeneous but unchangeable elements, which were arranged and organised by the force of heat and cold and the affinities of the various particles. Anaxagoras was the first who arrived at the noble conception that intelligence was the motive power which brought order into the chaotic mass. His theory was expressed in the dictum, "All things were mixed up together; then intelligence arranged them." Empedocles of Agrigentum first laid down the doctrine that the
primary matter of the universe consisted of the four elements, fire, air, earth, and water, which were fashioned into the various objects of visible nature by the opposite motive powers of attraction and repulsion (or love and hate). Democritus of Abdera introduced the conception that the primary matter of the universe consisted of atoms, and this theory was adopted and developed by Epicurus. Milton seems to have had before him a notable passage in Ovid (Metam. i. 5, &c.):—

"Ante mare et terras et quod tegit omnia coelum,
Unus erat toto naturæ vultus in orbe,
Quem dixere Chaos, rudis indigestaque moles;
Nec quidquam nisi pondus iners; congestaque eodem
Non bene junctarum discordia semina rerum.

"Sic erat instabilis tellus, innabilis unda,
Lucis egens aér; nulli sua forma manebat,
Obstabatque aliis aliud; quia corpore in uno
Frigida pugnabant calidis, humentia siccis,
Mollia cum duris, sine pondere habentia pondus."

Hanc Deus et melior litern Natura diremit."

But those among the ancients who accepted the idea of intelligence, or Divine power bringing chaos into order, still regarded the process as nothing more than an application of previously-existing and unalterable forces. It is only that philosophy which has been taught by Revelation which has attained to an apprehension of the grand fact of creation, and traces in the laws and forces of nature the expression of the will and wisdom of that Infinite Intelligence whose "eternal power and Godhead are understood by the things that are made." Compare with Milton's magnificent, but semi-Pagan description, the first chapter of Genesis.

l. 901. Of each his faction. This attempt to make a possessive of each is not admissible. It should be each around the flag of his faction. (See Gr. 73, note.)

l. 902. As the conjunction or does not here involve an alternative, of which only one case can be true, all these adjectives may be taken as co-ordinate attributive adjuncts of they.

l. 903. In full: unnumbered as the sands of Barca [are unnumbered], or [unnumbered as the sands of] Cyrene's torrid soil [are unnumbered.]

l. 905. Levied (from levare) here means raised up.
l. 906. *To whom these most adhere.* An adjective clause qualifying the *he* that follows.

l. 912. In full: *not composed (mixed) of sea, and not composed of shore, and not composed of air, and not composed of fire, but composed confusedly of all these in their pregnant causes.* The *and* in l. 214 is superfluous, and prevents the proper connection of the adjective clause which—*worlds* with *these.*

l. 917. In analysis leave out the repetition into *this wild abyss.*

Take the *wary fiend* stood on the brink of *hell* as a separate sentence, and connect into *this wild abyss,* &c., only with *look'd;* otherwise *stood* must be altered to *standing,* and *and* must be omitted.

l. 922. *After than insert the ear is pealed.*

l. 924. *Or less than.* In full: *or was his ear less pealed than the ear would be pealed if this frame,* &c.

l. 930. *After as supply he would ride.* *Chair* is the same as *chaise* or *car.*

l. 639. In full: *that fury being quenched in a boggy syrtis which was not sea and which was not good dry land.*

l. 942. *Behoves, &c.* A very awkward, not to say incorrect expression. *Read it behaves him now to use both oar and sail.* This was a proverbial expression in Latin. Thus Cicero (*Tusc. III. 11*) says:—*Tetra enim res est misera, detestabilis, omni contentione, velis, ut ita dicam, remisce fugienda.*

l. 943. *After as supply oar and sail are needed.*

l. 945. *The Arimaspians were a fabulous one-eyed race, dwelling in Scythia, ever seeking to steal the gold which was guarded by the griffons, creatures half lion, half eagle.*

l. 944. *Or may here be taken as having much the same sense as and: o'er hill, and o'er moory dale are co-ordinate adverbial adjuncts of pursues.* The whole *adverbial clause as when—gold* is attached to the adverb *so,* which qualifies *eagerly.*

