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BOOKS I. AND II.

OF

MILTON'S PARADISE LOST,

WITH

*Notes on the Analysis, and on the Scriptural and Classical Allusions,*

A GLOSSARY OF DIFFICULT WORDS.

AND A

LIFE OF MILTON.

BY

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## P R E F A C E.

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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 Scriptures 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.





## LIFE OF MILTON.

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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 quædam Oratoriæ*; the *Elegiarum Liber*; and part of the *Sylvarum Liber*. In English he wrote various minor poems:— 1. "On the Death of a Fair Infant." 2. "Part of a Vacation Exercise." 3. "On Time." 4. "On the Circumcision." 5. "At a Solemn Music." 6. "On May Morning." 7. "On Shakspeare." 8. "On the University Carrier." 9. "Epitaph on the Marchioness of Winchester." 10. "Sonnet on my Twenty-third Birthday." The epitaph on Shakspeare was the only one of these compositions which was published during his stay at college. It appeared anonymously among the laudatory verses prefixed to the second folio edition of Shakspeare in 1632, and was the first of Milton's productions which appeared in print.

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 Saumaise), 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, 1656, 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 Logicæ plenior Institutio." 4. "Of True Religion, Heresie, Schism, and Toleration." 5. "Epistolarum Familiarum liber unus, quibus accesserunt Prolusiones quedam Oratoris." 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.

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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 consists (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.

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."

*Analysis of A.*

*Subject, 'man.'*

*Attrib. adjuncts of subject,* { 1. 'What.'  
2. *Adjective clause, 'that lives.'* (B.)  
3. *Adjective clause, 'that knows how to live.'* (C.)

*Predicate (incomplete), 'would fail.'*

*Complement of predicate, 'to exhibit.'*

*Object of the complement, 'form.'*

*Attrib. adjuncts of object,* { 1. 'a.'  
2. 'splendid,' qualified by (1) 'as — (2) as the proudest there.' (D.)

*Adverbial adjunct of complement of predicate, 'at the public shows.'*

*Analysis of B.*

*Subject, 'that.'*

*Predicate, 'lives.'*

*Analysis of C.*

*Subject, 'that.'*

*Predicate, 'knows.'*

*Object, 'to live.'*

*Adverbial adjunct of object, 'how.'*

*Analysis of D.*

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

*Subject, 'form.'*

*Attrib. adjuncts of subject,* { 1. *Article, 'the.'*  
2. *Adjective clause, 'which the proudest there exhibit.'* (E.)

*Predicate,* { *Verb of incomplete predication, 'is.'*  
*Complement of predicate, 'splendid.'*

*Adverbial adjunct of the complement of the predicate, 'as.'*



*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 pre-  
dicate, { 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, 'costly.'

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-* { 1. 'while.'  
*dicate*, { 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.'

*Attributive adjuncts of object*, { 1. 'the.'  
 { 2. 'dire.'  
 { 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').

*Analysis of D.*

*Subject, 'that.'*

*Predicate,* { *Verb of incomplete predication, 'hath laid.'*  
*Complement of predicate, 'low.'*

*Object, 'host.'*

*Attributive adjuncts of object,* { 1. 'all.'  
2. 'this.'  
3. 'mighty.'

*Adverbial adjuncts of pre-  
dicate,* { 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 E.*

"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 *rus* 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.)

*Predicate (incomplete), 'is.'*

*Complement of predicate, 'blest.'*

*Adverbial adjunct of pre-* { *Clause, 'though he be undistinguished—*  
*dicate,* { *wealth.' (D.)*

*Analysis of C.*

*Subject, 'who.'*

*Predicate, 'dwells.'*

*Complement of predicate, 'secure.'*

*Adverbial adjunct of pre-* { *Adverbial clause, 'where man by—life.'*  
*dicate,* { *(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 pre-* { 1. *'aside.'*  
*dicate,* { 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 com-* { 1. *'from the crowd.'*  
*plement of predicate,* { 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 { $a'_2b''$ . as gods and heavenly essences can perish.})"
- D. "Blest he, { $m'$ . though undistinguished from the crowd by wealth or dignity} [ $n'$ . who dwells secure { $n'o''$ . where man, by nature fierce, has laid aside his fierceness, having learnt ( $n'o''p''$ . 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 costlier}.

- G. "Let such bethink them {*a'*. if the sleepy drench of that forgetful lake benumb not still, } [*b*<sub>1</sub>. that in our proper motion we ascend up to our native seat:] [*b*<sub>2</sub>. descent and fall to us is adverse."]
- H. "Who *was there* but (*a'*. *who felt of late* {*a'b'*<sub>1</sub>. when the fierce foe hung on our broken rear insulting, } {*a'b'*<sub>2</sub>. 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'*<sub>1</sub>. if (*b''c'* what was urged main reason to persuade immediate war) did not dissuade me most, } and {*b'*<sub>2</sub>. *if* (*b''<sub>2</sub>c''*. *what was urged main reason to persuade immediate war*) did not seem to cast ominous conjecture on the whole success, [*b''<sub>2</sub>d''*. when he (*b''<sub>2</sub>d''e'*. who most excels in feats of arms) in (*b''<sub>2</sub>d''f'*. what he counsels) and in *that* (*b''<sub>2</sub>d''g'*. in which he excels,) mistrustful grounds his courage on despair and utter dissolution (*b''<sub>2</sub>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*<sub>1</sub>. what creatures there inhabit], [*Db*<sub>2</sub>. of what mould] or [*Db*<sub>3</sub>. substance,] [*Db*<sub>4</sub>. how ended] and [*Db*<sub>5</sub>. what their power."]

# PARADISE LOST.

## BOOK I.

OF 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, 5  
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 10  
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 15  
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, 20  
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, 25

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 30  
 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 35  
 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, 40  
 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, 45  
 With hideous ruin and combustion down  
 To bottomless perdition, there to dwell  
 In adamant chains and penal fire,  
 Who durst defy the Omnipotent to arms.  
 Nine times the space that measures day and night 50  
 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 55  
 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 60



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 65  
 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 70  
 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! 75  
 There the companions of his fall, o'erwhelmed  
 With floods and whirlwinds of tempestuous fire,  
 He soon discerns; and weltering by his side  
 One next himself in power, and next in crime,  
 Long after known in Palestine, and named 80  
 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, 85  
 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 90  
 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 95  
 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 100  
 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? 105  
 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 110  
 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 115  
 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 120  
 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." 125  
 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 130  
 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, 135  
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, 140  
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, 150  
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?" 155  
Whereto 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, 160  
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, 165  
Which oftimes 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 170  
 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, 175  
 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, 180  
 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 ; 185  
 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 ; 190  
 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, 195  
 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 200  
 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, 205

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 210  
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 215  
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. 220  
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 225  
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 230  
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, 235  
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, 240  
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, 245  
 Who now is Sovereign, can dispose and bid  
 What shall be right; farthest from him is best,  
 Whom reason hath equall'd, force hath made supreme  
 Above his equals. Farewell, happy fields,  
 Where joy for ever dwells! Hail horrors! hail 250  
 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. 255  
 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: 260  
 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, 265  
 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?" 270  
 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 275  
 In worst extremes, and on the perilous edge  
 Of battle when it raged, in all assaults

Their surest signal, they will soon resume  
 New courage and revive; though now they lie  
 Grovelling and prostrate on yon lake of fire, 280  
 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, 285  
 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, 290  
 Rivers, or mountains, in her spotty globe.  
 His spear, to equal which the tallest pine  
 Hewn on Norwegian hills, to be the mast  
 Of some great ammiral, were but a wand,  
 He walk'd with, to support uneasy steps 295  
 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 300  
 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 305  
 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 310  
 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, 315  
 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 320  
 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 325  
 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." 330

They heard, and were abashed, and up they sprung  
 Upon the wing; as when men went 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 335  
 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 340  
 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. 345  
 '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, 360  
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, 365  
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 370  
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. 375  
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. 380  
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 385

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, 390  
 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 395  
 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 400  
 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. 405  
 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, 410  
 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 415  
 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 420  
 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; 425  
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 aëry purposes, 430  
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 435  
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 440  
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 445  
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 450  
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, 455  
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, 460  
 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, 465  
 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 : 470  
 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 475  
 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 480  
 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, 485  
 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 490  
 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 496  
 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 500  
 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. 505  
 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, 510  
 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 reign'd: these first in Crete  
 And Ida known, thence on the snowy top 515  
 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, 520  
 And o'er the Celtic roam'd the utmost isles.

All these and more came flocking; but with looks  
 Downcast and damp; yet such wheroin appear'd  
 Obscure some glimpse of joy, to have found their chief  
 Not in despair, to have found themselves not lost 525  
 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. 530  
 Then straight commands, that at the warlike sound  
 Ot 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 535  
 The imperial ensign; which, full high advanced,  
 Shone like a meteor streaming to the wind,  
 With gems and golden lustre rich emblaz'd,  
 Seraphic arms and trophies; all the while  
 Sonorous metal blowing martial sounds; 540  
 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 545  
 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 550  
 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: 555  
 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, 560  
 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! 565

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; 570  
 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 575  
 Warr'd on by cranes: though all the giant brood  
 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,  
 Begirt with British and Armoric knights; 580  
 And all who since, baptized or infidel,  
 Jousted in Aspramont or Montalban,  
 Damasco, or Marocco, or Trebisond,  
 Or whom Biserta sent from Afric shore, 585  
 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, 590  
 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 595  
 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 600  
 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 605  
 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 610  
 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 615  
 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 620  
 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, 625  
 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? 630  
 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, 635  
 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 840  
 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 845  
 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 850  
 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 855  
 Our first eruption; thither or elsewhere;  
 For this infernal pit shall never hold  
 Celestial spirits in bondage, nor the abyss  
 Long under darkness cover. But these thoughts 860  
 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 865  
 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 870  
 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 675  
 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 680  
 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, 685  
 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 690  
 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 695  
 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, 700  
 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 705  
 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,  
Pendant 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,

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On Lemnos th' 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 750  
 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 755  
 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, 760

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 765

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 770  
 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 775  
 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 780  
 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 785  
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, 790  
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; 795  
A thousand demigods on golden seats  
Frequent and full. After short silence then,  
And summons read, the great consult began.

## NOTES.

l. 1. *Of man's first disobedience, and [of] the fruit—blissful seat.* Two adverbial adjuncts of the predicate *sing.* (*Gr.* 396, *nota.*)

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

l. 4. *With loss of Eden.* An adverbial adjunct of *brought.*

*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.

l. 6. *That on, &c.* After *Horeb*, supply *didst inspire—chaos*; and before *of Sinai*, supply *that on the secret top.* We thus get two adjective clauses qualifying *mountain.* 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 *Sinaitic ridge*, the Law is also said to have been delivered on *Sinai.* (*Levit.* vii. 38.)

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

l. 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.*

l. 11. Before *Siloa's* insert *if*, and after *oracle of God* insert *delight*

*thee more.* Two adverbial clauses of condition, qualifying *invokes* (Gr. 427). The fountain of Siloam is at the entrance of the valley of Tyropocon. 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 *intends*. (Gr. 366, 368.) *The Aonian Mount.* Parnassus. Aonia was anciently the name of that part of Bœotia 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 unattempted 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 pronoun (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*.

l. 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.)

l. 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.)

l. 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.

l. 94. After *for those*, insert the compound clause *do I repent—his throne*. *Nor* implies an alternative. We shall thus get four co-ordinate sentences:—1. *Not for those do I repent*. 2. *Not for those do I change—throne*. 3. *Not [for] what the potent—inflict do I repent*. 4. *Not [for] what the potent—inflict do I change—throne*.

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

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

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

l. 99. *That with—contend*. An adjective clause qualifying *disdain*.

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

l. 102. Three adjective clauses qualify *spirits*. 1. *That durst dislike, &c.* 2. *That—opposed, &c.* 3. *That shook his throne*.

l. 105. *What*. An elliptical interrogative clause. In full: *what care*

*I?* or something of the sort, to the predicate of which the clause *though the field be lost* stands in the adverbial relation.

l. 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*.

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

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

l. 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.

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

l. 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.

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

l. 123. After *and* repeat *who*.

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

l. 128. See note on l. 84.

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

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

l. 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*.

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

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

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

l. 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*.

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

l. 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*.

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

l. 160. After *ill* supply *will be*.

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

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

l. 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.)

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

l. 166. *Which* is here *continuative* (*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*.

l. 167. *If I fail not.* That is, *if I am not mistaken*. An adverbial clause of condition qualifying *shall grieve*.

l. 177. *To bellow.* Object of the verb *ceases*. (Gr. 368.)

l. 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*.

l. 182. *Save what, &c.* *Save* (Fr. *sauf*) 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*.

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

l. 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*.

l. 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.

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

l. 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.*

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

l. 192. *After thus Satan,* supply *spoke*.

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

l. 194. The adverb *besides* qualifies the verb *lay*.

l. 196. *In bulk.* An adverbial adjunct of *huge*.

l. 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 Ægæon, is by some ancient writers classed among the Gigantes. All the mythological personages here mentioned were the offspring of Earth (Ge or Gæa). According to the common version, Briareos and his two brothers, Gyges and Cottus, were hundred-handed monsters—the offspring of Uranus and Gæa. The Titans were another group of the offspring of Uranus and Gæa. 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.*

l. 200. *By ancient Tarsus.* An attributive adjunct of *den*.

l. 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.

l. 203. *Him,* object of *deeming*.

l. 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 *when* 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 soveran can dispose what shall be right*. 2. *Since he—soveran 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. *Groveling* 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. 285. [*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. 288. *The Tuscan artist*. Galileo.

