

**Paradise Lost BOOK 4**  
**John Milton (1667)**

THE ARGUMENT

*Satan now in prospect of Eden, and nigh the place where he must now attempt the bold enterprize which he undertook alone against God and Man, falls into many doubts with himself, and many passions, fear, envy, and despare; but at length confirms himself in evil, journeys on to Paradise, whose outward prospect and scituation is discribed, overleaps the bounds, sits in the shape of a Cormorant on the Tree of life, as highest in the Garden to look about him. The Garden describ'd; Satans first sight of Adam and Eve; his wonder at thir excellent form and happy state, but with resolution to work thir fall; overhears thir discourse, thence gathers that the Tree of knowledge was forbidden them to eat of, under penalty of death; and thereon intends to found his Temptation, by seducing them to transgress: then leaves them a while, to know further of thir state by some other means. Mean while Uriel descending on a Sun-beam warns Gabriel, who had in charge the Gate of Paradise, that some evil spirit had escap'd the Deep, and past at Noon by his Sphere in the shape of a good Angel down to Paradise, discovered after by his furious gestures in the Mount. Gabriel promises to find him ere morning. Night coming on, Adam and Eve discourse of going to thir rest: thir Bower describ'd; thir Evening worship. Gabriel drawing forth his Bands of Night-watch to walk the round of Paradise, appoints two strong Angels to Adams Bower, leas't the evill spirit should be there doing some harm to Adam or Eve sleeping; there they find him at the ear of Eve, tempting her in a dream, and bring him, though unwilling, to Gabriel; by whom question'd, he scornfully answers, prepares resistance, but hinder'd by a Sign from Heaven, flies out of Paradise.*

O For that warning voice, which he who saw  
Th' *Apocalyps*, heard cry in Heaven aloud,  
Then when the Dragon, put to second rout,  
Came furious down to be reveng'd on men,  
*Wo to the inhabitants on Earth!* that now, [ 5 ]  
While time was, our first-Parents had bin warn'd  
The coming of thir secret foe, and scap'd  
Haply so scap'd his mortal snare; for now  
*Satan*, now first inflam'd with rage, came down,  
The Tempter ere th' Accuser of man-kind, [ 10 ]  
To wreck on innocent frail man his loss  
Of that first Battel, and his flight to Hell:  
Yet not rejoycing in his speed, though bold,  
Far off and fearless, nor with cause to boast,  
Begins his dire attempt, which nigh the birth [ 15 ]  
Now rowing, boiles in his tumultuous brest,

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And like a devillish Engine back recoiles  
Upon himself; horror and doubt distract  
His troubl'd thoughts, and from the bottom stirr  
The Hell within him, for within him Hell [ 20 ]  
He brings, and round about him, nor from Hell  
One step no more then from himself can fly  
By change of place: Now conscience wakes despair  
That slumberd, wakes the bitter memorie  
Of what he was, what is, and what must be [ 25 ]  
Worse; of worse deeds worse sufferings must ensue.  
Sometimes towards Eden which now in his view  
Lay pleasant, his grievd look he fixes sad,  
Sometimes towards Heav'n and the full-blazing Sun,  
Which now sat high in his Meridian Towre: [ 30 ]  
Then much revolving, thus in sighs began.

O thou that with surpassing Glory crownd,  
Look'st from thy sole Dominion like the God  
Of this new World; at whose sight all the Starrs  
Hide thir diminisht heads; to thee I call, [ 35 ]  
But with no friendly voice, and add thy name  
O Sun, to tell thee how I hate thy beams  
That bring to my remembrance from what state  
I fell, how glorious once above thy Spheare;  
Till Pride and worse Ambition threw me down [ 40 ]  
Warring in Heav'n against Heav'ns matchless King:  
Ah wherefore! he deservd no such return  
From me, whom he created what I was  
In that bright eminence, and with his good  
Upbraided none; nor was his service hard. [ 45 ]  
What could be less then to afford him praise,  
The easiest recompence, and pay him thanks,  
How due! yet all his good prov'd ill in me,  
And wrought but malice; lifted up so high  
I sdeind subjection, and thought one step higher [ 50 ]  
Would set me highest, and in a moment quit  
The debt immense of endless gratitude,  
So burthensome, still paying, still to ow;  
Forgetful what from him I still receivd,  
And understood not that a grateful mind [ 55 ]  
By owing owes not, but still pays, at once  
Indebted and dischargd; what burden then?  
O had his powerful Destiny ordaind  
Me some inferiour Angel, I had stood  
Then happie; no unbounded hope had rais'd [ 60 ]  
Ambition. Yet why not? som other Power

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As great might have aspir'd, and me though mean  
 Drawn to his part; but other Powers as great  
 Fell not, but stand unshak'n, from within  
 Or from without, to all temptations arm'd. [ 65 ]  
 Hadst thou the same free Will and Power to stand?  
 Thou hadst: whom hast thou then or what to accuse,  
 But Heav'ns free Love dealt equally to all?  
 Be then his Love accurst, since love or hate,  
 To me alike, it deals eternal woe. [ 70 ]  
 Nay curs'd be thou; since against his thy will  
 Chose freely what it now so justly rues.  
 Me miserable! which way shall I flie  
 Infinite wrauth, and infinite despaire?  
 Which way I flie is Hell; my self am Hell; [ 75 ]  
 And in the lowest deep a lower deep  
 Still threatning to devour me opens wide,  
 To which the Hell I suffer seems a Heav'n.  
 O then at last relent: is there no place  
 Left for Repentance, none for Pardon left? [ 80 ]  
 None left but by submission; and that word  
*Disdain* forbids me, and my dread of shame  
 Among the Spirits beneath, whom I seduc'd  
 With other promises and other vaunts  
 Then to submit, boasting I could subdue [ 85 ]  
 Th' Omnipotent. Ay me, they little know  
 How dearly I abide that boast so vaine,  
 Under what torments inwardly I groane:  
 While they adore me on the Throne of Hell,  
 With Diadem and Sceptre high advanc'd [ 90 ]  
 The lower still I fall, onely Supream  
 In miserie; such joy Ambition findes.  
 But say I could repent and could obtaine  
 By Act of Grace my former state; how soon  
 Would high recall high thoughts, how soon unsay [ 95 ]  
 What feign'd submission swore: ease would recant  
 Vows made in pain, as violent and void.  
 For never can true reconcilment grow  
 Where wounds of deadly hate have peirc'd so deep:  
 Which would but lead me to a worse relapse [ 100 ]  
 And heavier fall: so should I purchase deare  
 Short intermission bought with double smart.  
 This knows my punisher; therefore as farr  
 From granting hee, as I from begging peace:  
 All hope excluded thus, behold in stead [ 105 ]  
 Of us out-cast, exil'd, his new delight,

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Mankind created, and for him this World.  
So farewell Hope, and with Hope farewell Fear,  
Farewell Remorse: all Good to me is lost;  
Evil be thou my Good; by thee at least [ 110 ]  
Divided Empire with Heav'n's King I hold  
By thee, and more than half perhaps will reign;  
As Man ere long, and this new World shall know.