l. 948. *Respecting the force of or see note on l. 944.*

l. 950. *Each of these verbs makes a separate sentence. Supply the subject the fiend with each.*

l. 956. *First leave out or spirit, and then repeat the whole sentence, substituting spirit for power.* *Whatever power* had better be treated, for the purpose of analysis, as equivalent to *any power which.*

l. 959. *When straight—deep.* An adverbial clause qualifying *plies.* *Behold* is the rhetorical equivalent of *there appeared.*

l. 965. *Demogorgon was not a being known to the classical*
mythologists. It was a mysterious and awful power, terrible even to gods, invoked in magical incantations. Later writers, such as Lucan (vi. 744), and Statius (Theb. iv. 514), refer to it. After Rumour supply stood.

l. 971. With purpose, &c., must be taken as an attributive adjunct of spy.

l. 977. If some— lately. An adverbial clause attached to travel.

l. 981. Directed. That is, my course being directed, a nominative absolute, forming an adverbial adjunct of brings.

l. 988. Anarch. This is rather a bold coinage. Anarchy is the absence of government. An anarch holding sway over chaos, is therefore a self-contradictory conception.

l. 990. This can only be reduced within the rules of analysis by substituting I know thee, I know who thou art.

l. 991. Before that insert thou art.


l. 999. If all— Night. An adverbial clause attached to keep:— if all [that] I can [do] will serve so to defend that little which is left, encroached on, &c.

l. 1003. After beneath supply encroached on my frontiers: and repeat the same predicate in the next sentence.

l. 1011. That now—shore. This may be treated as an adverbial clause qualifying the adjective glad. We should get much the same sense if we substituted because for that.

l. 1017. After than insert Argo was endangered. Argo was the famous ship in which Jason and his companions, the Argonauts, sailed to fetch the golden fleece from Colchis.

l. 1018. The justling rocks. These were the Cyanæe or Symplegades, two rocks at the entrance of the Thracian Bosphorus, which are near to each other, and as a ship threads its way up the channel seem alternately to approach to and to recede from one another. Hence the fable that they were moveable, and closed upon and crushed any ship that attempted to sail between them.

l. 1020. Charybdis. This celebrated whirlpool (called now the Galofaro) is in the Sicilian Straits, near Messina. Its dangers were not altogether imaginary, though very much exaggerated by the timid navigators of ancient times. Milton seems here to speak of Scylla as another whirlpool. This is a mistake. Scylla or Scyllæum was a rocky promontory on the Italian coast, about fifteen miles N.
of Rhegium, forming two small bays, one on each side. There is absolutely no danger in sailing past it, and it is difficult to understand how it could ever have been regarded as a perilous obstacle. This rock was represented by the mythologists as the abode of the monster Scylla (l. 660). In Homer (Od. xii. 85), Scylla is described as a monster with twelve misshapen feet, six long necks, supporting frightful heads, in the mouth of each of which were three rows of teeth full of black death. The later form of the legend is mentioned in the note on l. 660.

l. 1023. He once past. A nominative absolute, forming an adverbial adjunct to paved.

l. 1032. Before whom supply the antecedent those.

l. 1039. As a broken foe [would retire] from her outmost works.

l. 1041. That Satan, &c. This intricate adverbial clause, which ends at l. 1053, is attached to the predicate begins in each of the preceding sentences.

l. 1042. Wafts is here intransitive, equivalent to floats.

l. 1043. Holds the port is a translation of the Latin phrase occupat portum.

l. 1046. Weighs is a rendering of the Latin librat, which rather means balances. At leisure, &c., forms an adverbial adjunct to weighs. To behold, &c., is an attributive adjunct to leisure.

l. 1048. In full: undetermined whether it be square or whether it be round.

l. 1052. As a nor, &c. Insert the predicate understood is big.
A LIST OF WORDS USED IN OBSOLETE OR UNUSUAL SENSES.

Access (accessus, accedo), way by which approach may be made. (l. 130.)

Acclaim (acclamare), a shout raised at anything. (l. 520.)

Admire (admirari), to wonder. (l. 678.)

Adverse (adversus), contrary to our proper nature. (l. 77.)

Afflicting (affligo), dashing against. (l. 166.)