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 *heon*.

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 cælum zonæ*. 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—imbower [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—imbower*. 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 get 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. 16. 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 *all* 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. *eher*).

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 *these Gods* (l. 384) is in apposition to *who*.

l. 387. *Yea* is in reality an interjection.

l. 392. Supply the predicate *came* in this sentence.

l. 393. Put in *with* before *parents'*.

l. 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.*)

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

l. 397. *Rabba*. See 2 *Samuel xii. 26, 27*.

l. 398. *Argob*. See *Numbers xxi. 13—15; Deut. iii. 10—16*.

l. 399. Take *nor* as equivalent to *and not*.

l. 401. *To build, &c.* An adverbial adjunct of *led*. (*Gr. 190, 373, 2.*)

l. 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*.

l. 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*.

l. 406. Supply the predicate *came*.

l. 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.*

l. 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 *Pisgah* the name of the highest peak of that mountain. (*Deut. xxxii. 49; xxxiv. 1.*)

l. 408. *Hesebon* or *Heshbon*. See *Numbers xxi. 26*.

l. 410. Compare *Isaiah xvi. 8, 9*.

l. 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. *Baülim* 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. 5.)

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.

*l. 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*.

*l. 455.* See *Ezekiel viii. 13*.

*l. 459.* *Head and hands lopped off*. A nominative absolute, forming an adverbial adjunct of *maimed*.

*l. 460.* *Grunsel* = *groundsill*, *i.e.*, threshold.

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

*l. 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.

*l. 463.* After *yet* supply *he*.

*l. 464.* *Azotus* is the same as *Ashdod*.

*Dreaded* agrees with *he* understood (*l. 463*).

*l. 465.* See *1 Samuel vi. 17. Gen. x. 19*.

*l. 470.* See *2 Kings v*.

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

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

*l. 477.* *Under names, &c.* An adverbial adjunct of *abused*.

*l. 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.

*l. 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; *Horus* 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, *iohneumon*, monkey, *ibis*, hawk, &c., were objects of religious worship.

*l. 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 Apis.

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 adjectival 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 notes 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 Dictæan 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—ises*. 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 wonted—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 *emblazed*.

l. 540. *Metal blowing*, &c. A nominative absolute, forming an adverbial adjunct of *unfurled*.

l. 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*).

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

l. 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.*

l. 549. After *innumerable* repeat *appeared.*

l. 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.

l. 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.)

l. 555. *To flight* and *to foul retreat*, form adverbial adjuncts of *unmoved.*

l. 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.*

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

l. 563. *Front* is in apposition to *they.*

l. 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.*

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

l. 570. *As of gods.*

l. 573. *For never, &c.* This sentence goes on to l. 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 consullem, &c.*

l. 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.)

l. 575. Milton here refers to the Pygmasi, a fabulous race of tin.

dwarfs, a cubit high, mentioned by Homer (*Il.* 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 adverbial 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 (successively) of *Montalban, Damasco, Marocco, and Trebizond*, for *Aspramont*. 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. *Montalban* 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*.

l. 591. *Like a tower.* See note on l. 537.

l. 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]*.

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

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

l. 598. Before *with* put in *when he*.

l. 601. *Intrenched.* That is, *furrowed.* French, *trancher*.

l. 602. Before *under* repeat *care sat*.

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

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

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

l. 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*.

l. 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*.

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

*As—leath.* 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*.

l. 614. *Though [they be] bare.* An adverbial clause qualifying *stands*.

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

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

l. 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.

l. 625. Repeat *as* after *and*, and *testifies* after *utter*.

l. 629. After *gods* supply *could ever know repulse*. The next clause, *how such [beings] as [beings were which] 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 adverbial 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. 675. *As [men hasten] when, &c.* An elliptical adverbial clause qualifying *hastened*.

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. *How, &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*. *Pilasters and pillars* form a compound subject to *were set*.

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: 1, *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.

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

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

l. 728. *Cressets.* From the French *croisette*.

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

l. 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*.

l. 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*.

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

l. 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.*

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

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

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

l. 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.*

l. 752. After *wide* insert *thick swarmed*.

l. 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*.

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

Before *at* repeat *where champions bold*.

l. 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 OBSOLETE OR UNUSUAL SENSES.

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- Abject** (*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.)
- Abyss** (*ἀβύσσος*), 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, frons*), 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.)
- Amiral** (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** (*ἀρχή*), leading or governing. *Archangel, arch-fiend, &c.* (l. 156.)
- Architrave** (*ἀρχίς, trabs*), 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** (*attonitus*), thunderstruck. (l. 307.)
- Balance** (*bi-lanx*). 'In even balance,' i.e., 'poising themselves evenly on their wings.' (l. 349.) Compare II., l. 1046.
- Beatific** (*beatus, 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.)

- Bordering**, forming a border or boundary. (l. 419.)  
**Bossy**, projecting; from 'boss,' a 'knob or protuberance.' (l. 716.)  
**Bullion** (*bullia*, '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** (*κλίμα*, '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** (*comburo*), 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** (*contendo, contentio*), struggle. (l. 100.)  
**Cope** (*cupa*, 'a bowl'), an arched covering. (l. 345.)  
**Cornice** (*κορυφίς*), 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** (*ἔμυρον*), dwelling in the region of fire. (l. 117.) See *Ethereal*.
- Endure** (*indurare*), to harden one's self, to hold out. (l. 299.)
- Enlarge**, to cause to spread. (l. 415.)
- Envy** (*invidia*), grudging, strong desire to have for oneself. (l. 260.)  
'Hath not built here for his envy;' i.e., hath not built here a dwelling that he would strongly desire for himself.
- Equal** (*æqualis*), 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.)
- Ethereal** (*aethereus*; *αἰθήρ*, '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 *ἀήρ*); 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.)
- Fall**, 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** (*fundere*), 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 *nigh-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, manēre*), 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** (*μυρίας*), 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** (*patior, passio*), suffering. (l. 605.)

**Penal** (*pœna*), 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** (*prae, sapio*), to know beforehand. (l. 627.)

**Prime** (*primus*), foremost. (l. 506.)

**Profane** (*pro, fanum*), 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** (*recolligo*), 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, satis*), satisfied, satiated. (l. 179.)

**Scandal** (*σκάνδαλον*), a stumbling-block, an offence or disgrace. (l. 416.) See *Offensive*.

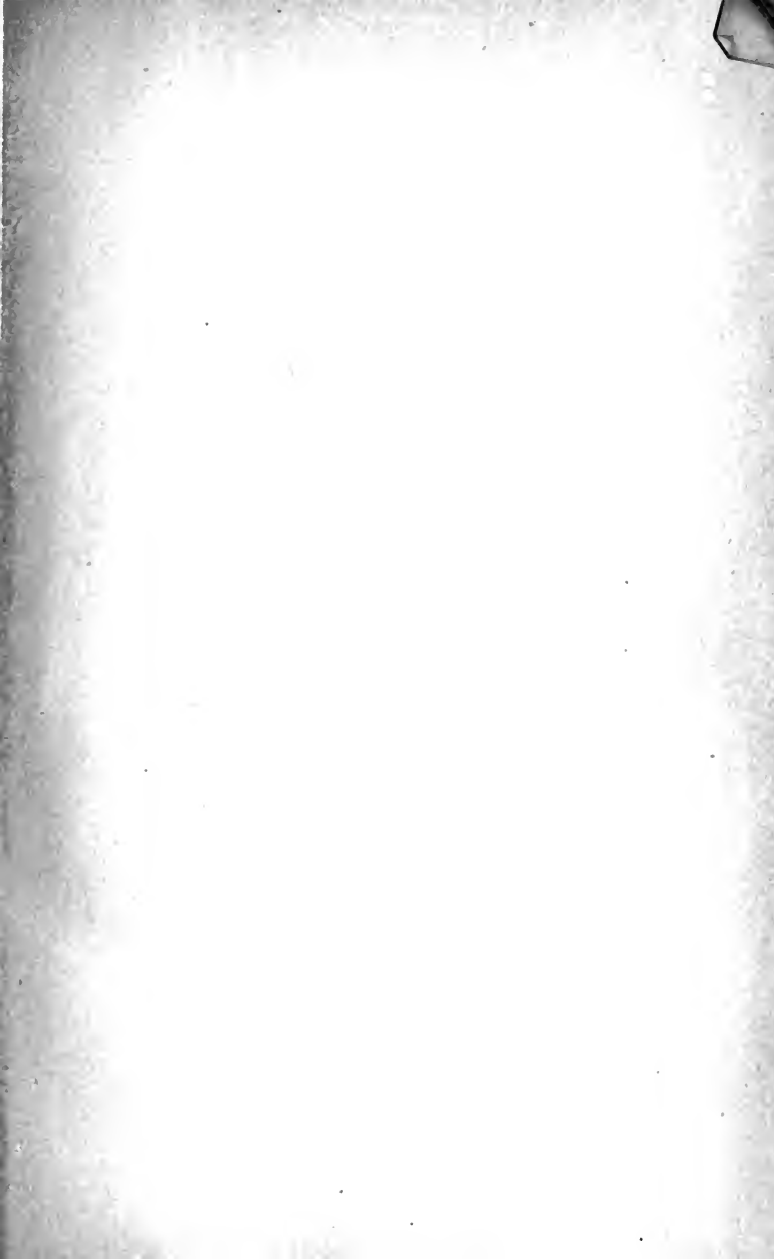
- Scum (verb), to skim. (l. 704.)
- Secret (*secretus*), retired, withdrawn from public gaze. (l. 6.)
- Secure (*securus*), free from anxiety. (l. 261.)
- Serried (French, *serrer*), locked together. (l. 548.)
- Shrine (*scrinium*), a box or chest enclosing something sacred, like the Ark in the Jewish temple. (l. 388.)
- 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 (*σπειρα*), 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 (*σῦν, 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.)