Thus while he spake, each passion dimm'd his face  
Thrice chang'd with pale, ire, envie and despair, [ 115 ]  
Which marr'd his borrow'd visage, and betray'd  
Him counterfet, if any eye beheld.  
For heav'nly mindes from such distempers foule  
Are ever clear. Whereof hee soon aware,  
Each perturbation smooth'd with outward calme, [ 120 ]  
Artificer of fraud; and was the first  
That practis'd falshood under saintly shew,  
Deep malice to conceale, couch't with revenge:  
Yet not enough had practis'd to deceive  
*Uriel* once warn'd; whose eye pursu'd him down [ 125 ]  
The way he went, and on th' Assyrian mount  
Saw him disfigur'd, more than could befall  
Spirit of happie sort: his gestures fierce  
He mark'd and mad demeanour, then alone,  
As he suppos'd all unobserv'd, unseen. [ 130 ]  
So on he fares, and to the border comes  
Of *Eden*, where delicious Paradise,  
Now nearer, Crowns with her enclosure green,  
As with a rural mound the champain head  
Of a steep wilderness, whose hairie sides [ 135 ]  
With thicket overgrown, grotesque and wilde,  
Access deny'd; and over head up grew  
Insuperable highth of loftiest shade,  
Cedar, and Pine, and Firr, and branching Palm  
A Silvan Scene, and as the ranks ascend [ 140 ]  
Shade above shade, a woodie Theatre  
Of stateliest view. Yet higher than thir tops  
The verdurous wall of paradise up sprung:  
Which to our general Sire gave prospect large  
Into his neather Empire neighbouring round. [ 145 ]  
And higher than that Wall a circling row  
Of goodliest Trees loaden with fairest Fruit,  
Blossoms and Fruits at once of golden hue  
Appeerd, with gay enameld colours mixt:  
On which the Sun more glad impress'd his beams [ 150 ]  
Then in fair Evening Cloud, or humid Bow,

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When God hath showrd the earth; so lovely seemd  
 That Lantskip: And of pure now purer aire  
 Meets his approach, and to the heart inspires  
 Vernal delight and joy, able to drive [ 155 ]  
 All sadness but despair: now gentle gales  
 Fanning thir odoriferous wings dispense  
 Native perfumes, and whisper whence they stole  
 Those balmie spoiles. As when to them who saile  
 Beyond the Cape of Hope, and now are past [ 160 ]  
Mozambic, off at Sea North-East windes blow  
Sabean Odours from the spicie shoare  
 Of Arabie the blest, with such delay  
 Well pleas'd they slack thir course, and many a League  
 Chear'd with the grateful smell old Ocean smiles. [ 165 ]  
 So entertaind those odorous sweets the Fiend  
 Who came thir bane, though with them better pleas'd  
 Then Asmodeus with the fishie fume,  
 That drove him, though enamour'd, from the Spouse  
 Of Tobits Son, and with a vengeance sent [ 170 ]  
 From Media post to Ægypt, there fast bound.

Now to th' ascent of that steep savage Hill  
Satan had journied on, pensive and slow;  
 But further way found none, so thick entwin'd,  
 As one continu'd brake, the undergrowth [ 175 ]  
 Of shrubs and tangling bushes had perplext  
 All path of Man or Beast that past that way:  
 One Gate there only was, and that look'd East  
 On th' other side: which when th' arch-fellon saw  
 Due entrance he disdaind, and in contempt, [ 180 ]  
 At one slight bound high over leap'd all bound  
 Of Hill or highest Wall, and sheer within  
 Lights on his feet. As when a prowling Wolfe,  
 Whom hunger drives to seek new haunt for prey,  
 Watching where Shepherds pen thir Flocks at eeve [ 185 ]  
 In hurdl'd Cotes amid the field secure,  
 Leaps o're the fence with ease into the Fould:  
 Or as a Thief bent to unhoord the cash  
 Of some rich Burgher, whose substantial dores,  
 Cross-barrd and bolted fast, fear no assault, [ 190 ]  
 In at the window climbs, or o're the tiles;  
 So clomb this first grand Thief into Gods Fould:  
 So since into his Church lewd Hirelings climbe.  
 Thence up he flew, and on the Tree of Life,  
 The middle Tree and highest there that grew, [ 195 ]  
 Sat like a Cormorant; yet not true Life

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Thereby regaind, but sat devising Death  
 To them who liv'd; nor on the vertue thought  
 Of that life-giving Plant, but only us'd  
 For prospect, what well us'd had bin the pledge [ 200 ]  
 Of immortality. So little knows  
 Any, but God alone, to value right  
 The good before him, but perverts best things  
 To worst abuse, or to thir meanest use.  
 Beneath him with new wonder now he views [ 205 ]  
 To all delight of human sense expos'd  
 In narrow room Natures whole wealth, yea more,  
 A Heaven on Earth, for blissful Paradise  
 Of God the Garden was, by him in the East  
 Of *Eden* planted; *Eden* stretchd her Line [ 210 ]  
 From *Auran* Eastward to the Royal Towrs  
 Of Great *Seleucia*, built by *Grecian* Kings,  
 Or where the Sons of *Eden* long before  
 Dwelt in *Telassar*: in this pleasant soile  
 His farr more pleasant Garden God ordaind; [ 215 ]  
 Out of the fertil ground he caus'd to grow  
 All Trees of noblest kind for sight, smell, taste;  
 And all amid them stood the Tree of Life,  
 High eminent, blooming Ambrosial Fruit  
 Of vegetable Gold; and next to Life [ 220 ]  
 Our Death the Tree of Knowledge grew fast by,  
 Knowledge of Good bought dear by knowing ill.  
 Southward through *Eden* went a River large,  
 Nor chang'd his course, but through the *shaggie* hill  
 Pass'd underneath ingulft, for God had thrown [ 225 ]  
 That Mountain as his Garden mould high rais'd  
 Upon the rapid current, which through veins  
 Of porous Earth with kindly thirst up drawn,  
 Rose a fresh Fountain, and with many a rill  
 Waterd the Garden; thence united fell [ 230 ]  
 Down the steep glade, and met the neather Flood,  
 Which from his darksom passage now appeers,  
 And now divided into four main Streams,  
 Runs divers, wandring many a famous Realme  
 And Country whereof here needs no account, [ 235 ]  
 But rather to tell how, if Art could tell,  
 How from that Saphire Fount the crisped Brooks,  
 Rowling on Orient Pearl and sands of Gold,  
 With mazie error under pendant shades  
 Ran Nectar, visiting each plant, and fed [ 240 ]  
 Flours worthy of Paradise which not nice Art