Ambrosial (ἄμβρωσία 'the food of the gods,' from ἀμβρῶς 'immortal,' ) like ambrosia. (l. 245.)

Antagonist (ἀνταγωνιστής), one capable of wrestling against an adversary. (l. 509.)

Atlantean, like those of Atlas. Atlas was a mythological personage, represented as bearing up the pillars which keep heaven and earth asunder, or as supporting the heavens on his shoulders. His name was subsequently localized in the mountain chain in the north-west of Africa. (l. 306.)

Awful, full of awe—i.e., full of reverential respect.

Cease (cessare), to hesitate or delay. (l. 159.)

Chair (carrus), chariot. (l. 930.)

Charm, s. (carmen), a spell or incantation. (l. 266.)

Charm, v., to put under a spell, to bewitch or beguile. (l. 566.)

Compose (componère), to arrange or put together, to bring into good order. (l. 250.)

Composed (compositus), made up. (l. 111.)

Compulsion (compellère), force exerted in driving. (l. 80.)

Confine (confinis), to have the same boundary with. (l. 977.)

Conjecture (conjectura, conjicio), anticipation as to the result of a course of action.

Conjured (conjurare), bound together by oath. (l. 693.)

Dash, to overthrow. (l. 114.)

Deform, adj. (deformis), shapeless, hideous. (l. 706.)
Demur (demorari), doubt, hesitation. (l. 431)
Descent (descendère), depth to which we have fallen. (l. 14.)
Determine (de, terminus), to settle one’s position and limits. (l. 330.)
Dimension (dimensio, dimetiri), extent that admits of being measured. (l. 893.)

Element (elementa, ‘first principles’), a primary or simple substance. According to the notions held in Milton’s time, the term elements was especially applied to fire, air, earth, and water. The element of any living creature is that one of these four, in or on which it naturally lives. (l. 275.)

Empyreal (εἵμπροσ), dwelling in the region of fire, heavenly. See Ethereal (l. 431). ‘The empyreal’ (l. 771), means ‘heaven.’

Entertain, to amuse or beguile. (l. 526.)
Er: and, in Anglo-Saxon, ærend. Not from errare.
Essential (essentia, modern Latin derivative from esse), being, nature, ‘This essential.’ (l. 97.)
Ethereal (aetherus, αἰθήρ ‘blazing heat’), belonging to the region of aether—i.e., to heaven. By aether, the ancients understood the upper, pure, glowing air beyond the region of mists and clouds (aëris); a rare and fiery medium, in which the heavenly bodies moved. (l. 311, 978.)

Ev: sion (evasio, evadère), power of making one’s way out. (l. 411.)
Event (eventus, evenio), the result of a course of action. (l. 82.)
Excellence (excellere), superiority in any quality, not merely superiority in goodness.
Excursion (ex, currere), a hasty sally. (l. 396.)
Exempt (eximère ‘to take out’), removed to a distance, released or delivered. (l. 318.)

Fact (factum), feat. French, ‘fait.’ (l. 124.)
Fall, to happen (l. 203). Compare accidere (from ad and cadère ‘to fall’).
Fame (fama), report. (l. 346.)
Fatal (fatalis, fatum), established by fate. (l. 104.)
Forgetful, causing forgetfulness. (l. 74.)
Forlorn, lost. German, ‘verloren.’ (l. 615.)
Fraught, another form of the past participle of freight. (l. 715.)
Fury (furor), madness. (l. 728.)

Horrent (horrere), bristling. (l. 513.)
Horrid (horridus), bristling. (l. 710.)

Imaginations (imago, imaginatio), plans, designs.
Impaled (in, palus, ‘a stake’), enclosed. The word signifies properly, ‘enclosed with stakes,’ or ‘fixed on a stake.’ (l. 647.)
Impendent (in, pendère), hanging over us. (l. 177.)
Im: otence (impotentia, in, potens) want of self-control. (l. 156.)
Incensed (incentère), kindled, fired. (l. 707.)

Industrious (industria), bending one's energies towards some end. (l. 116.) *Ex industria, 'of set purpose.'

Inflame (inflammare), to blaze. (l. 581.)

Instinct (inquiére), goaded on, incited, or impelled. (l. 937.)

Intellectual (intelligère), possessed of understanding. (l. 147.)