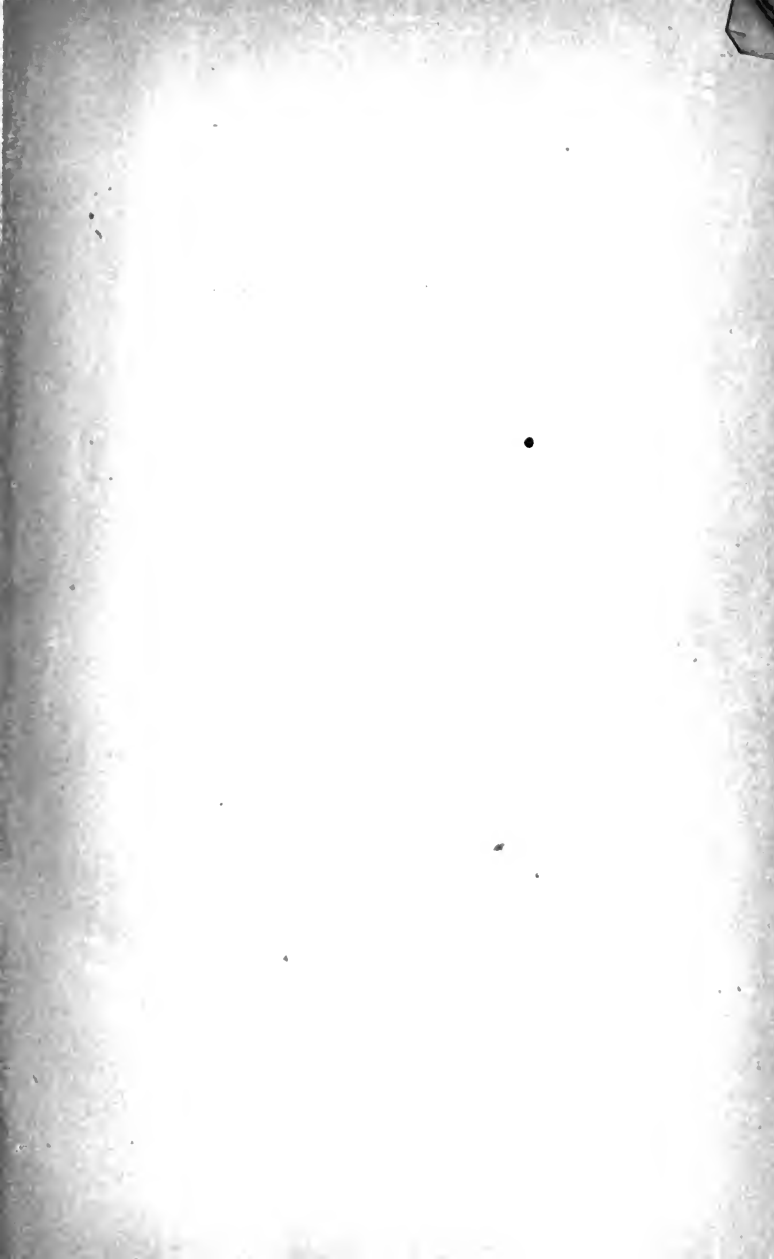




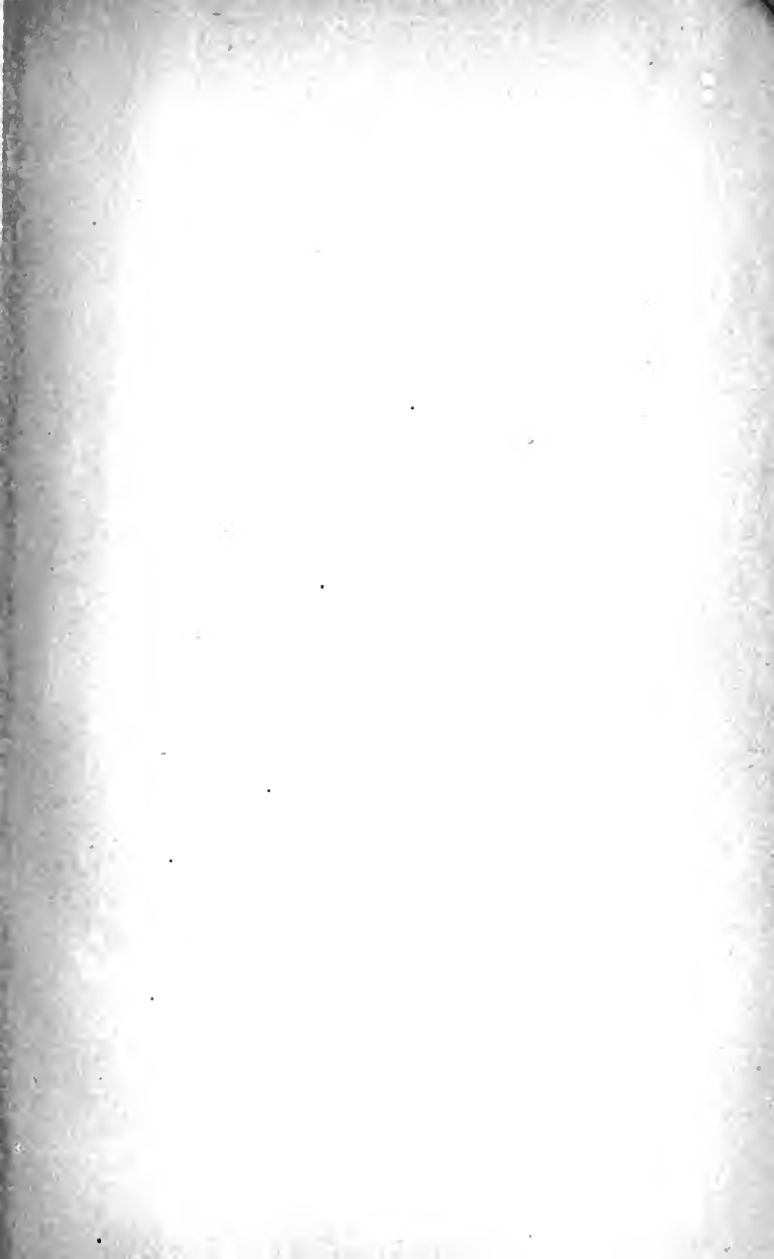




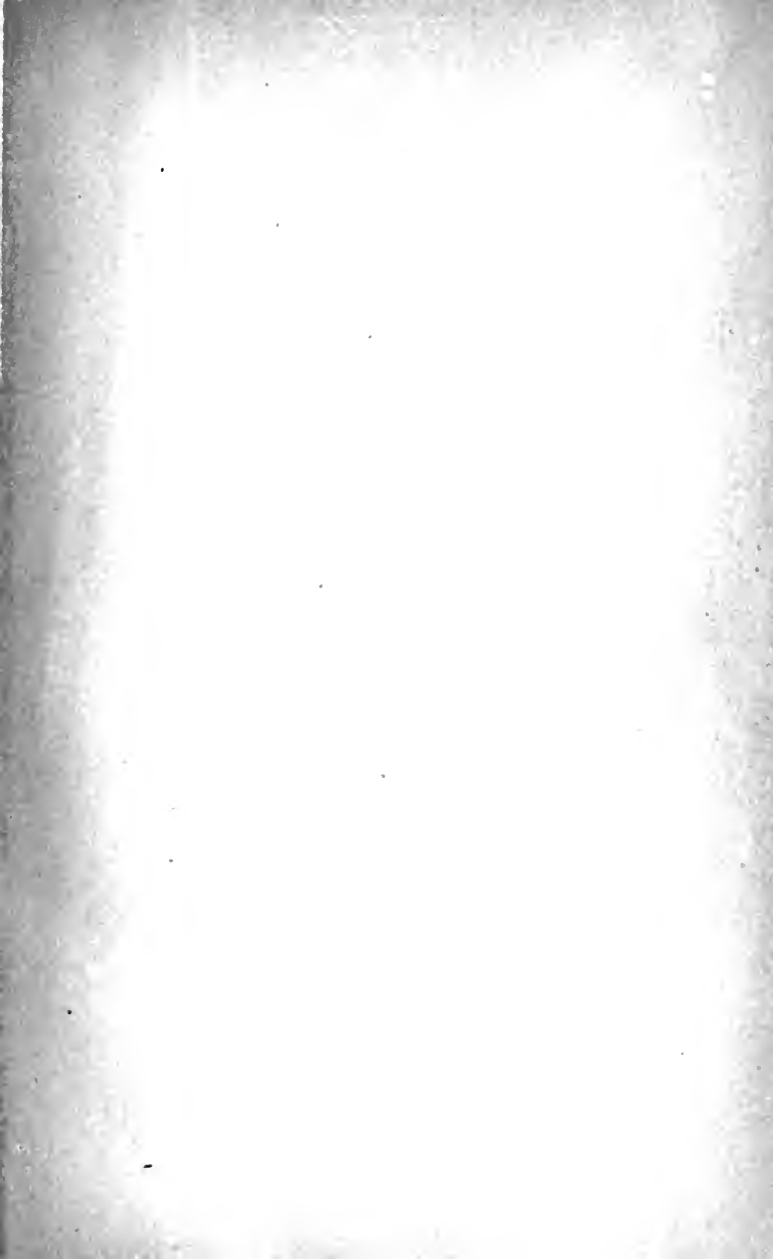




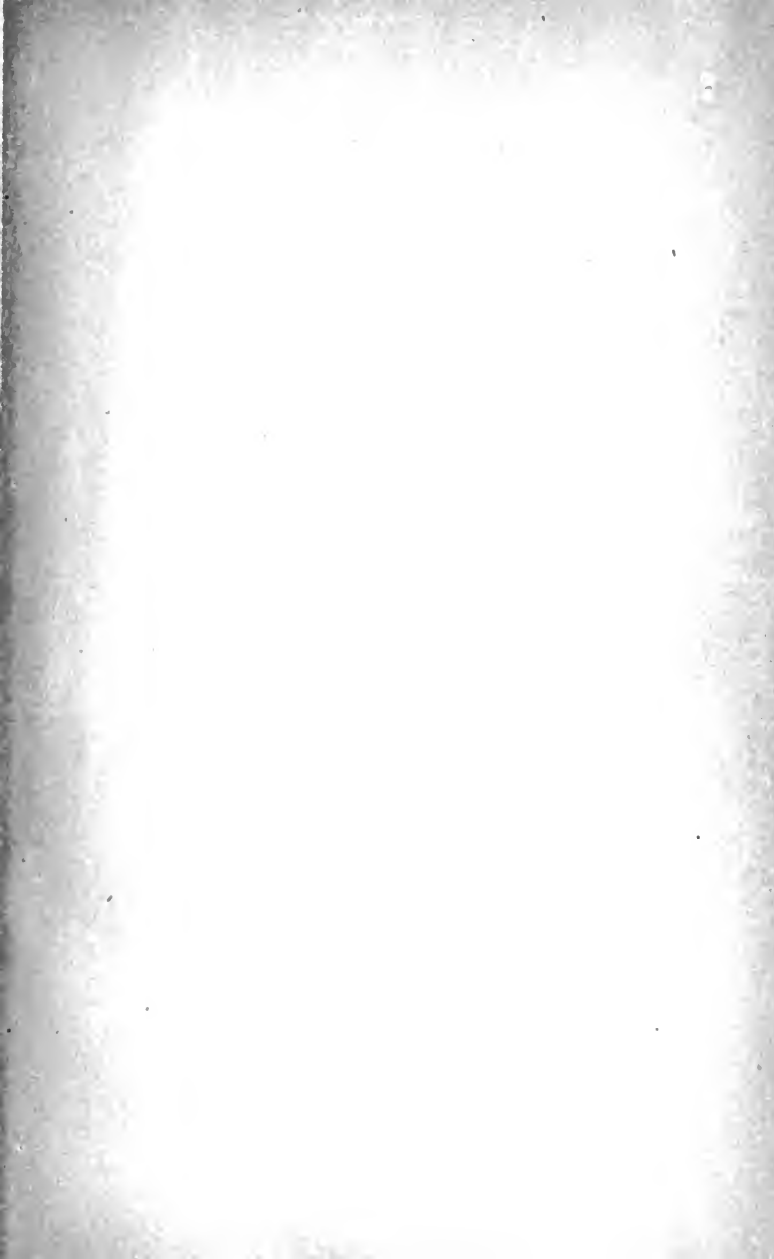






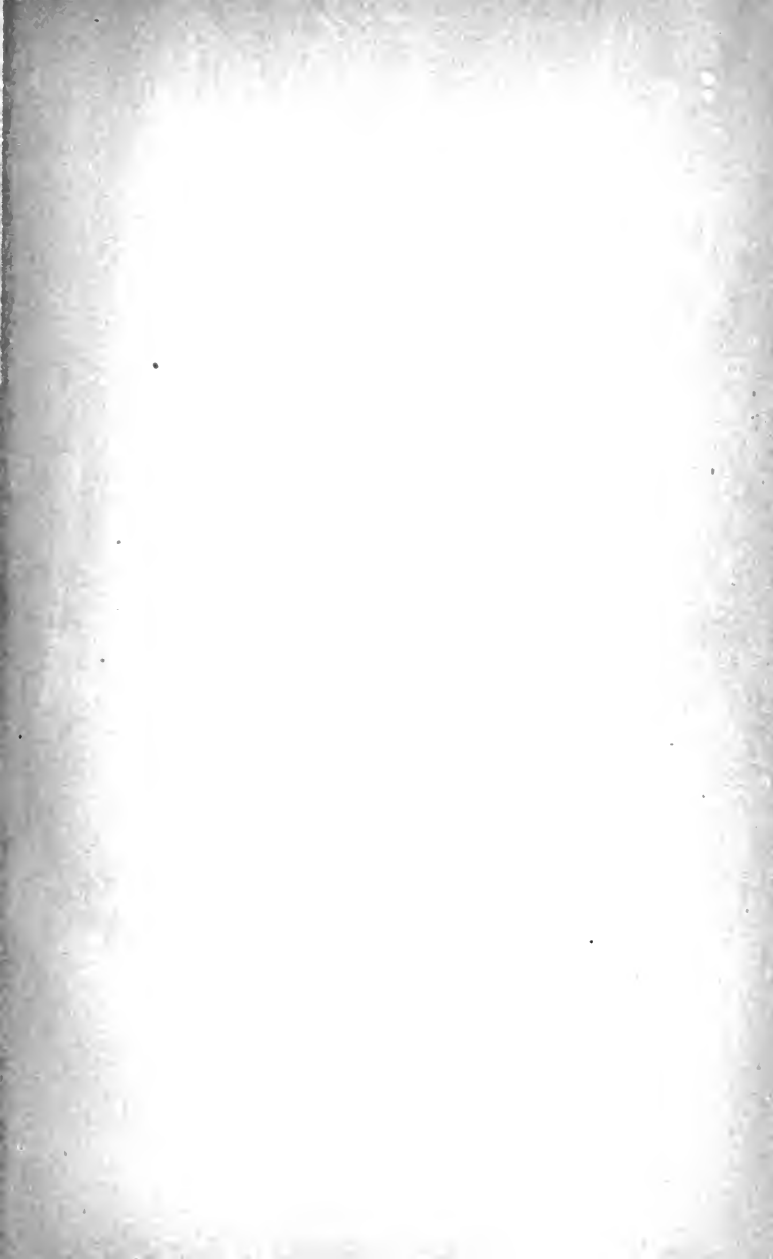


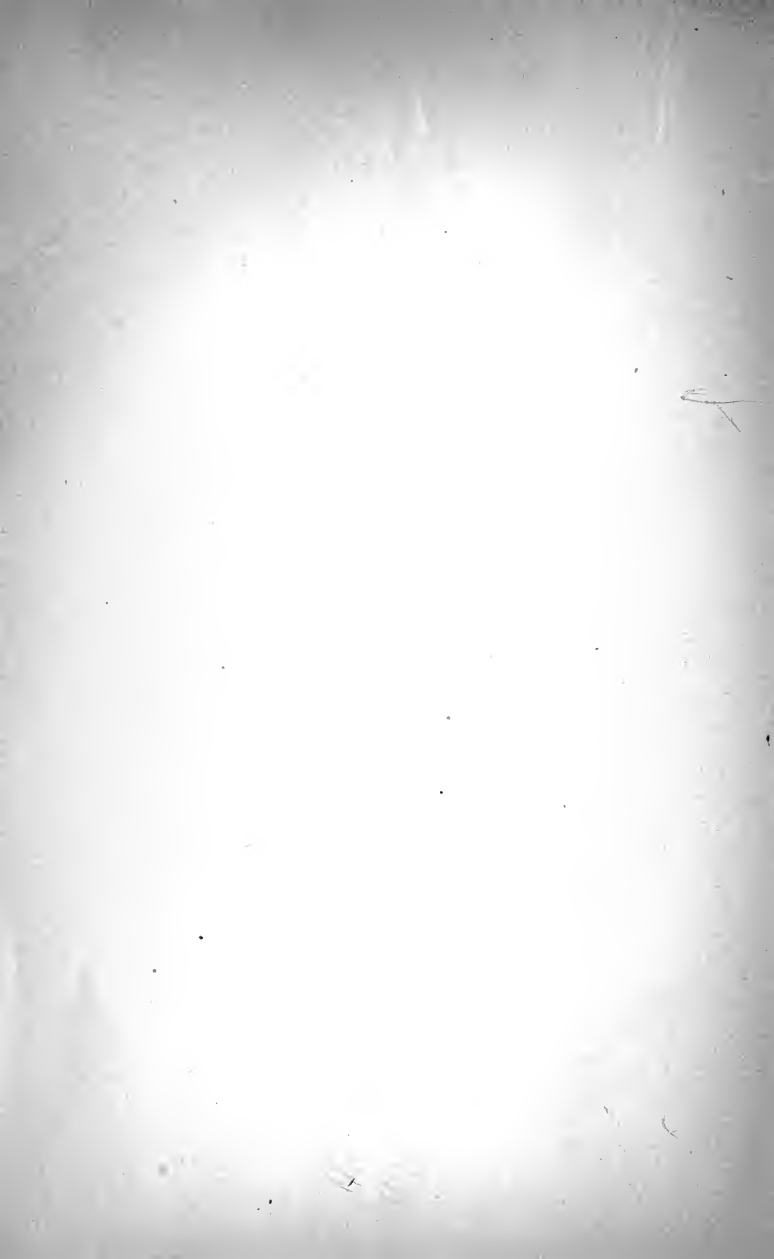


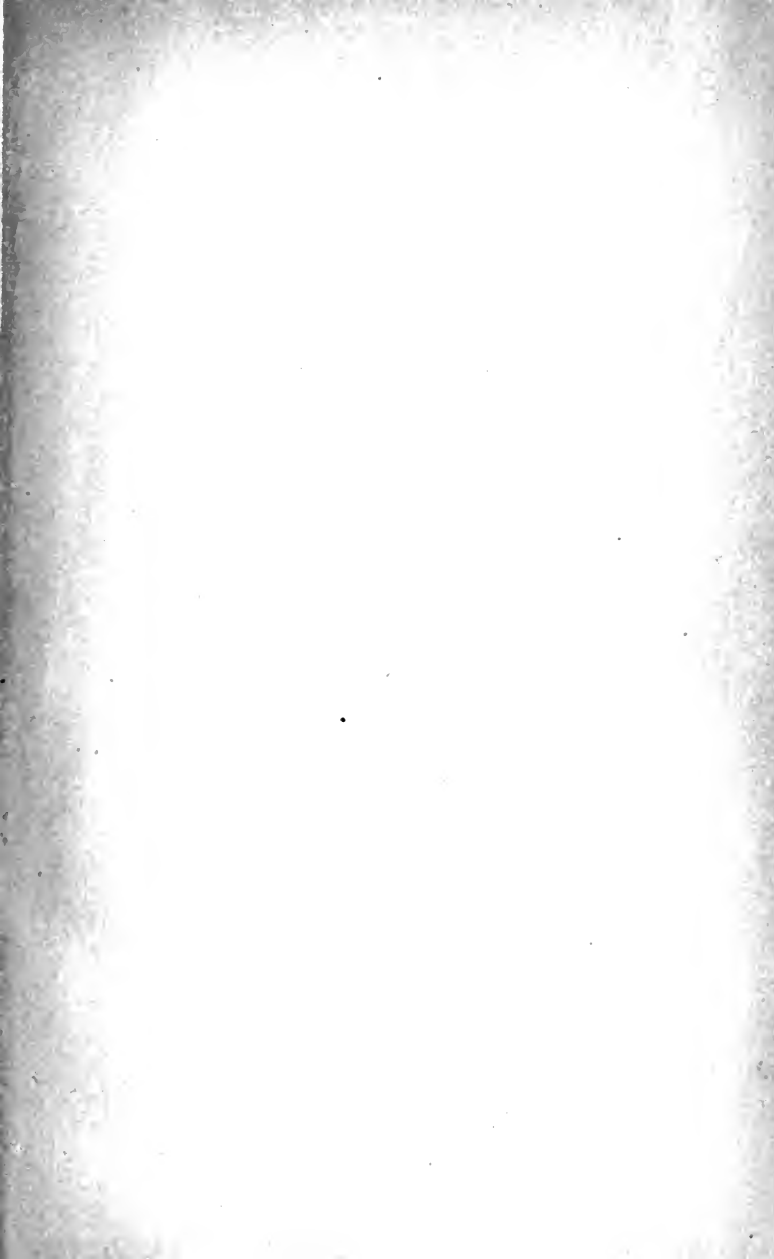




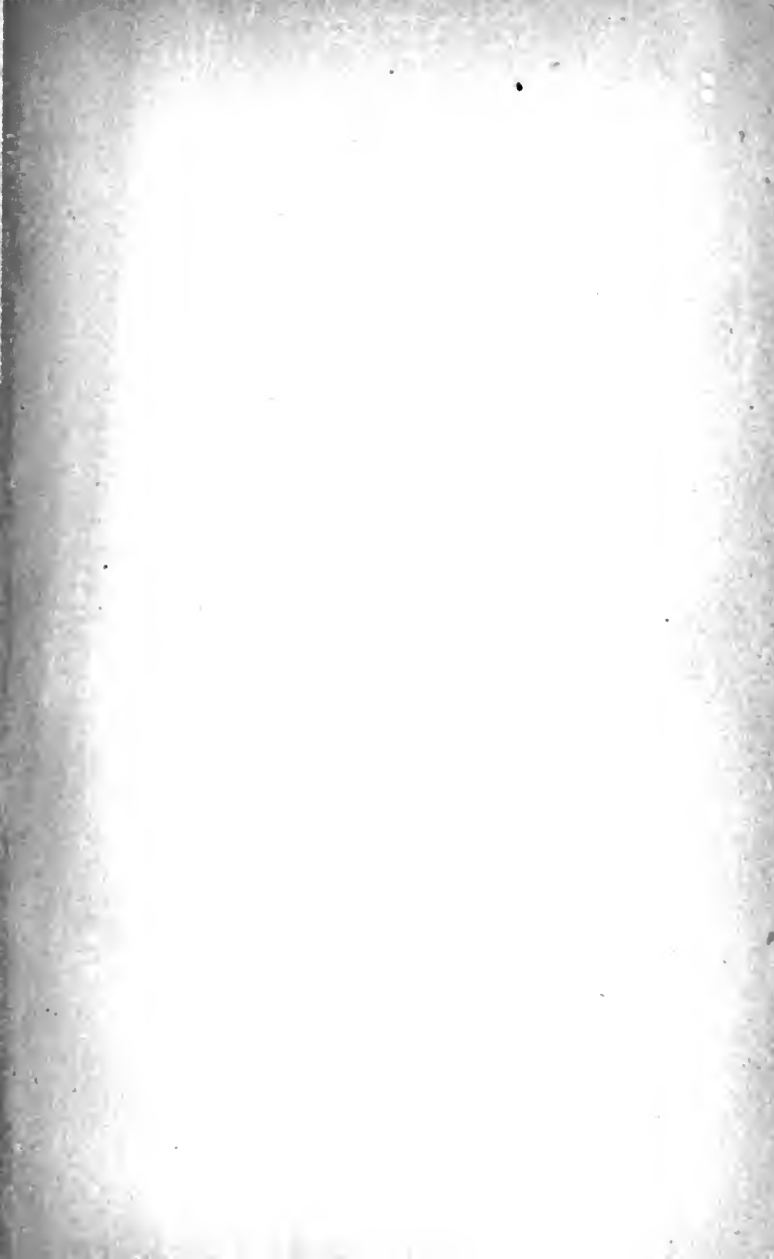




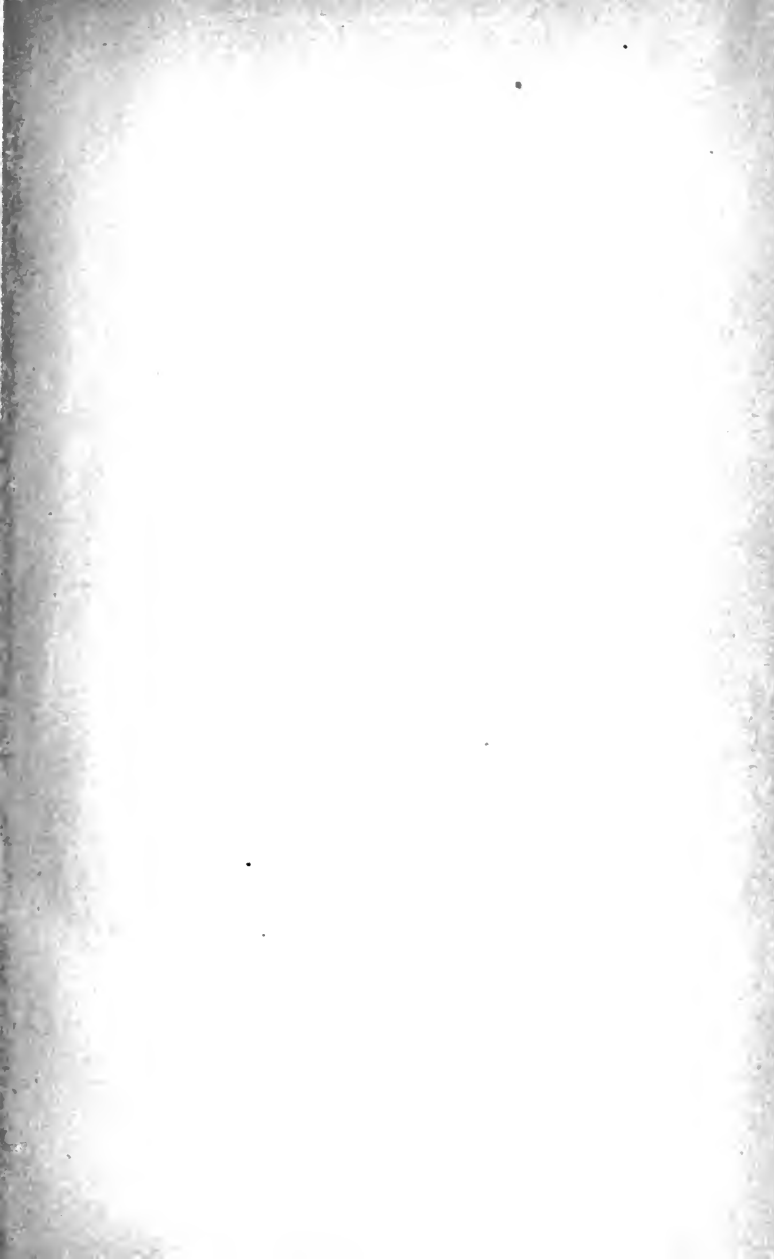


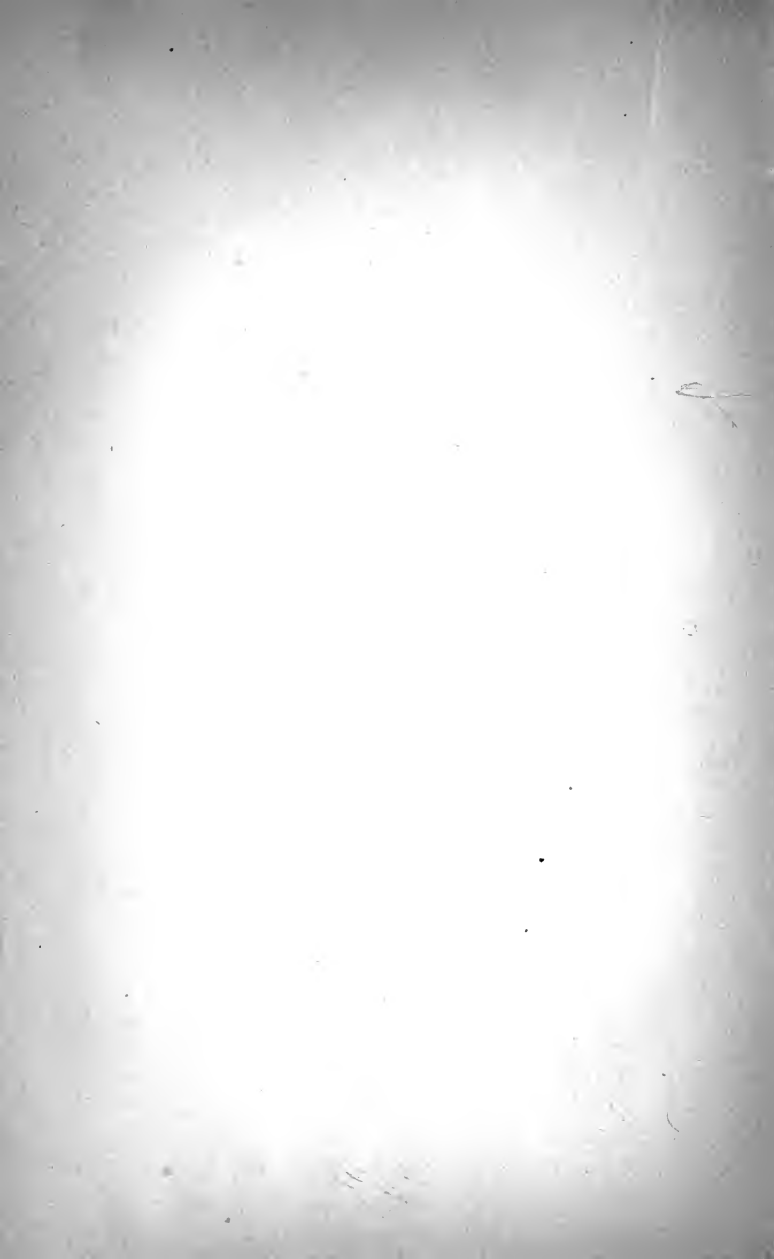


















# PARADISE LOST.

## 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's on her kings barbaric pearl and gold,  
Satan exalted sat, by merit raised 5  
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. 10  
    '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 10  
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, 20  
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 25  
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 30  
 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 35  
 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, 40  
 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. 45  
 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. 50