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In Beds and curious Knots, but Nature boon  
 Powrd forth profuse on Hill and Dale and Plaine,  
 Both where the morning Sun first warmly smote  
 The open field, and where the unpierc't shade [ 245 ]  
Imbround the noontide Bows: Thus was this place,  
 A happy rural seat of various view;  
 Groves whose rich Trees wept odorous Gumms and Balme,  
 Others whose fruit burnisht with Golden Rinde  
 Hung amiable, Hesperian Fables true, [ 250 ]  
 If true, here only, and of delicious taste:  
 Betwixt them Lawns, or level Downs, and Flocks  
 Grasing the tender herb, were interpos'd,  
 Or palmie hilloc, or the flourie lap  
 Of som irriguous Valley spred her store, [ 255 ]  
 Flours of all hue, and without Thorn the Rose:  
 Another side, umbrageous Grots and Caves  
 Of coole recess, o're which the mantling vine  
 Layes forth her purple Grape, and gently creeps  
 Luxuriant; mean while murmuring waters fall [ 260 ]  
 Down the slope hills, disperst, or in a Lake,  
 That to the fringed Bank with Myrtle crownd,  
 Her chrystal mirror holds, unite thir streams.  
 The Birds thir quire apply; aires, vernal aires,  
 Breathing the smell of field and grove, attune [ 265 ]  
 The trembling leaves, while Universal Pan  
 Knit with the Graces and the Hours in dance  
 Led on th' Eternal Spring. Not that faire field  
 Of Enna, where Proserpin gathering flours  
 Her self a fairer Floure by gloomie Dis [ 270 ]  
 Was gatherd, which cost Ceres all that pain  
 To seek her through the world; nor that sweet Grove  
 Of Daphne by Orontes, and th' inspir'd  
Castalian Spring, might with this Paradise  
 Of Eden strive; nor that Nyseian Ile [ 275 ]  
 Girt with the River Triton, where old Cham,  
 Whom Gentiles Ammon call and Lybian Jove,  
 Hid Amalthea and her Florid Son  
 Young Bacchus from his Stepdame Rhea's eye;  
 Nor where Abassin Kings thir issue Guard, [ 280 ]  
 Mount Amara, though this by som suppos'd  
 True Paradise under the Ethiop Line  
 By Nilus head, enclosd with shining Rock,  
 A whole days journy high, but wide remote  
 From this Assyrian Garden, where the Fiend [ 285 ]  
 Saw undelighted all delight, all kind

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Of living Creatures new to sight and strange:  
 Two of far nobler shape erect and tall,  
 Godlike erect, with native Honour clad  
 In naked Majestie seemd Lords of all, [ 290 ]  
 And worthie seemd, for in thir looks Divine  
 The image of thir glorious Maker shon,  
 Truth, wisdom, Sanctitude severe and pure,  
 Severe but in true filial freedom plac't;  
 Whence true authority in men; though both [ 295 ]  
 Not equal, as thir sex not equal seemd;  
 For contemplation hee and valour formd,  
 For softness shee and sweet attractive Grace,  
 Hee for God only, shee for God in him:  
 His fair large Front and Eye sublime declar'd [ 300 ]  
 Absolute rule; and Hyacinthin Locks  
 Round from his parted forelock manly hung  
 Clustering, but not beneath his shoulders broad:  
 Shee as a vail down to the slender waste  
 Her unadorned golden tresses wore [ 305 ]  
Dishevel'd, but in wanton ringlets wav'd  
 As the Vine curls her tendrils, which impli'd  
 Subjection, but requir'd with gentle sway,  
 And by her yielded, by him best receivd,  
 Yielded with coy submission, modest pride, [ 310 ]  
 And sweet reluctant amorous delay.  
 Nor those mysterious parts were then conceald,  
 Then was not guiltie shame, dishonest shame  
 Of natures works, honor dishonorable,  
 Sin-bred, how have ye troubl'd all mankind [ 315 ]  
 With shews instead, meer shews of seeming pure,  
 And banisht from mans life his happiest life,  
 Simplicitie and spotless innocence.  
 So passd they naked on, nor shund the sight  
 Of God or Angel, for they thought no ill: [ 320 ]  
 So hand in hand they passd, the lovliest pair  
 That ever since in loves imbraces met,  
*Adam* the goodliest man of men since borne  
 His Sons, the fairest of her Daughters *Eve*.  
 Under a tuft of shade that on a green [ 325 ]  
 Stood whispering soft, by a fresh Fountain side  
 They sat them down, and after no more toil  
 Of thir sweet Gardning labour then suffic'd  
 To recommend coole Zephyr, and made ease  
 More easie, wholsom thirst and appetite [ 330 ]  
 More grateful, to thir Supper Fruits they fell,

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Nectarine Fruits which the compliant boughes  
 Yielded them, side-long as they sat recline  
 On the soft downie Bank damaskt with flours:  
 The savourie pulp they chew, and in the rinde [ 335 ]  
 Still as they thirsted scoop the brimming stream;  
 Nor gentle purpose, nor endearing smiles  
 Wanted, nor youthful dalliance as beseems  
 Fair couple, linkt in happie nuptial League,  
 Alone as they. About them frisking playd [ 340 ]  
 All Beasts of th' Earth, since wilde, and of all chase  
 In Wood or Wilderness, Forrest or Den;  
 Sporting the Lion rampd, and in his paw  
Dandl'd the Kid; Bears, Tygers, Ounces, Pardes  
 Gambold before them, th' unwieldy Elephant [ 345 ]  
 To make them mirth us'd all his might, and wreathd  
 His Lithe Proboscis; close the Serpent sly  
 Insinuating, wove with Gordian twine  
 His breaded train, and of his fatal guile  
 Gave proof unheeded; others on the grass [ 350 ]  
 Coucht, and now fild with pasture gazing sat,  
 Or Bedward ruminating: for the Sun  
 Declin'd was hasting now with prone carreer  
 To th' Ocean lles, and in th' ascending Scale  
 Of Heav'n the Starrs that usher Evening rose: [ 355 ]  
 When *Satan* still in gaze, as first he stood,  
 Scarce thus at length faild speech recoverd sad.  
 O Hell! what doe mine eyes with grief behold,  
 Into our room of bliss thus high advanc't  
 Creatures of other mould, earth-born perhaps, [ 360 ]  
 Not Spirits, yet to heav'nly Spirits bright  
 Little inferior; whom my thoughts pursue  
 With wonder, and could love, so lively shines  
 In them Divine resemblance, and such grace  
 The hand that formd them on thir shape hath pourd. [ 365 ]  
 Ah gentle pair, yee little think how nigh  
 Your change approaches, when all these delights  
 Will vanish and deliver ye to woe,  
 More woe, the more your taste is now of joy;  
 Happie, but for so happie ill secur'd [ 370 ]  
 Long to continue, and this high seat your Heav'n  
 Ill fenc't for Heav'n to keep out such a foe  
 As now is enterd; yet no purpos'd foe  
 To you whom I could pittie thus forlorne  
 Though I unpittied: League with you I seek, [ 375 ]  
 And mutual amitie so streight, so close,

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That I with you must dwell, or you with me  
 Henceforth; my dwelling haply may not please  
 Like this fair Paradise, your sense, yet such  
 Accept your Makers work; he gave it me, [ 380 ]  
 Which I as freely give; Hell shall unfold,  
 To entertain you two, her widest Gates,  
 And send forth all her Kings; there will be room,  
 Not like these narrow limits, to receive  
 Your numerous offspring; if no better place, [ 385 ]  
 Thank him who puts me loath to this revenge  
 On you who wrong me not for him who wrongd.  
 And should I at your harmless innocence  
 Melt, as I doe, yet public reason just,  
 Honour and Empire with revenge enlarg'd, [ 390 ]  
 By conquering this new World, compels me now  
 To do what else though damnd I should abhorre.  
 So spake the Fiend, and with necessitie,  
 The Tyrants plea, excus'd his devilish deeds.  
 Then from his loftie stand on that high Tree [ 395 ]  
 Down he alights among the sportful Herd  
 Of those fourfooted kindes, himself now one,  
 Now other, as thir shape servd best his end  
 Neerer to view his prey, and unespied  
 To mark what of thir state he more might learn [ 400 ]  
 By word or action markt: about them round  
 A Lion now he stalkes with fierie glare,  
 Then as a Tyger, who by chance hath spied  
 In some Purlieu two gentle Fawnes at play,  
 Strait couches close, then rising changes oft [ 405 ]  
 His couchant watch, as one who chose his ground  
 Whence rushing he might surest seize them both  
 Gript in each paw: when *Adam* first of men  
 To first of women *Eve* thus moving speech,  
Turnd him all eare to hear new utterance flow. [ 410 ]  
 Sole partner and sole part of all these joyes,  
 Dearer thy self then all; needs must the Power  
 That made us, and for us this ample World  
 Be infinitely good, and of his good  
 As liberal and free as infinite, [ 415 ]  
 That rais'd us from the dust and plac't us here  
 In all this happiness, who at his hand  
 Have nothing merited, nor can performe  
 Aught whereof hee hath need, hee who requires  
 From us no other service then to keep [ 420 ]  
 This one, this easie charge, of all the Trees