Intend (intendere), to direct the mind to any subject. (l. 457.)

Involve (involvere), to wrap up. (l. 384.)

Labouring (laborare), suffering disaster. (l. 665.)

Mansion (mansio, manere), a dwelling-place. (l. 462.)

Need (l. 413), used apparently as an adjective; 'to have need,' being equivalent to the German phrase, 'nöthig haben.'

Obdured (obdurare), hardened. (l. 568.)

Obscure (obscurus), dark, not easily seen. (l. 132.)

Overwatched, kept awake for an unusual or excessive length of time. (l. 288.)

Ominous (omen, ominosus), full of threatenings of disaster. 'Ominous conjecture' = anticipation of disaster.

Opinion (opinio), estimation, judgment. (l. 471.)

Palpable (palpare), that may be felt. 'The palpable obscure' = darkness that may be felt.

Partial (pars), taken up by a few only. (l. 552.)

Passion (passio, patior), suffering, the being affected by anything. The opposite of this is apathy. (l. 564.)

Patience (patientia), power of endurance. (l. 569.)

Pitch, the highest point (l. 772). Pitch is of the same origin as pike and spike, and implies the acute angle formed by the meeting of two lines or surfaces in a point or edge. A high-pitched roof is a roof with a high ridge. Hence the idea of elevation, which is attached to the word pitch. Picea, 'the pitch-pine,' is so called from its form, and that of its leaves. The verbs *pick and peck* are connected with the radical notion of point.

Policy (politia), the action and life of a settled state. (l. 297.)

Possess (possidere), seize upon. (l. 365, 979.)

Presumptuous (praesumère), taking too soon, or before proper permission is given. (l. 522.) 'Presumptuous hope' = hope that is directed to its object too soon.

Pretence (pretendere, 'to stretch in front'), a claim put forward. (l. 825.)

Prime (prinus), foremost. (l. 423.)

Process (processus, procedere), advance. (l. 297.)

Prohibit (prohibère), to stop. (l. 437.)

Prone (pronus), bending low. (l. 478.)
A LIST OF WORDS USED IN OBSOLETE OR UNUSUAL SENSES.

Rare (rarus), thinly scattered; the opposite of dense. (l. 948.)
Redounding (redundare), overflowing, spreading in billows beyond the proper limits. (l. 889.)
Reluctance (reductare, 'to struggle against'), obstinate resistance. (l. 337.)
Remit (remittere), relax. (l. 210.)
Revolutions (revolutio), revolving periods. (l. 597.)
Ruinous (ruina, ruo), crashing, as when a building falls suddenly. (l. 921.)

Scope (σχονδος), a mark aimed at. (l. 127.)
Scowl, threaten with a scowling look. (l. 491.)
Specious (species, speciosus), having a noble or fair appearance. (l. 484.)
Starve, to cause to perish by cold. The word is not necessarily connected with the idea of hunger. German, 'sterben.'
Station (statio), a body of troops on guard. (l. 412.)
Stygian, hellish. See note on l. 575. (l. 506.)
Sublime (sublimis), raised aloft. (l. 528.)
Success (succedere), the result, good or bad, of a course of action. (ll. 9, 123.)
Suspense adj. (suspensus), in suspense. (l. 418.)
Synod (συνοδος), assembly.

Tartarean, belonging to Tartarus—i.e., hell. (l. 69.)
Temper (temperare, 'to mix in due proportion'), constitution. (ll. 218, 276.)
Torrent (torrere), scorching. (l. 581.)
Trading, flowing in a regular tread or tract. (l. 640.)

Uncouth (Anglo-Saxon, uncud), unknown. (ll. 407, 827.)
Unessential, having no real being or substance. (l. 439.) See 'essential.'
Unexpert (expertus), inexperienced. (l. 52.)
Upright, bearing the body upwards.

Voluminous (volumen, volvo), having many rolls or folds. (l. 652.)
Voyage, journey. (l. 426.) Compare the French voyage.

Waft (intransitive), to float on air, or any buoyant medium. (l. 1046.)
Wasteful, full of empty wastes. (l. 961.)
Weighn, to spread out in even balance. 'Weighs his spread wings.' (l. 1046.) An imitation of the Latin librare.
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