' 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 55  
 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, 60  
 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 65

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 70  
 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 75  
 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 80  
 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 85  
 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 90  
 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, 95  
 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 100  
 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.' 105
- 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 seem'd 110  
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, 115  
To vice industrious, but to nobler deeds  
Timorous and slothful ; yet he pleased the ear,  
And with persuasive accent thus began :
- X ' I should be much for open war, O peers,  
As not behind in hate ; if what was urged 120  
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 ; 125  
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 130  
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 135  
With blackest insurrection, to confound  
Heaven's purest light ; yet our great enemy,  
All incorruptible, would on his throne  
Sit unpolluted : and the ethereal mould,  
Incapable of stain, would soon expel 140  
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, 146  
 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, 150  
 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, 155  
 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, 160  
 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 165  
 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, 70  
 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 175  
 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 180  
 Each on his rock transfix'd, the sport and prey  
 Of wracking whirlwinds; or for ever sunk  
 Under yon boiling ocean, wrapt in chains;  
 There to converse with everlasting groans,  
 Unrespited, unpitied, unreprieved, 185  
 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 190  
 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 195  
 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 200  
 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 205  
 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 210  
 His anger; and perhaps, thus far removed,  
 Not mind us not offending, satisfied  
 With what is punish'd; whence these raging fires  
 Will slacken, if his breath stir not their flames:  
 Our purer essence then will overcome 215  
 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 ; 220  
 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. 225

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 disenthronè the King of heaven  
 We war, if war be best, or to regain 230  
 Our own right lost : him to unthronè 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 235  
 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 240  
 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, 245  
 Our servile offerings ? This must be our task  
 In heaven, this our delight ; how wearisome  
 Eternity so spent, in worship paid  
 To whom we hate ! Let us not then pursue  
 By force impossible, by leave obtain'd 250  
 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 255

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 so'er 260  
 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, 265  
 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 270  
 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 275  
 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 280  
 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 285  
 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 pinnace anchors in a craggy bay  
 After the tempest: such applause was heard 290  
 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.	295
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 :	300
' 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	305 310 315 320 325 330

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, 335  
 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 ? 340  
 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 345  
 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 350  
 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 355  
 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, 360  
 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 365  
 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 370  
 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, 375  
 Faded so soon. Advise, if this be worth  
 Attempting, or to sit in darkness here  
 Hatching vain empires.' Thus Beëlzebul  
 Pleaded his devilish counsel, first devised  
 By Satan, and in part proposed; for whence 380  
 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 385  
 His glory to augment. The bold design  
 Pleas'd highly those infernal states, and joy  
 Sparkled in all their eyes: with full assent  
 They vote: whereat his speech he thus renews:  
 ' Well have ye judged, well ended long debate, 390  
 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 395  
 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, 400  
 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, 405  
 And through the palpable obscure find out  
 His uncouth way, or spread his æry flight

Upborne with indefatigable wings,  
 Over the vast abrupt, ere he arrive  
 The happy isle? What strength, what art can then 410  
 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, 415  
 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, 420  
 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 425  
 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, 430  
 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 435  
 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 440  
 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 445

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 450  
 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 455  
 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 460  
 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 465  
 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; 470  
 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: 475  
 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, 480  
 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

<p>Their specious deeds on earth which glory excites,          Or close ambition, varnish'd o'er with zeal.</p>	485
<p>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.</p>	490
<p>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.</p>	495
<p>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 emblazonry, and horrent arms.          Then of their session ended they bid cry          With trumpets' regal sound the great result :</p>	500
<p>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.</p>	505
<p>Thence more at ease their minds, and somewhat raised</p>	510
	515
	520



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 525  
 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; 530  
 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 535  
 Prick forth the airy knights, and couch their spears,  
 Till thickest legions close; with feats of arms  
 From either end of heaven the welkin burns.  
 Others, with vast Typhœan rage more fell,  
 Rend up both rocks and hills, and ride the air 540  
 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 Ceta threw 545  
 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 550  
 Free virtue should intral 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 555  
 (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, 560  
 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 : 565  
 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, 570  
 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 575  
 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, 580  
 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, 585  
 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 590  
 Of ancient pile : or else deep snow and ice,  
 A gulf profound as that Serbonian bog  
 Betwixt Damiatra and mount Casius old,  
 Where armies whole have sunk : the parching air  
 Burns frore, and cold performs the effects of fire. 595  
 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 600  
 Their soft ethereal warmth, and there to pine  
 Immoveable, 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, 605  
 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 610  
 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 615  
 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, 620  
 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, 625  
 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, 630  
 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. 635

As when far off at sea a fleet descried  
 Hangs in the clouds, by equinoctial winds  
 Close sailing from Bengala, or the isles  
 Of Ternate and Tidore, whence merchants bring  
 Their spicy drugs; they, on the trading flood, 640  
 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, 645  
 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; 650  
 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 655  
 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 660  
 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 665  
 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, 670  
 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 675  
 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: 680  
 '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: 685  
 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 690  
 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? 695  
 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, 700  
 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 705  
 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 710  
 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 715  
 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 ; 720  
 For never but once more was either like  
 To meet so great a foe : and now great deeds  
 Had been achieved, whereof all hell had rung,  
 Had not the snaky sorceress, that sat  
 Fast by hell-gate, and kept the fatal key, 725  
 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 ? 730  
 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 735  
 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, 740  
 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.' 745

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 750  
 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, 755  
 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 760  
 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,  
 Became enamour'd and such joy thou took'st 765  
 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 770  
 Clear victory; to our part loss and rout,  
 Through all the empyréan: 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 775  
 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. 780  
 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 785  
 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, 790  
 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 795  
 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 800  
 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 805  
 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 baue,  
 Whenever that shall be; so fate pronounced.  
 But thou, O father, I forewarn thee, shun 810  
 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 815  
 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 820  
 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, 825



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 830  
 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, 835  
 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 840  
 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 845  
 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, 850  
 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. 855  
 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, 860  
 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 865  
 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.' 870  
 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 875  
 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 880  
 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, 885  
 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 890  
 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 895  
 Eternal anarchy, amidst the noise  
 Of endless wars, and by confusion stand.  
 For Hot, Cold, Moist, and Dry, four champions fierce,  
 Strive here for mastery, and to battle bring  
 Their embryon atoms; they around the flag 900  
 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, 905  
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, 910  
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 915  
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 920  
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 925  
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 930  
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 935  
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, 940  
 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 Arimaspians, who by stealth 945  
 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. 950  
 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 955  
 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 960  
 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, 965  
 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, 970  
 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 975  
 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 ; 980

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 985  
 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, 990  
 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 frighted deep,  
 With ruin upon ruin, rout on rout, 995

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, 1000

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 1005  
 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, 1010  
 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 1015  
 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, 1020  
 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, 1025  
 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 1030  
 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 1035  
 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; 1040  
 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, 1045  
 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: 1050

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

1055

## NOTES.

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l. 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.

l. 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.)

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

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

l. 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*.

l. 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. *Than, &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.* 549—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 adjective 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.

*Surer to—us*. An attributive adjunct of *we*. The adverbial clause *than prosperity could have assured us*, which qualifies the adjective *surer*, 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 guile, 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*] *be 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 clauses 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 *felt*, (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 *inevitable* 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 clause understood. *I call it sud*, 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

Turbine corripuit, scopuloque infixit acuto.

The *spout*, &c. Compare Virgil *Æn.* vi. 740. *Alia panduntur inanes suspensæ 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 Shakspeare (*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 [subduces 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 consequence. Thus Cicero, *Mil.* 11. *Quod si ita putasset, certe optabilis Miloni fuit dare jugulum*. And 22. *Quos nisi manumisisset, 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—fear 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.

l. 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*.

l. 228. *In full.* *He did not counsel peace.*

l. 230. *Before to regain repeat we war.*

l. 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.)

l. 235. *For what, &c.* An adverbial clause attached to *argues*.

l. 236. *Unless—overpower.* An adverbial clause attached to *can be*.

l. 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*.

l. 240. *Before receive repeat with what eyes could we.*

l. 241. *To celebrate, &c., and to sing, &c.,* form attributive adjuncts of *laws*. (*Gr.* 362, 4. *An.* 20, 4.)

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

l. 244. *Sovrán* 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*.

l. 248. *In worship, &c.* An adverbial adjunct of *spent*.

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

l. 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; xvii. 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. 175. 4u. 99.)

*l.* 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

Cœlicolæ assensu vario; ceu flamina prima,

Cum deprensa fremunt silvis, et cœca volutant

Murniura, 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 Beëlzebul perceived this*. (See note on *l.* 105, 277.)

*l.* 299. *Beëlzebul.* The proper spelling of this word, where it occurs in the New Testament, is *Beëlzebul*. The people of Edom worshipped Baäl under the name of *Baal-zebul*, or the Lord of Flies,\* just as in Elis sacrifices were offered to *Zeus apomyios*, or *Zœus*, 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 *Beëlzebul*, 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 *Beëlzebul* 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.

l. 302. *A pillar of state.* Compare *Galat. ii. 9.* "When James, Cephas, and John, who seemed to be pillars, &c. Shakspeare, 2 Henry VI., Act i. "Brave peers of England, pillars of the state."

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

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

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

l. 312. Before *be called* repeat *must we*.

l. 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.

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

l. 316. Before *know* repeat *while we*.

l. 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*.

l. 318. *To live, &c.* An adverbial adjunct of *hath doomed*. *Exempt*. See note on l. 61.

l. 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.)

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

l. 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.

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

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

l. 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 devised 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 *uncu8*, from *cunnan*. (*Gr. Addenda.*)

l. 409. *Arrive*, in the sense of *reach*, is also used by Shakspeare, *Julius Cæsar*, 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. *Empyrean*. 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, *empyrean* 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 coerctet.”

*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. 474. *Than, &c.* In full: *than [they dreaded much] his voice forbidding.* An adverbial clause of degree, qualifying *more*.

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 o'er the darkened landscape*] *show*, 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—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 likeliest find*, &c., and *where he may likeliest 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 palæstris,

Contendant 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 aery 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, *Georg.* I. 456:—

“Omnia vento nimisque videbis fervere.”

l. 539. *Typhaean*. 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 *felt*, 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 Œchalia (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 Œchalia, slew Eurytus and his sons, and carried off Iole. When about to offer a sacrifice to celebrate his victory, he sent his attendant, 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 enthral 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*.

l. 571. *On bold adventure, and to discover, &c.* form adverbial adjuncts of *bend*.

l. 572. Before *if repeat to discover*.

l. 575. *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 *Pyriphlegethon*, from *pyr* (fire), and *phlegetho* (blaze); and *Lethe* is the word *lethe* (forgetfulness). According to Homer (*Od.* x. 513), *Pyriphlegethon* 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.”

VI. 438:

“Tristique palus inamabilis unda,  
Alligat, et novies Styx interfusa coerceset.”

VI. 549: “Mœnia lata videt, triplici circumdata muro;

Quæ rapidus flammis ambit torrentibus amnis  
Tartareus Phlegethon, torquetque sonantia saxa.”

VI. 713: “Animæ, quibus altera fato

Corpora debentur, Lethæi 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.

l. 584. *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 thaws 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 (l. 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.* l. 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 Shakspeare, *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 pendant 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. *Wicht* is a person or being. We find the corresponding word, *wicht*, in the German *Bösericht*.

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 revived 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 qualifies *bad* understood. (*Gr.* 549 &c., and note, p. 141. *An.* 150; note, p. 42.)

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*. Shakspeare speaks of a *cry of curs*.

l. 655. *Cerberian*. (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 (*Æn.* l. 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 justly 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.* I. 488)—

*Nec diri toties arsere cometae.*



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. *Rattling* 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 tilling 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 godless 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."

l. 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*.

l. 813. Before *tempered* insert *they are*.

l. 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.)

l. 817. The adverbial clause *since thou—unthought of* qualifies the predicate of a clause understood, *I call thee daughter*, or something equivalent.

l. 822. After *but* repeat *know that I come*.

l. 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.

l. 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.

l. 835. The compound clause, *though [they are] more removed—broils*, qualifies *placed*.

l. 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*.

l. 840. *Where thou—odours*. A compound adjective clause qualifying *place*. Before *up* repeat *where thou and Death shall*.

l. 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—feed*, 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.* l. 5, &c.) :—

“Ante mare et terras et quod tegit omnia cœlum,  
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 ær ; 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 litem 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 behoves 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, remisque 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 gryphons, 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. 992. *Though [thou wast] overthrown*. An adverbial clause of concession attached to *made*.

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 *Cyaneæ* 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 lays, 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. *Weights* 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 ful': *undetermined whether it be square or whether it be round*.

l. 1052. *As a /rr, &c.* Insert the predicate understood *is big*.