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In Paradise that bear delicious fruit  
So various, not to taste that onely Tree  
Of knowledge, planted by the Tree of Life,  
So neer grows Death to Life, what ere Death is, [ 425 ]  
Som dreadful thing no doubt; for well thou knowst  
God hath pronounc't it death to taste that Tree,  
The only sign of our obedience left  
Among so many signes of power and rule  
Conferd upon us, and Dominion giv'n [ 430 ]  
Over all other Creatures that possess  
Earth, Aire, and Sea. Then let us not think hard  
One easie prohibition, who enjoy  
Free leave so large to all things else, and choice  
Unlimited of manifold delights: [ 435 ]  
But let us ever praise him, and extoll  
His bountie, following our delightful task  
To prune these growing Plants, and tend these Flours,  
Which were it toilsom, yet with thee were sweet.

To whom thus *Eve* repli'd. O thou for whom [ 440 ]  
And from whom I was formd flesh of thy flesh,  
And without whom am to no end, my Guide  
And Head, what thou hast said is just and right.  
For wee to him indeed all praises owe,  
And daily thanks, I chiefly who enjoy [ 445 ]  
So farr the happier Lot, enjoying thee  
Præeminent by so much odds, while thou  
Like consort to thy self canst no where find.  
That day I oft remember, when from sleep  
I first awak't, and found my self repos'd [ 450 ]  
Under a shade of flours, much wondring where  
And what I was, whence thither brought, and how.  
Not distant far from thence a murmuring sound  
Of waters issu'd from a Cave and spread  
Into a liquid Plain, then stood unmov'd [ 455 ]  
Pure as th' expanse of Heav'n; I thither went  
With unexperienc't thought, and laid me downe  
On the green bank, to look into the cleer  
Smooth Lake, that to me seemd another Skie.  
As I bent down to look, just opposite, [ 460 ]  
A Shape within the watry gleam appeard  
Bending to look on me, I started back,  
It started back, but pleas'd I soon returnd,  
Pleas'd it returnd as soon with answering looks  
Of sympathie and love; there I had fixt [ 465 ]  
Mine eyes till now, and pin'd with vain desire,

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Had not a voice thus warnd me, What thou seest,  
 What there thou seest fair Creature is thy self,  
 With thee it came and goes: but follow me,  
 And I will bring thee where no shadow staies [ 470 ]  
 Thy coming, and thy soft imbraces, hee  
 Whose image thou art, him thou shalt enjoy  
 Inseparablie thine, to him shalt beare  
 Multitudes like thy self, and thence be call'd  
 Mother of human Race: what could I doe, [ 475 ]  
 But follow strait, invisibly thus led?  
 Till I espi'd thee, fair indeed and tall,  
 Under a Platan, yet methought less faire,  
 Less winning soft, less amiablie milde,  
 Then that smooth watry image; back I turnd, [ 480 ]  
 Thou following cryd'st aloud, Return faire *Eve*,  
 Whom fli'st thou? whom thou fli'st, of him thou art,  
 His flesh, his bone; to give thee being I lent  
 Out of my side to thee, nearest my heart  
 Substantial Life, to have thee by my side [ 485 ]  
 Henceforth an individual solace dear;  
 Part of my Soul I seek thee, and thee claim  
 My other half: with that thy gentle hand  
 Seisd mine, I yielded, and from that time see  
 How beauty is excelld by manly grace [ 490 ]  
 And wisdom, which alone is truly fair.  
 So spake our general Mother, and with eyes  
 Of conjugal attraction unreprov'd,  
 And meek surrender, half imbracing leand  
 On our first Father, half her swelling Breast [ 495 ]  
 Naked met his under the flowing Gold  
 Of her loose tresses hid: he in delight  
 Both of her Beauty and submissive Charms  
 Smil'd with superior Love, as Jupiter  
 On Juno smiles, when he impregns the Clouds [ 500 ]  
 That shed *May* Flowers; and press'd her Matron lip  
 With kisses pure: aside the Devil turnd  
 For envie, yet with jealous leer maligne  
Ey'd them askance, and to himself thus plaind.  
 Sight hateful, sight tormenting! thus these two [ 505 ]  
 Imparadis't in one anothers arms  
 The happier *Eden*, shall enjoy thir fill  
 Of bliss on bliss, while I to Hell am thrust,  
 Where neither joy nor love, but fierce desire,  
 Among our other torments not the least, [ 510 ]  
 Still unfulfill'd with pain of longing pines;

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Yet let me not forget what I have gain'd  
 From thir own mouths; all is not theirs it seems:  
 One fatal Tree there stands of Knowledge call'd,  
 Forbidden them to taste: Knowledge forbidd'n? [ 515 ]  
 Suspicious, reasonless. Why should thir Lord  
 Envie them that? can it be sin to know,  
 Can it be death? and do they onely stand  
 By Ignorance, is that thir happie state,  
 The proof of thir obedience and thir faith? [ 520 ]  
 O fair foundation laid whereon to build  
 Thir ruine! Hence I will excite thir minds  
 With more desire to know, and to reject  
 Envious commands, invented with designe  
 To keep them low whom knowledge might exalt [ 525 ]  
 Equal with Gods; aspiring to be such,  
 They taste and die: what likelier can ensue?  
 But first with narrow search I must walk round  
 This Garden, and no corner leave unspi'd;  
 A chance but chance may lead where I may meet [ 530 ]  
 Some wandring Spirit of Heav'n, by Fountain side,  
 Or in thick shade retir'd, from him to draw  
 What further would be learnt. Live while ye may,  
 Yet happie pair; enjoy, till I return,  
 Short pleasures, for long woes are to succeed. [ 535 ]  
     So saying, his proud step he scornful turn'd,  
 But with sly circumspection, and began  
 Through wood, through waste, o're hill, o're dale his roam.  
 Mean while in utmost Longitude, where Heav'n  
 With Earth and Ocean meets, the setting Sun [ 540 ]  
 Slowly descended, and with right aspect  
 Against the eastern Gate of Paradise  
 Leveld his eevning Rayes: it was a Rock  
 Of Alablaster, pil'd up to the Clouds,  
 Conspicuous farr, winding with one ascent [ 545 ]  
 Accessible from Earth, one entrance high;  
 The rest was craggie cliff, that overhung  
 Still as it rose, impossible to climbe.  
 Betwixt these rockie Pillars *Gabriel* sat  
 Chief of th' Angelic Guards, awaiting night; [ 550 ]  
 About him exercis'd Heroic Games  
 Th' unarmed Youth of Heav'n, but nigh at hand  
 Celestial Armourie, Shields, Helmes, and Speares  
 Hung high with Diamond flaming, and with Gold.  
 Thither came *Uriel*, gliding through the Eeven [ 555 ]  
 On a Sun beam, swift as a shooting Starr

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In *Autumn* thwarts the night, when vapors fir'd  
 Impress the Air, and shews the Mariner  
 From what point of his Compass to beware  
 Impetuous winds: he thus began in haste. [ 560 ]  
*Gabriel*, to thee thy course by Lot hath giv'n  
 Charge and strict watch that to this happie place  
 No evil thing approach or enter in;  
 This day at highth of Noon came to my Spheare  
 A Spirit, zealous, as he seem'd, to know [ 565 ]  
 More of th' Almightyes works, and chiefly Man  
Gods latest Image: I describ'd his way  
 Bent all on speed, and markt his Aerie Gate;  
 But in the Mount that lies from *Eden* North,  
 Where he first lighted, soon discern'd his looks [ 570 ]  
 Alien from Heav'n, with passions foul obscur'd:  
 Mine eye pursu'd him still, but under shade  
 Lost sight of him; one of the banisht crew  
 I fear, hath ventur'd from the Deep, to raise  
 New troubles; him thy care must be to find. [ 575 ]  
 To whom the winged Warriour thus return'd:  
*Uriel*, no wonder if thy perfet sight,  
 Amid the Suns bright circle where thou sitst,  
 See farr and wide: in at this Gate none pass  
 The vigilance here plac't, but such as come [ 580 ]  
 Well known from Heav'n; and since Meridian hour  
 No Creature thence: if Spirit of other sort,  
 So minded, have oreleapt these earthie bounds  
 On purpose, hard thou knowst it to exclude  
 Spiritual substance with corporeal barr. [ 585 ]  
 But if within the circuit of these walks,  
 In whatsoever shape he lurk, of whom  
 Thou tellst, by morrow dawning I shall know.  
 So promis'd hee, and *Uriel* to his charge  
 Return'd on that bright beam, whose point now rais'd [ 590 ]  
 Bore him slope downward to the Sun now fall'n  
 Beneath th' Azores; whither the prime Orb,  
 Incredible how swift, had thither rowl'd  
 Diurnal, or this less volubil Earth  
 By shorter flight to th' East, had left him there [ 595 ]  
 Arraying with reflected Purple and Gold  
 The Clouds that on his Western Throne attend:  
 Now came still Eevning on, and Twilight gray  
 Had in her sober Liverie all things clad;  
 Silence accompanied, for Beast and Bird, [ 600 ]  
 They to thir grassie Couch, these to thir Nests

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Were slunk, all but the wakeful Nightingale;  
She all night long her amorous descant sung;  
Silence was pleas'd: now glow'd the Firmament  
With living Saphirs: *Hesperus* that led [ 605 ]  
The starrie Host, rode brightest, till the Moon  
Rising in clouded Majestie, at length  
Apparent Queen unvaild her peerless light,  
And o're the dark her Silver Mantle threw.

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

To whom thus *Eve* with perfet beauty adorn'd.  
My Author and Disposer, what thou bidst [ 635 ]  
Unargu'd I obey; so God ordains,  
God is thy Law, thou mine: to know no more  
Is womans happiest knowledge and her praise.  
With thee conversing I forget all time,  
All seasons and thir change, all please alike. [ 640 ]  
Sweet is the breath of morn, her rising sweet,  
With charm of earliest Birds; pleasant the Sun  
When first on this delightful Land he spreads  
His orient Beams, on herb, tree, fruit, and flour,  
Glistring with dew; fragrant the fertil earth [ 645 ]  
After soft showers; and sweet the coming on

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Of grateful Eevning milde, then silent Night  
 With this her solemn Bird and this fair Moon,  
 And these the Gemms of Heav'n, her starrie train:  
 But neither breath of Morn when she ascends [ 650 ]  
 With charm of earliest Birds, nor rising Sun  
 On this delightful land, nor herb, fruit, floure,  
 Glistring with dew, nor fragrance after showers,  
 Nor grateful Eevning mild, nor silent Night  
 With this her solemn Bird, nor walk by Moon, [ 655 ]  
 Or glittering Starr-light without thee is sweet.  
 But wherfore all night long shine these, for whom  
 This glorious sight, when sleep hath shut all eyes?  
     To whom our general Ancestor repli'd.  
 Daughter of God and Man, accomplisht *Eve*, [ 660 ]  
 Those have thir course to finish, round the Earth,  
 By morrow Eevning, and from Land to Land  
 In order, though to Nations yet unborn,  
 Ministring light prepar'd, they set and rise;  
 Least total darkness should by Night regaine [ 665 ]  
 Her old possession, and extinguish life  
 In Nature and all things, which these soft fires  
 Not only enlighten, but with kindly heate  
 Of various influence foment and warme,  
 Temper or nourish, or in part shed down [ 670 ]  
 Thir stellar vertue on all kinds that grow  
 On Earth, made hereby apter to receive  
 Perfection from the Suns more potent Ray.  
 These then, though unbeheld in deep of night,  
 Shine not in vain, nor think, though men were none, [ 675 ]  
 That heav'n would want spectators, God want praise;  
 Millions of spiritual Creatures walk the Earth  
 Unseen, both when we wake, and when we sleep:  
 All these with ceasless praise his works behold  
 Both day and night: how often from the steep [ 680 ]  
 Of echoing Hill or Thicket have we heard  
 Celestial voices to the midnight air,  
 Sole, or responsive each to others note  
 Singing thir great Creator: oft in bands  
 While they keep watch, or nightly rounding walk, [ 685 ]  
 With Heav'nly touch of instrumental sounds  
 In full harmonic number joind, thir songs  
 Divide the night, and lift our thoughts to Heaven.  
     Thus talking hand in hand alone they pass'd  
 On to thir blissful Bower; it was a place [ 690 ]  
 Chos'n by the sovran Planter, when he fram'd

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All things to mans delightful use; the rooffe  
 Of thickest covert was inwoven shade  
 Laurel and Mirtle, and what higher grew  
 Of firm and fragrant leaf; on either side [ 695 ]  
*Acanthus*, and each odorous bushie shrub  
 Fenc'd up the verdant wall; each beauteous flour,  
*Iris* all hues, Roses, and Gessamin  
 Rear'd high thir flourisht heads between, and wrought  
 Mosaic; underfoot the Violet, [ 700 ]  
 Crocus, and Hyacinth with rich inlay  
 Broiderd the ground, more colour'd then with stone  
 Of costliest Emblem: other Creature here  
 Beast, Bird, Insect, or Worm durst enter none;  
 Such was thir awe of Man. In shadie Bower [ 705 ]  
 More sacred and sequesterd, though but feignd,  
*Pan* or *Silvanus* never slept, nor Nymph,  
 Nor Faunus haunted. Here in close recess  
 With Flowers, Garlands, and sweet-smelling Herbs  
 Espoused *Eve* deckt first her Nuptial Bed, [ 710 ]  
 And heav'nlyly Quires the Hymenæan sung,  
 What day the genial Angel to our Sire  
 Brought her in naked beauty more adorn'd  
 More lovely then Pandora, whom the Gods  
 Endowd with all thir gifts, and O too like [ 715 ]  
 In sad event, when to the unwiser Son  
 Of Japhet brought by *Hermes*, she ensnar'd  
 Mankind with her faire looks, to be aveng'd  
 On him who had stole *Joves* authentic fire.