## A LIST OF WORDS USED IN OBSOLETE OR UNUSUAL SENSES.

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- 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** (*ἀμβροσία* 'the food of the gods,' from *ἄμβροτος* '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** (*componere*), to arrange or put together, to bring into good order. (l. 280.)
- Composed** (*compositus*), made up. (l. 111.)
- Compulsion** (*compellere*), 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** (*descendere*), 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.)
- Empyrean** (*ἔμυρπος*), dwelling in the region of fire, heavenly. See *Ethereal* (l. 431). 'The empyrean' (l. 771), means 'heaven.'
- Entertain**, to amuse or beguile. (l. 526.)
- Errand**, in Anglo-Saxon, *ærend*. Not from *errare*.
- Essential** (*essentia*, modern Latin derivative from *esse*), being, nature, 'This essential' (l. 97.)
- Ethereal** (*æthereus, αἰθήρ* 'blazing heat'), belonging to the region of æther—*i. e.*, to heaven. By *æther*, the ancients understood the upper, pure, glowing air beyond the region of mists and clouds (*αἴθρ*); a rare and fiery medium, in which the heavenly bodies moved. (l. 311, 978.)
- Evasion** (*evasio, evadere*), 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** (*eximere* '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 *cadere* '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, pendere*), hanging over us. (l. 177.)
- Impotence** (*impotentia, in, potens*) want of self-control. (l. 156.)

- Incensed** (*incendĕre*), kindled, fired. (l. 707.)
- Industrious** (*industria*), bending one's energies towards some end. (l. 116.) *Ec industria*, 'of set purpose.'
- Inflame** (*inflammare*), to blaze. (l. 581.)
- Instinct** (*instinguĕre*), goaded on, incited, or impelled. (l. 937.)
- Intellectual** (*intelligĕre*), possessed of understanding. (l. 147.)
- Intend** (*in, tendĕre*), to direct the mind to any subject. (l. 457.)
- Involve** (*involvĕre*), to wrap up. (l. 384.)
- Labouring** (*laborare*), suffering disaster. (l. 665.)
- Mansion** (*mansio, manĕre*), a dwelling-place. (l. 462.)
- Need** (l. 413), used apparently as an adjective; 'to have need,' being equivalent to the German phrase, 'nōthig haben.'
- Obdured** (*obdurare*), hardened. (l. 568.)
- Obscure** (*obscurus*), dark, not easily seen. (l. 132.)
- O'erwatched**, 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** (*πολιτεία*), the action and life of a settled state. (l. 297.)
- Possess** (*possidĕre*), seize upon. (ll. 365, 979.)
- Presumptuous** (*præsumĕre*), taking too soon, or before proper permission is given. (l. 522.) 'Presumptuous hope' = hope that is directed to its object too soon.
- Pretence** (*prætendĕre*, 'to stretch in front'), a claim put forwards. (l. 825.)
- Prime** (*primus*), foremost. (l. 423.)
- Process** (*processus, procedĕre*), advance. (l. 297.)
- Prohibit** (*prohibĕre*), to stop. (l. 437.)
- Pronc** (*pronus*), bending low. (l. 478.)

- Rare (*rarus*), thinly scattered; the opposite of *dense*. (l. 948.)
- Redounding (*redundare*), overflowing, spreading in billows beyond the proper limits. (l. 889.)
- Reluctance (*reluctare*, '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 (*σκοπός*), 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 (*succedēre*), the result, good or bad, of a course of action. (ll. 9, 123.)
- Suspense *adj.* (*suspensus*), in suspense. (l. 418.)
- Synod (*σύνδοδος*), assembly.
- Tartarean, belonging to Tartarus—i.e., hell. (l. 69.)
- Temper (*temperare*, 'to mix in due proportion'), constitution. (ll. 218, 276.)
- Torrent (*torrēre*), scorching. (l. 581.)
- Trading, flowing in a regular tread or tract. (l. 640.)
- Uncouth (*Anglo-Saxon*, *uncuð*), 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.)
- Weigh, to spread out in even balance. 'Weighs his spread wings.' (l. 1046.) An imitation of the Latin *librare*.