Thus at thir shadie Lodge arriv'd, both stood [ 720 ]  
 Both turnd, and under op'n Skie ador'd  
 The God that made both Skie, Air, Earth and Heav'n  
 Which they beheld, the Moons resplendent Globe  
 And starrie Pole: Thou also mad'st the Night,  
 Maker Omnipotent, and thou the Day, [ 725 ]  
 Which we in our appointed work imployd  
 Have finisht happie in our mutual help  
 And mutual love, the Crown of all our bliss  
 Ordaind by thee, and this delicious place  
 For us too large, where thy abundance wants [ 730 ]  
 Partakers, and uncropt falls to the ground.  
 But thou hast promis'd from us two a Race  
 To fill the Earth, who shall with us extoll  
 Thy goodness infinite, both when we wake,  
 And when we seek, as now, thy gift of sleep. [ 735 ]

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This said unanimous, and other Rites  
 Observing none, but adoration pure  
 Which God likes best, into thir inmost bowre  
 Handed they went; and eas'd the putting off  
 These troublesom disguises which wee wear, [ 740 ]  
 Strait side by side were laid, nor turnd I weene  
*Adam* from his fair Spouse, nor *Eve* the Rites  
 Mysterious of connubial Love refus'd:  
 Whatever Hypocrites austere talk  
 Of puritie and place and innocence, [ 745 ]  
 Defaming as impure what God declares  
 Pure, and commands to som, leaves free to all.  
 Our Maker bids increase, who bids abstain  
 But our Destroyer, foe to God and Man?  
 Haile wedded Love, mysterious Law, true source [ 750 ]  
 Of human offspring, sole propriety,  
 In Paradise of all things common else.  
 By thee adulterous lust was driv'n from men  
 Among the bestial herds to raunge, by thee  
 Founded in Reason, Loyal, Just, and Pure, [ 755 ]  
 Relations dear, and all the Charities  
 Of Father, Son, and Brother first were known.  
 Farr be it, that I should write thee sin or blame,  
 Or think thee unbefitting holiest place,  
 Perpetual Fountain of Domestic sweets, [ 760 ]  
 Whose bed is undefil'd and chaste pronounc't,  
 Present, or past, as Saints and Patriarchs us'd.  
 Here Love his golden shafts imploies, here lights  
 His constant Lamp, and waves his purple wings,  
 Reigns here and revels; not in the bought smile [ 765 ]  
 Of Harlots, loveless, joyless, undeard,  
 Casual fruition, nor in Court Amours  
 Mixt Dance, or wanton Mask, or Midnight Bal,  
 Or Serenate, which the starv'd Lover sings  
 To his proud fair, best quitted with disdain. [ 770 ]  
 These lulld by Nightingales imbraceing slept,  
 And on thir naked limbs the flourie roof  
 Showrd Roses, which the Morn repair'd. Sleep on  
 Blest pair; and O yet happiest if ye seek  
 No happier state, and know to know no more. [ 775 ]  
 Now had night measur'd with her shaddowie Cone  
 Half way up Hill this vast Sublunar Vault,  
 And from thir Ivorie Port the Cherubim  
 Forth issuing at th' accustomd hour stood armd

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To thir night watches in warlike Parade, [ 780 ]  
When *Gabriel* to his next in power thus spake.

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

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

So saying, on he led his radiant Files,  
Daz'ling the Moon; these to the Bower direct  
In search of whom they sought: him there they found  
Squat like a Toad, close at the eare of *Eve*; [ 800 ]  
Assaying by his Devilish art to reach  
The Organs of her Fancie, and with them forge  
Illusions as he list, Phantasms and Dreams,  
Or if, inspiring venom, he might taint  
Th' animal spirits that from pure blood arise [ 805 ]  
Like gentle breaths from Rivers pure, thence raise  
At least distemperd, discontented thoughts,  
Vaine hopes, vaine aimes, inordinate desires  
Blown up with high conceits ingendring pride.  
Him thus intent *Ithuriel* with his Spear [ 810 ]  
Touch'd lightly; for no falshood can endure  
Touch of Celestial temper, but returns  
Of force to its own likeness: up he starts  
Discoverd and surpriz'd. As when a spark  
Lights on a heap of nitrous Powder, laid [ 815 ]  
Fit for the Tun som Magazin to store  
Against a rumord Warr, the Smuttie graine  
With sudden blaze diffus'd, inflames the Aire:  
So started up in his own shape the Fiend.  
Back stept those two fair Angels half amaz'd [ 820 ]  
So sudden to behold the grieslie King;  
Yet thus, unmovd with fear, accost him soon.

Which of those rebell Spirits adjudg'd to Hell  
Com'st thou, escap'd thy prison, and transform'd,

Why satst thou like an enemie in waite [ 825 ]  
 Here watching at the head of these that sleep?  
 Know ye not then said *Satan*, fill'd with scorn  
 Know ye not mee? ye knew me once no mate  
 For you, there sitting where ye durst not soare;  
 Not to know mee argues your selves unknown, [ 830 ]  
 The lowest of your throng; or if ye know,  
 Why ask ye, and superfluous begin  
 Your message, like to end as much in vain?  
 To whom thus *Zephon*, answering scorn with scorn.  
 Think not, revolted Spirit, thy shape the same, [ 835 ]  
 Or undiminisht brightness, to be known  
 As when thou stoodst in Heav'n upright and pure;  
 That Glorie then, when thou no more wast good,  
 Departed from thee, and thou resembl'st now  
 Thy sin and place of doom obscure and foule. [ 840 ]  
 But come, for thou, be sure, shalt give account  
 To him who sent us, whose charge is to keep  
 This place inviolable, and these from harm.

So spake the Cherube, and his grave rebuke  
 Severe in youthful beautie, added grace [ 845 ]  
 Invincible: abasht the Devil stood,  
 And felt how awful goodness is, and saw  
 Vertue in her shape how lovly, saw, and pin'd  
 His loss; but chiefly to find here observd  
 His lustre visibly impair'd; yet seemd [ 850 ]  
 Undaunted. If I must contend, said he,  
 Best with the best, the Sender not the sent,  
 Or all at once; more glorie will be wonn,  
 Or less be lost. Thy fear, said *Zephon* bold,  
 Will save us trial what the least can doe [ 855 ]  
 Single against thee wicked, and thence weak.

The Fiend repli'd not, overcome with rage;  
 But like a proud Steed reind, went hautie on,  
 Chaumping his iron curb: to strive or flie  
 He held it vain; awe from above had quell'd [ 860 ]  
 His heart, not else dismai'd. Now drew they nigh  
 The western Point, where those half-rounding guards  
 Just met, and closing stood in squadron joind  
 Awaiting next command. To whom thir Chief  
*Gabriel* from the Front thus call'd aloud. [ 865 ]

O friends, I hear the tread of nimble feet  
 Hasting this way, and now by glimps discern  
*Ithuriel* and *Zephon* through the shade,  
 And with them comes a third of Regal port,

But faded splendor wan; who by his gate [ 870 ]  
And fierce demeanour seems the Prince of Hell,  
Not likely to part hence without contest;  
Stand firm, for in his look defiance lours.