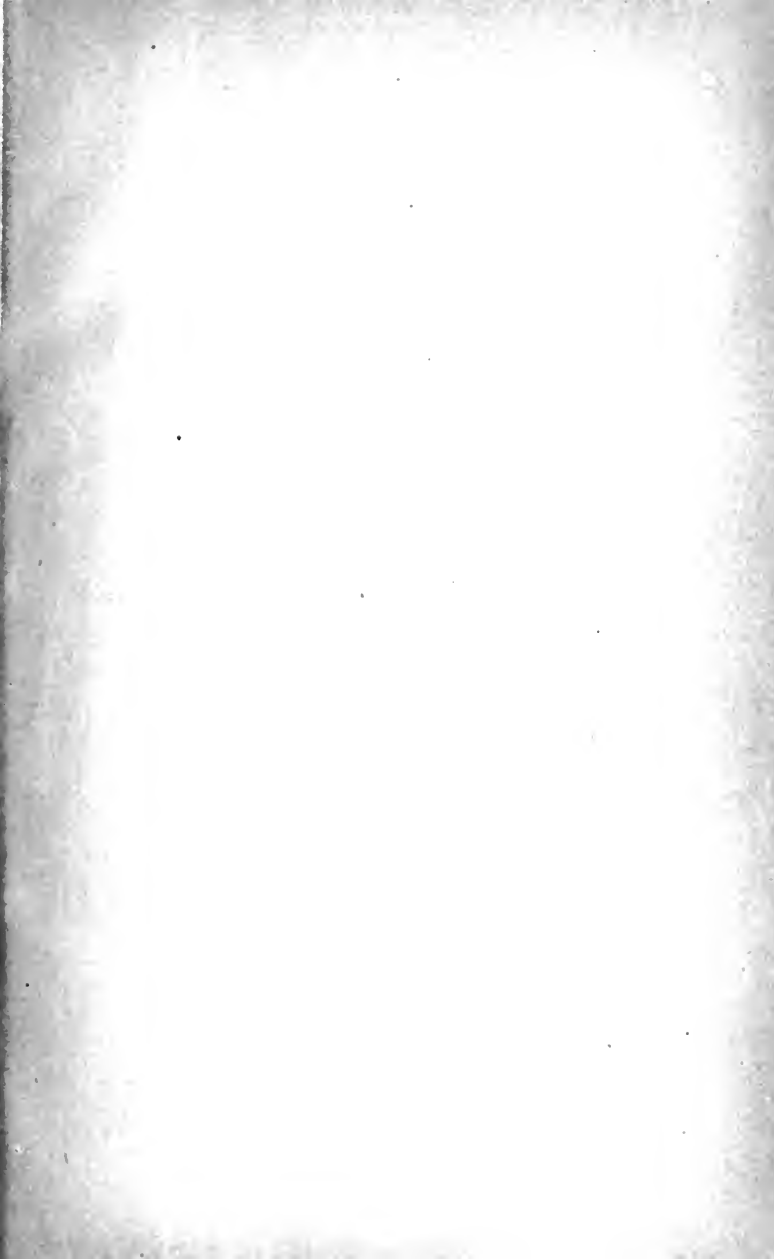




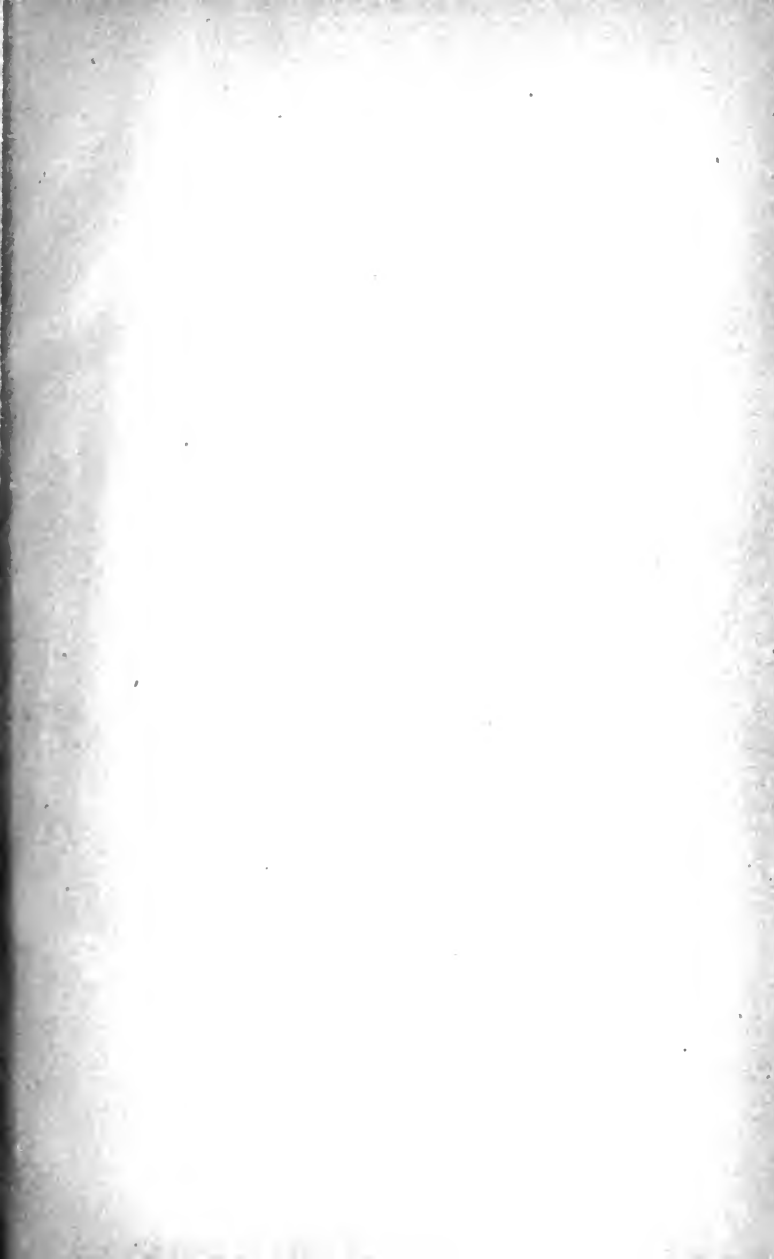






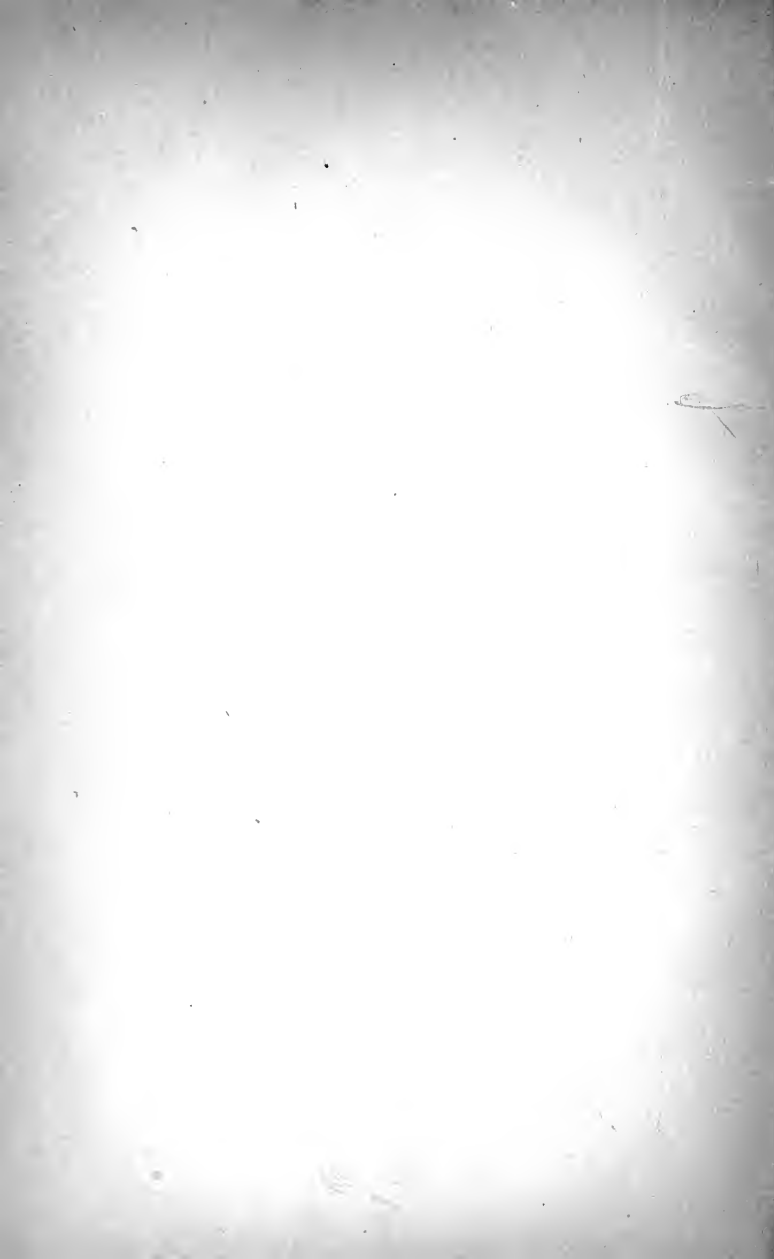


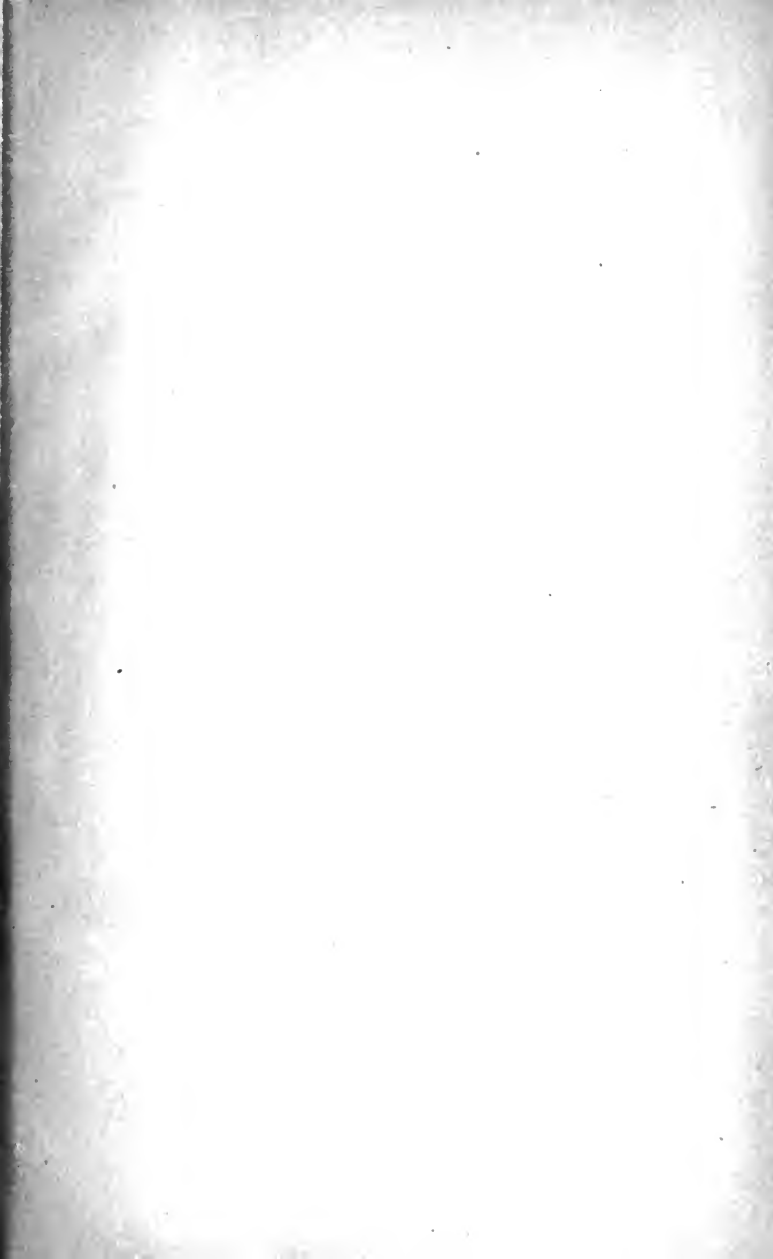


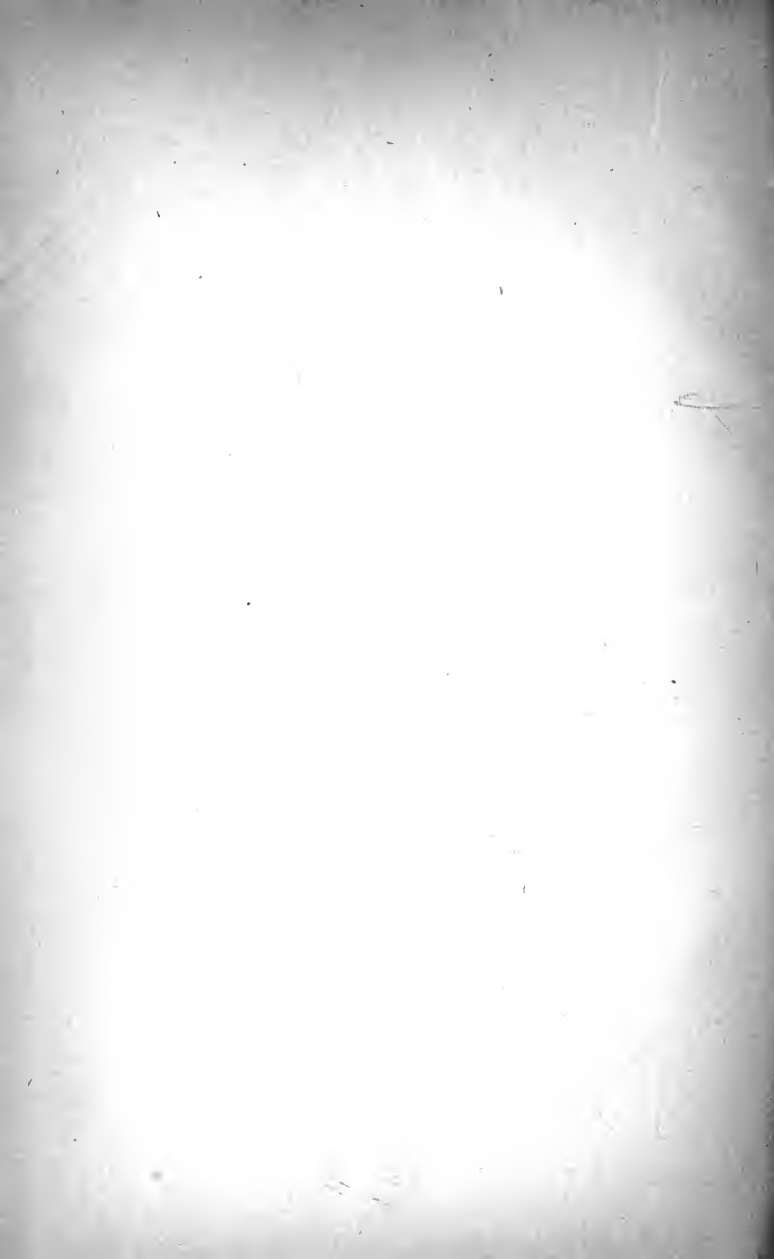




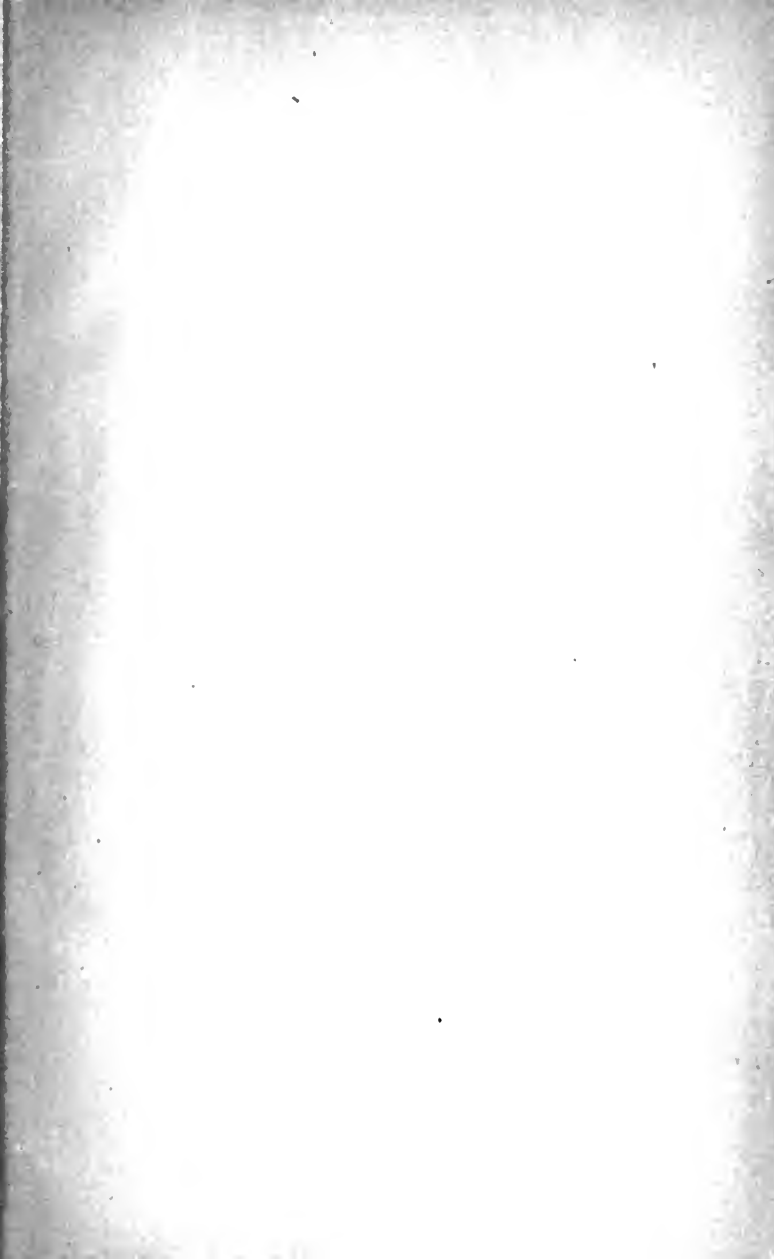


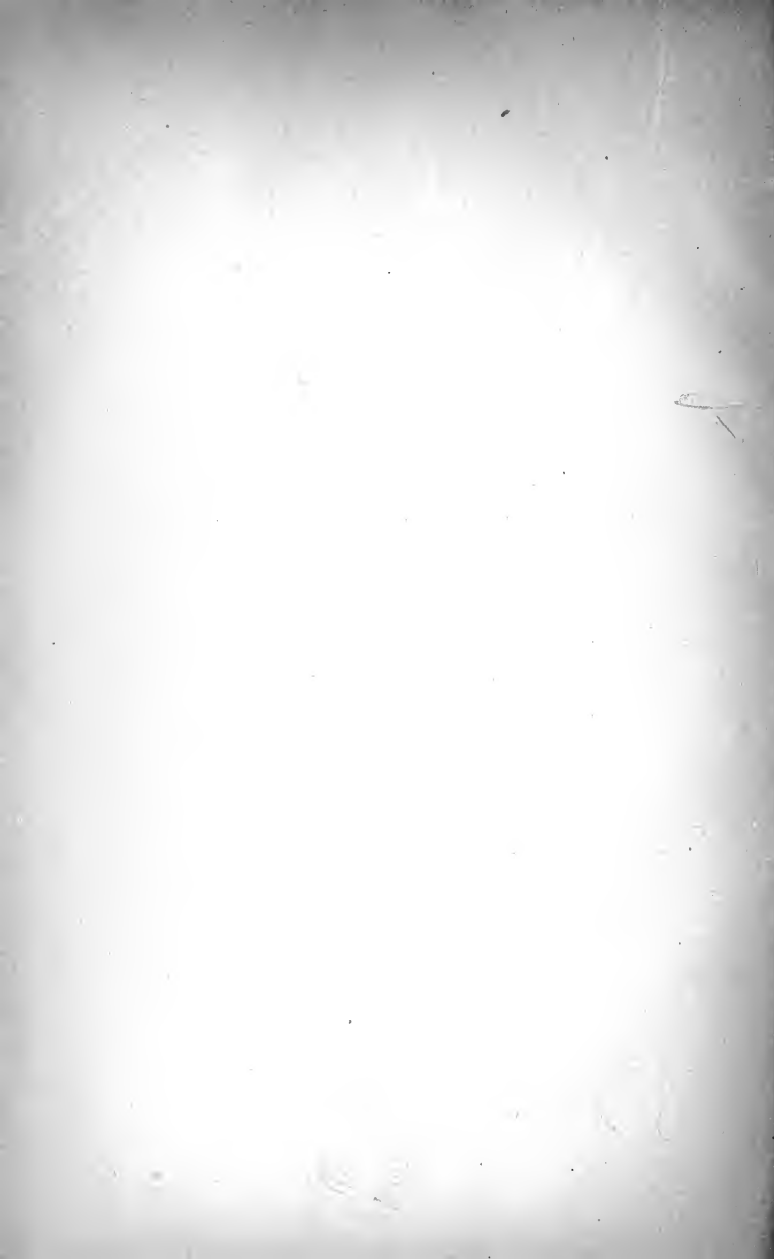