He scarce had ended, when those two approachd  
And brief related whom they brought, where found, [ 875 ]  
How busied, in what form and posture coucht.

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

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

Thus he in scorn. The warlike Angel mov'd,  
Disdainfully half smiling thus repli'd.  
O loss of one in Heav'n to judge of wise,  
Since *Satan* fell, whom follie overthrew, [ 905 ]  
And now returns him from his prison scap't,  
Gravely in doubt whether to hold them wise  
Or not, who ask what boldness brought him hither  
Unlicenc't from his bounds in Hell prescrib'd;  
So wise he judges it to fly from pain [ 910 ]  
However, and to scape his punishment.  
So judge thou still, presumptuous, till the wrauth,  
Which thou incurr'st by flying, meet thy flight  
Seavenfold, and scourge that wisdom back to Hell,

Which taught thee yet no better, that no pain [ 915 ]  
Can equal anger infinite provok't.  
But wherefore thou alone? wherefore with thee  
Came not all Hell broke loose? is pain to them  
Less pain, less to be fled, or thou then they  
Less hardie to endure? courageous Chief, [ 920 ]  
The first in flight from pain, hadst thou alleg'd  
To thy deserted host this cause of flight,  
Thou surely hadst not come sole fugitive.

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

To whom the warriour Angel, soon repli'd.  
To say and strait unsay, pretending first  
Wise to flie pain, professing next the Spie,  
Argues no Leader, but a lyar trac't,  
*Satan*, and couldst thou faithful add? O name, [ 950 ]  
O sacred name of faithfulness profan'd!  
Faithful to whom? to thy rebellious crew?  
Armie of Fiends, fit body to fit head;  
Was this your discipline and faith ingag'd,  
Your military obedience, to dissolve [ 955 ]  
Allegeance to th' acknowledg'd Power supream?  
And thou sly hypocrite, who now wouldst seem  
Patron of liberty, who more then thou  
Once fawn'd, and cring'd, and servilly ador'd

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Heav'ns awful Monarch? wherefore but in hope [ 960 ]  
To dispossess him, and thy self to reigne?  
But mark what I arreede thee now, avant;  
Flie thither whence thou fledst: if from this houre  
Within these hallowd limits thou appeer,  
Back to th' infernal pit I drag thee chaid, [ 965 ]  
And Seale thee so, as henceforth not to scorne  
The facil gates of hell too slightly barrd.

So threatn'd hee, but *Satan* to no threats  
Gave heed, but waxing more in rage repli'd.

Then when I am thy captive talk of chaines, [ 970 ]  
Proud limitarie Cherube, but ere then  
Farr heavier load thy self expect to feel  
From my prevailing arme, though Heavens King  
Ride on thy wings, and thou with thy Compeers,  
Us'd to the yোক, draw'st his triumphant wheels [ 975 ]  
In progress through the rode of Heav'n Star-pav'd.

While thus he spake, th' Angelic Squadron bright  
Turnd fierie red, sharpning in mooned hornes  
Thir Phalanx, and began to hemm him round  
With ported Spears, as thick as when a field [ 980 ]  
Of Ceres ripe for harvest waving bends  
Her bearded Grove of ears, which way the wind  
Swayes them; the careful Plowman doubting stands  
Least on the threshing floore his hopeful sheaves  
Prove chaff. On th' other side *Satan* allarm'd [ 985 ]  
Collecting all his might dilated stood,  
Like Teneriff or Atlas unremov'd:  
His stature reacht the Skie, and on his Crest  
Sat horror Plum'd; nor wanted in his graspe  
What seemd both Spear and Shield: now dreadful deeds [ 990 ]  
Might have ensu'd, nor onely Paradise  
In this commotion, but the Starrie Cope  
Of Heav'n perhaps, or all the Elements  
At least had gon to rack, disturbd and torne  
With violence of this conflict, had not soon [ 995 ]  
Th' Eternal to prevent such horrid fray  
Hung forth in Heav'n his golden Scales, yet seen  
Betwixt *Astrea* and the *Scorpion* signe,  
Wherein all things created first he weighd,  
The pendulous round Earth with balanc't Aire [ 1000 ]  
In counterpoise, now ponders all events,  
Battels and Realms: in these he put two weights  
The sequel each of parting and of fight;

The latter quick up flew, and kickt the beam;  
Which *Gabriel* spying, thus bespake the Fiend. [ 1005 ]  
    *Satan*, I know thy strength, and thou know'st mine,  
Neither our own but giv'n; what follie then  
To boast what Arms can doe, since thine no more  
Then Heav'n permits, nor mine, though doubl'd now  
To trample thee as mire: for proof look up, [ 1010 ]  
And read thy Lot in yon celestial Sign  
Where thou art weigh'd, and shown how light, how weak,  
If thou resist. The Fiend lookt up and knew  
His mounted scale aloft: nor more; but fled  
Murmuring, and with him fled the shades of night. [ 1015 ]

*The End of the Fourth Book.*

Notes:

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

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

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

*while time was*. While there was time.

*scap'd*. Escaped.

*Haply*. Perhaps.

*wreck*. Avenge.

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

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

*Hell within him*. These lines echo Mephistopheles' famous speeches in Marlowe's *Doctor Faustus* (B-Text) 1.3.76: "Why this is hell: nor am I out of it;" and 2.1.122-24:

Hell hath no limits, nor is circumscrib'd,  
In one selfe place: but where we are is hell,  
And where hell is there must we euer be.

*Eden*. Paradise; Eden is Hebrew for "pleasure."

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*Meridian Tow'r.* Noon.

*revolving.* Meditating.

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

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

*whom he created what I was.* This is an example of Satan contradicting himself. Compare to 5.860 where he claims that angels are "self-begot." Satan seems, in these few lines of soliloquy, to be unusually candid, admitting his mistake to himself if to no one else.

*sdeind.* Disdained, scorned.

*quit.* Satisfy; repay.

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

*mean.* Inferior.

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

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

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

*vaunts.* Boasts.

*Mankind created.* The notion is that human beings were created by God to take the place in the creation left void by the fallen angels. This idea surfaces also in 3.678-79 and below in line 359.

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*Artificer of fraud.* Satan is the source of all lies. Refer to 3.681-690.

*couch't.* Hidden, suppressed.

*Assyrian mount.* Mount Niphates. See 3.742.

*champain head.* Open country.

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

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

*vendurous.* Composed of rich green vegetation.

*general Sire.* Adam.

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

*enamell'd.* Bright and shiny.

*humid Bow.* Rainbow.

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

*of.* From.

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

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

*grateful.* Pleasant.

*Asmodeus.* Milton invokes the story of Tobias from the apocryphal Book of Tobit.

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

*brake*. Shrubbery.

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

*sheer*. Wholly or completely.

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

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

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

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

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

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

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

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

*bought dear by knowing ill*. On the intimate connection between knowing good and knowing evil, see *Areopagitica*.

*a River large*. Genesis 2: 10 mentions such a river in Eden, dividing into four streams. The fountain is Milton's imagination.

*shaggie*. Heavily forested.

*crisped*. Rippling.

*error*. Wandering.

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

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

*boon*. Graciously bestowed favour.

*Imbround*. Browned, darkened.

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

*irriguous*. Naturally irrigated.

*umbrageous*. Shady.

*mantling*. Covering, providing shade.

*quire*. Choir.