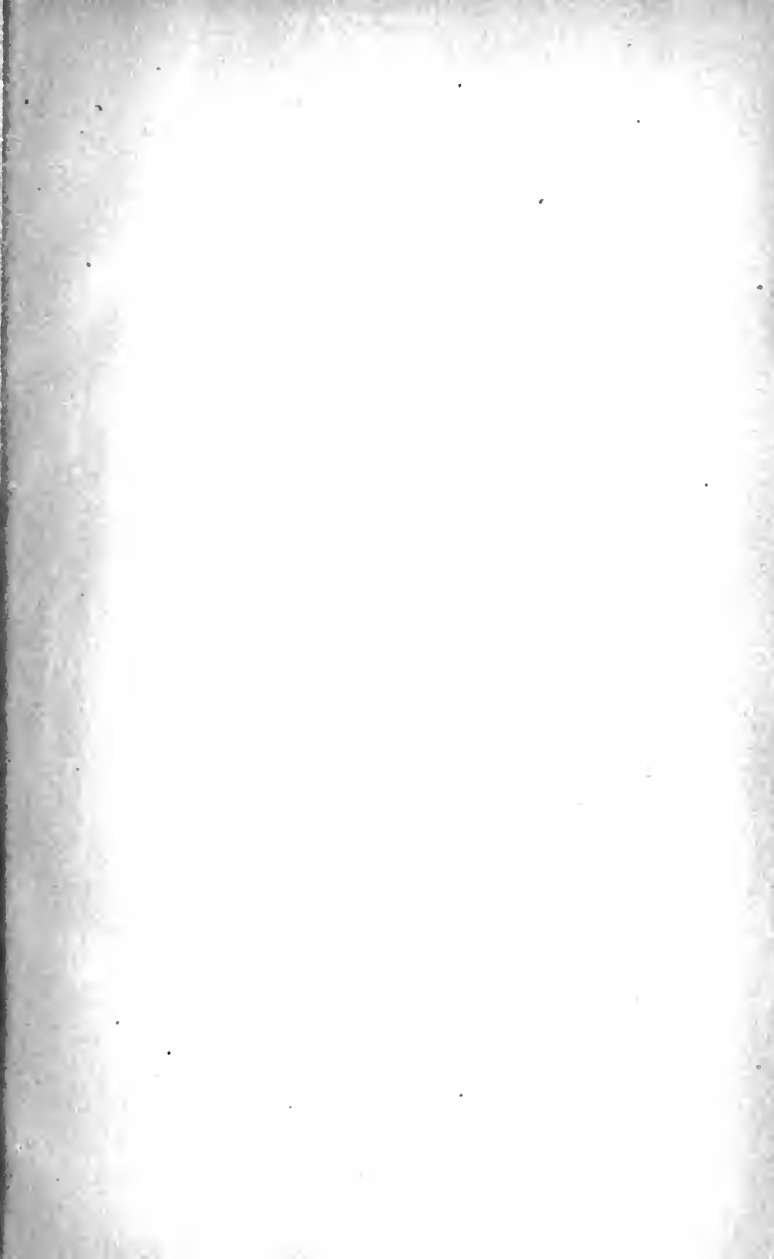




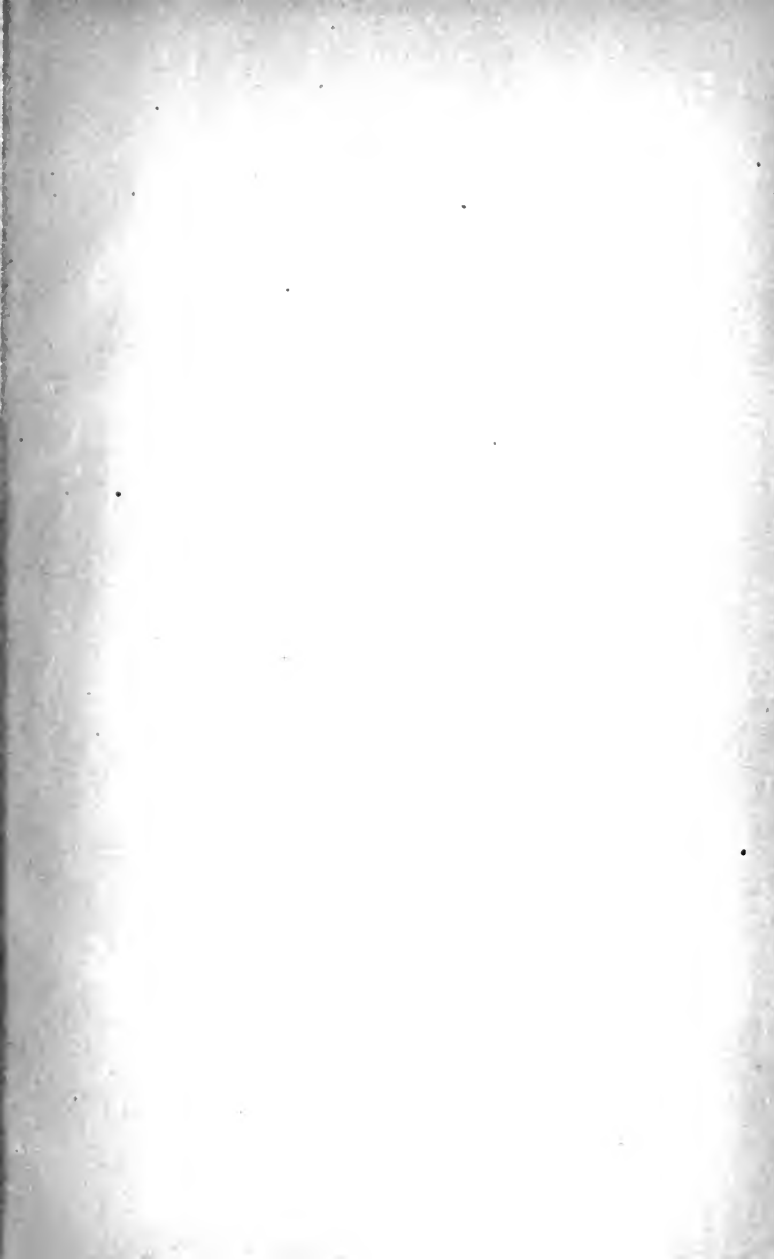


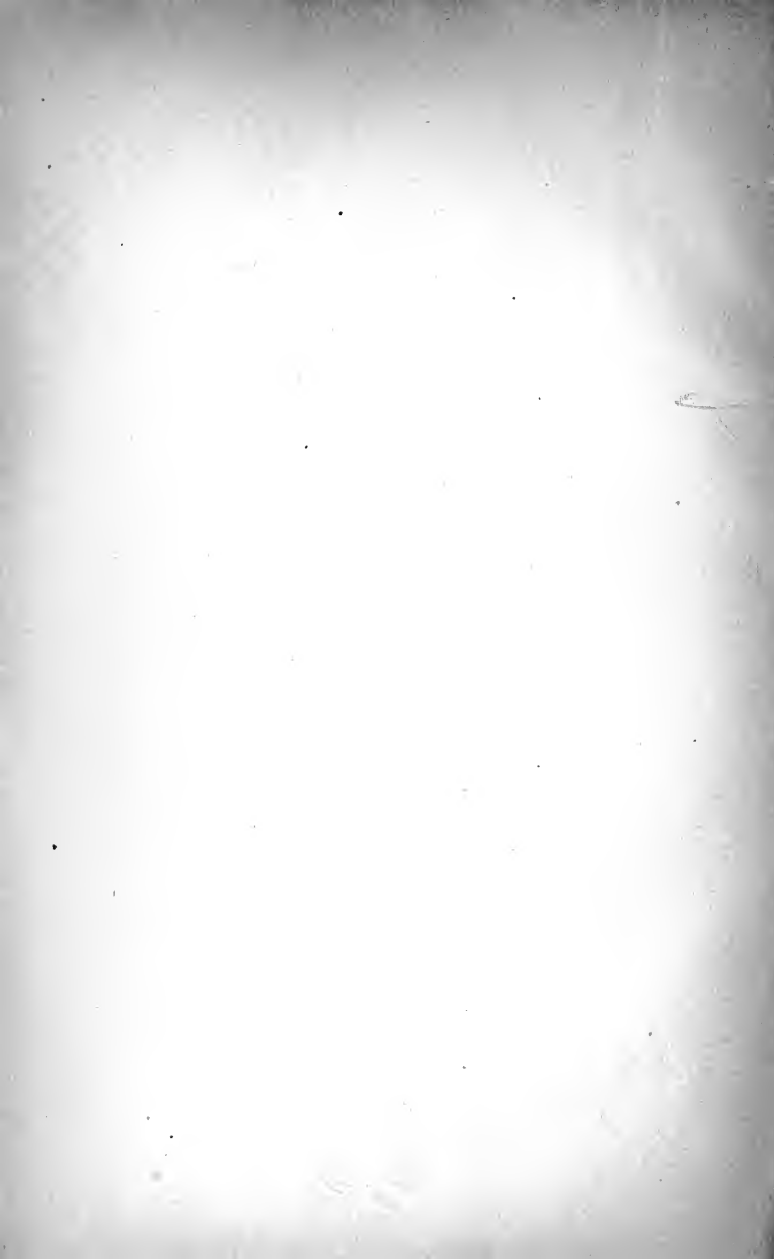








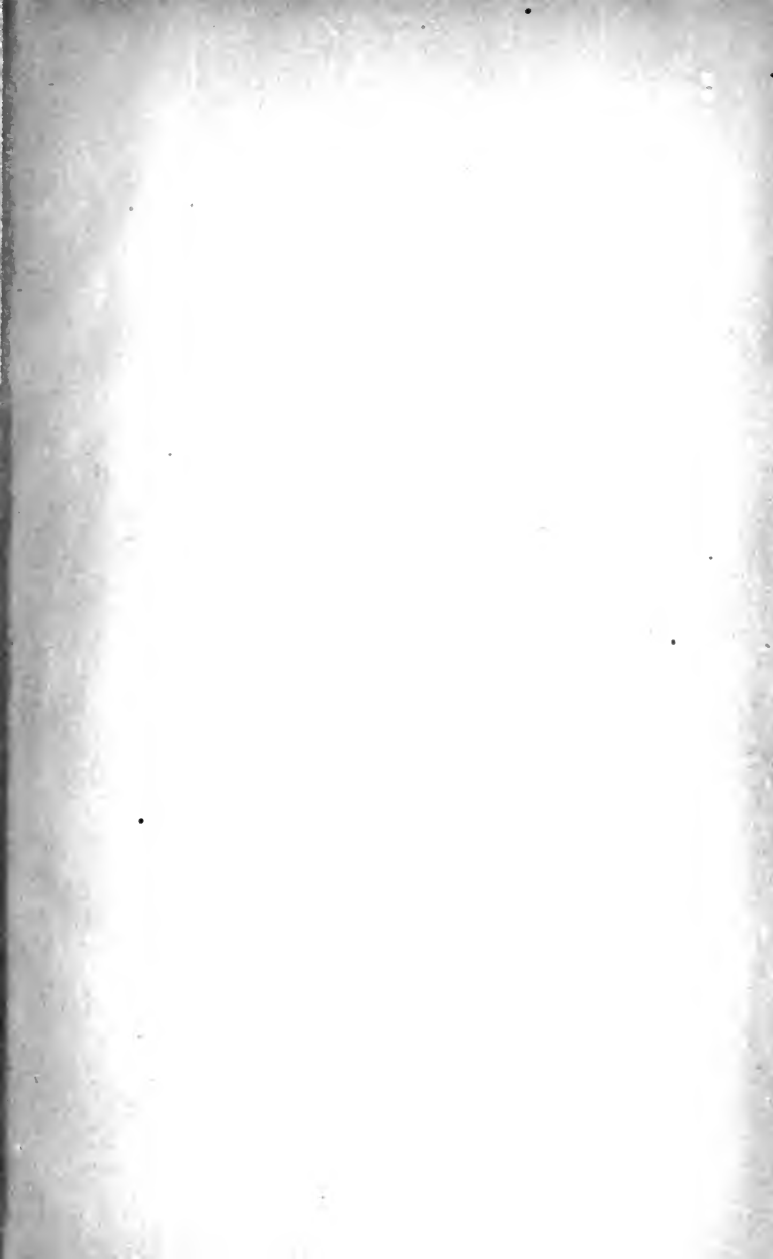






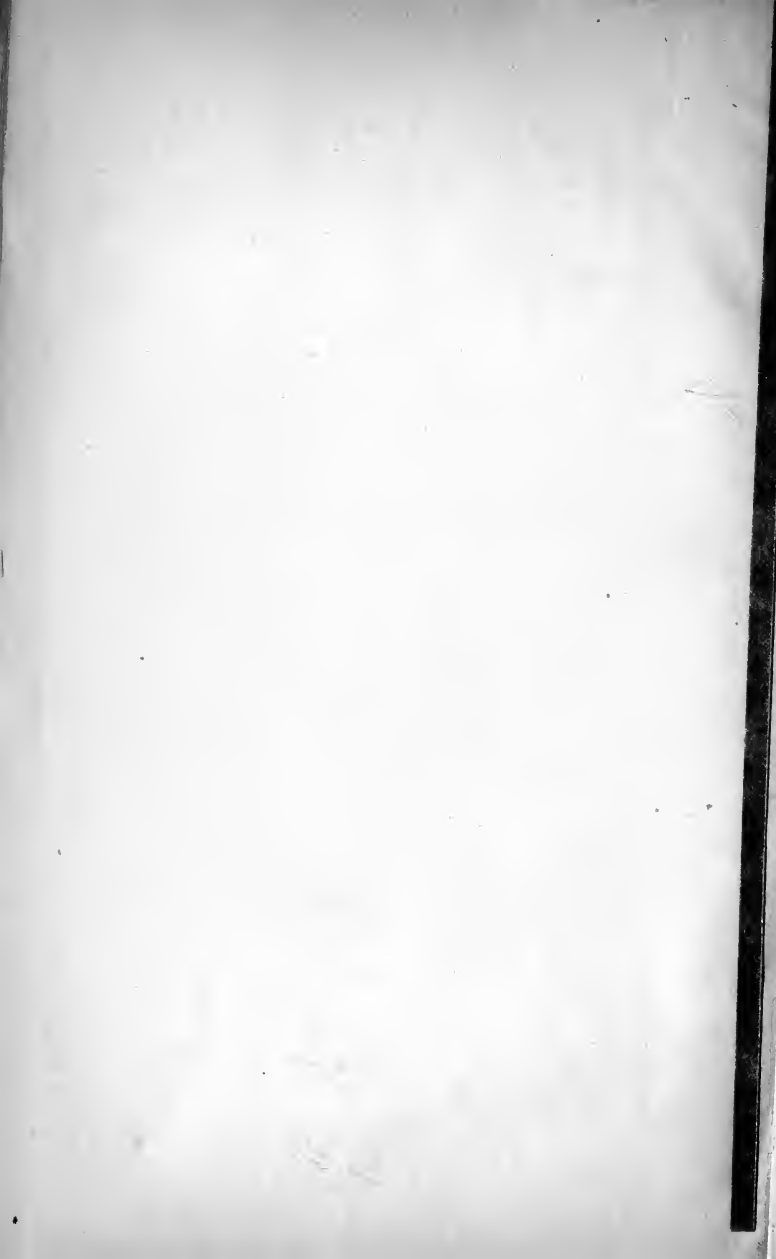
















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