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

*the Graces and the Hours*. The Graces, in Greek religion, were a group of goddesses of fertility. The name refers to the "pleasing" or "charming" appearance of a fertile field or garden. The number of Graces varied in different legends, but usually there were three: Aglaia (Brightness), Euphrosyne (Joyfulness), and Thalia (Bloom). They are said to be daughters of Zeus and Hera (or Eurynome, daughter of Oceanus) or of Helios and Aegle, a daughter of Zeus. According to Hesiod, the Horae were the children of Zeus, the king of the

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gods, and Themis, a Titaness, and their names (Eunomia, Dike, Eirene--that is, Good Order, Justice, Peace) indicate the extension of their functions from nature to the events of human life. At Athens they were apparently two in number: Thallo and Carpo, the goddesses of the flowers of spring and of the fruits of summer. Their yearly festival was the Horaea. In later mythology the Horae became the four seasons, daughters of the sun god, Helios, and the moon goddess, Selene, each represented with the conventional attributes. See Botticelli's Primavera.

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

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

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

*Abbasin*. Abyssinian.

*issue*. Children

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

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

*image of thir glorious Maker shon*. In Milton's view, does God's image in man signify or constitute human superiority over the rest of creation? In Tetrachordon, Milton defines more precisely what he takes to be the "Image of God" (Tetrachordon Gen. 1.27). This opening description of Adam and Eve runs

together the two accounts from Genesis: Genesis 1: 26-31 which describes the creation of mankind as both male and female at once; and Genesis 2, which describes the creation of Adam first, then Eve from Adam.

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

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

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

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

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

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

*sublime.* Oriented heavenward.

*Hyacinthin Locks.* The poem compares Adam to Hyacinthus, the boy beloved of Apollo in Orpheus's song from Ovid's *Metamorphoses* 10.163-219. Milton likens

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

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

*coy*. Shy or reserved.

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

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

*dishonest*. Impure or unchaste.

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

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

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*Zephyr*. West wind.

*recline*. Reclining.

*damask*. Ornamented with variegated pattern or design.

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

*Wanted*. Lacking.

*youthful dalliance*. See other instances of the word "dalliance" in *PL*: 2.819; 9.442; 9.1016. Is "dalliance" an alternative to "gentle purpose" (337)?

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

*Ounces, Pard*s. Lynxes and leopards.

*Proboscis*. Trunk.

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

*breaded*. Braided.

*ruminating*. Chewing the cud.

*Ocean Isles*. The Azores in the mid North Atlantic. See below, line 592.

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

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

*gentle pair*. See William Blake's 1808 watercolor illustration of these lines.  
*Long to continue*. Adam and Eve enjoy happiness, but, says Satan, this happiness is not well enough protected to continue for long.



*Ill fenc't.* Again, Paradise is not well protected enough to prevent Satan from entering.

*League.* A compact for protection of common interests.

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

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

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

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

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

*Purlieu.* A piece of land bordering a forest.

*couchant.* Lying down.

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

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

*dreadful thing.* Adam has not yet witnessed death; though he understands it is a "dreadful thing," his knowledge of it is limited. See his first glimpse of death in 11.445-93 when Michael shows him his son's murder.

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

*without whom am to no end.* Milton was not alone in believing that the only purpose for which woman was created is to remedy a man's loneliness. See *The Doctrine and Discipline of Divorce*. The phrase "flesh of thy flesh" directly echoes Adam's words in Genesis 2: 23.

*my Guide*. Milton's Eve echoes the Pauline teaching about men and women, husbands and wives. See 1 Corinthians 11: 3; see also verses 8 and 9.  
*odds*. The amount by which one thing exceeds or excels another.

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

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

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

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

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

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

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

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

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

*Platan*. Plane tree.

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

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

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

*unreprov'd.* Innocent.

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

*Jupiter.* King of gods and sky.

*Juno.* Jupiter's queen, and, allegorically, the air. John Leonard (Introduction to *PL xxxvi-xxxvii*) hears an echo here of the story of Hera's (Juno's) seduction of Zeus (Jupiter) in Homer's *Iliad* 14.346-51.

*impregns.* Impregnates.

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

*plaind.* Complained, whined.

*fierce desire.* Desire here is implicitly distinguished from love.

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

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

*narrow*. Precise, careful.

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

*utmost Longitude*. Farthest point in the west.

*right aspect*. Facing a given direction.

*Alablaster*. Alabaster (white stone).

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

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

*thwarts*. Flies across.

*vapors fir'd*. Heat lightning.

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

*describ'd*. Noticed.

*with passions foul obscur'd*. See Milton's description of Satan's "furious gestures" in the Argument at the beginning of book 4.

*Meridian hour*. Noon.

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

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

*Azores*. See note for "Ocean Isles."

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

*Diurnal*. In a day.

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

*Hesperus.* The evening star.

*Apparent.* Manifest.

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

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

*Allies.* Alleys.

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

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

*Ask riddance.* Must be removed.

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

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

*charm.* Song.

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

*foment.* Nurture with heat.

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

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

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

*Gessamin.* Jasmine.

*flourisht.* Blooming.

*stone of costliest Emblem.* Stone with inlaid work.

*feign'd.* Invented or imagined.

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

*Hymanaen.* Marriage song.

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

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

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

*Pole.* Sky. See *A Mask* 99.

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

*wants.* Lacks.

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*weene*. Suppose.

*handed*. Joined hand in hand.

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

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

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

*propriety*. Property.

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

*Love*. Milton's description of "Love" is similar to Ovid's representation of Cupid. See *Metamorphoses* 1. 468. See also the story of the Marriage of Cupid and Psyche from Apuleius' *The Golden Ass*.

*shafts*. Arrows.

*fruition*. Copulation.

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

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

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

*Port*. Gate.

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

*wheel*. Circle.

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

*close at the eare*. The source of the dream Eve complains of having in 5. 32-93. See William Blake's 1808 watercolor illustration of these lines.

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

*conceits*. Thoughts.

*nitrous Powder*. Gunpowder.

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

*Against*. In anticipation of.

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

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

*obscure*. Dark, but also unknown.

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

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

*port*. Manner.

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*gate.* Gait.

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

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

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

*durance.* Forced confinement.

*mov'd.* Irate.

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

*However.* By any means.

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

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

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

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

*cringe.* Allowing space to bow.

*trac't.* Detected.

*Patron of liberty.* Satan may depict some of the disappointment Milton felt in another apparent patron of liberty, Oliver Cromwell. See the Britannica article from which the following assessment is quoted: "In the spring of 1657 he

[Cromwell] was tempted by an offer of the crown by a majority in Parliament on the ground that it fitted in better with existing institutions and the English common law. In the end he refused to become king because he knew that it would offend his old republican officers. Nevertheless, in the last year and a half of his life he ruled according to a form of government known as "the Petition and Advice." This in effect made him a constitutional monarch with a House of Lords whose members he was allowed to nominate as well as an elected House of Commons."

*arrede*. Advise.

*avant*. Depart.

*facil*. Easily yielding.

*limitarie*. Boundary-guarding.

*progress*. Procession.

*mooned*. Shaped like a crescent.

*ported Spears*. Held at guard or ready position.

*Ceres*. Goddess of grain.

*careful*. Apprehensive.

*Least*. Lest.

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

*wanted*. Lacked.

*Cope*. Dome.

*gon to rack*. Been ruined.

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

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*ponders.* Weighs.

*sequel.* Outcome.

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