

Paradise Lost

Book 9th

5th Book

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Paradise Lost Book 9th
("Sad task, yet argument") The Para-
dise Lost, even in this latter part
of it, concerning God's anger and A-
dam's distress is a more heroic sub-
ject than "the wrath of Achilles
on his foe," Hector, whom he pur-
sued three times round the walls
of Troy, according to Homer, or than
"the rage of Turnus for Lavinia
disposited." Having been first betroth-
ed to him, and afterwards promised
to Aeneas, according to Virgil. Turnus
made war against Aeneas, and en-
deavoured to drive him from Ita-
ly, that he might not marry
the daughter of Latinus, who had
been previously engaged to him.
He was killed in

single combat by Eneas. ("or her-
tune's ire that so long perplexed
the Greek") Polytes, as we read in
the Odyssey; Neptune was incensed
against Polytes, because he killed
his son Polyphemus, one of the
Cyclops, of his sight, and threw
many impediments in his way, on
his return from the Trojan war. ("or
Juno's ire") that for so many years
perplexed "Cytherea's son" Eneas, as
we read in the Eneid. Cytherea was
a surname of Venus, from the island
Cythera. Eneas a Trojan prince
was son of Anchises & the goddess
Venus. He married Creusa, Priam's
daughter, by whom he had a son
called Ascanius. When Troy was in
flames he carried away his father

Anchises upon his shoulders, and led his
son Ascanius by the hand, leaving his
wife to follow behind. After the Trojan
war he went Italy, but on his way
thither, was driven on the coasts
of Africa, and kindly received by Ido
queen of Carthage. Ido wished to
marry him, but he left Carthage
by order of the gods. After a voyage
of 7 years he came to the Tiber, La-
tinus the king of the country received
him with hospitality, and promised
him his daughter Lavinia, who
had been promised to Turnus. Eneas
married Lavinia; he was killed in
a battle against the Etruscians. Phil-
lon says the anger he is about to
sing, is an argument more heroic,
not only than the anger of men,

of Riches & Jovius, but than that
even of the gods, of her time & Juv.
("my celestial patroness") It is hea-
venly muse, his Urania, whom
he had invoked before. ("or to describe
races & games") As the ancient poets
have done; Homer, in the 23^d book
of the Iliad, Virgil in the 6th,
and Statius in the Thebaid: ("or
tilts and tournaments") which
are often the subject of the modern
poets, as Ariosto, Spenser ("Improp-
riate") In common witty devices
on emblems, painted on their shields
usually with a motto. ("Bases") from
Bas, french. they fall low to the
ground; they are also called hou-
sings. ("Lowers") from asseoir to

set down; for those officers set the
dishes on the table; in old French
asseoirs. ("Seneschals") from two Ger-
man words signifying a servant
of the family; and was applied
by way of eminence to the prin-
cipal servant, the steward. ("On
years damp") He was near sixty
when this poem was published.
("The space of 7 continued nights he was
with darkness") It was about noon
that Satan came to the earth, and
having been discovered by Uriel, he
was driven out of Paradise the
same night, as we read in book the
4th. From that time he was a whole
week in continual darkness, for
fear of another discovery; ("Thrice the
equinoctial line he circled") he

traveled on with the night three times
round the equator; he was three days
moving round from east to west as
the sun does, but always on the
opposite side of the globe in dark-
ness. ("Four times crossed the ear of
night from pole to pole") did not
move directly on with the night
as before, but crossed over from
the northern to the southern, and
from the southern to the northern
pole. ("Traversing each colure") The
colures are two great circles, in-
tersecting each other at right an-
gles in the poles of the world, &
in compassing the earth from north
to south, and from south to north
again; Satan was three days

compassing the earth from east to west
and four days from north to south,
but still kept always in the shade
of night; and after a whole weeks
peregrination in this manner on
the eighth night returned by the altar
into Paradise ("From Eden over pon-
tus") as we had before an astrono-
mical, so we have here a geogra-
phical account of Satan's pere-
grinations. ("He searched both sea
and land, northward from Eden over
Pontus") Pontus Euxinus, the Black
Sea, above Constantinople ("and the
pool Macotis") Palus Maeotis, above
the Black Sea, now the Sea of Azof,
("up beyond the river Ob") Ob or Obz
a great river of Muscovy near the
northern pole. ("Downward as far as

"Tartaric") as far Southward; antartaric
South, the contrary to Arctic, North.
("And in length") and North is up & South
is down, so in length is east or west;
("west from Brontes") a river of Syria,
westward of Eden, running into the
Mediterranean, ("to the ocean barred
at Darien") the isthmus of Isthmus
a neck of land that joins North
& South America together, and hin-
ders the ocean as it were with
a bar from flowing between them;
the metaphor of the "ocean barred"
in allusion to Job 38th chap: 10th
"And set bars to the sea": ("Thence
to the land where flows Ganges & Indus")
thence to the East Indies. ("The ser-
pent subtlest beast of all the field")

3^d. chap: Gene: 1st v. "Now the serpent
was more subtle than any beast of
the field": ("Fittest imp of fraud") Fithest
stock to graft his devilish fraud upon.
Job, ("And flaming ministers") Psalm
104th 4 v. "He maketh his Angels
spirits, and his ministers a flaming
fire" ("Son of despoil") His' a Hebraism
by which wicked men are termed,
"Sons of Belial" 13th chap: Deute: 13
v. valiant men, "Sons of courage"
2 Samuel 2^d. chap: 7th v. unname-
able beasts, "Sons of pride" 41st chap
Job 24th v. The disciples, "Sons of
light" 16th chap: Luke. 8th ("With
grateful smelt") 8th chap: Gene: 21st
v. "The Lord smelteth a sweet savour."
("Thus saying, from her husband's hand
her hand soft she withdrew") notwithstanding

standing this difference of judgment while Adam is reasoning and arguing with her, he still holds her by the hand, which she gently withdraws a little impatient to be gone, even while she is speaking. And then like a ("wood nymph light, bread") a nymph of the mountains ("or Dryad") a nymph of the groves, of the oaks particularly, ("or of Delia's train") the train of Diana, who is called Delia as she was born in the island of Delos, she "betook her to the groves", but she surpassed not only Diana's nymphs but Diana herself. Eve surpasses Diana in gait, only she wears different ensigns, "not a bow and quiver, but such

gardening tools as art yet made, quill-steps of fire, had formed" before fire was as yet stolen from Heaven by Prometheus as the Ancients fabled, ("or") such tools as "Angels brought" ("To Pales or Pomona, thus adorned like the seemed") Eve was likened to the wood-nymphs and Delia in regard to her gait, but now that Milton had mentioned her being ("armed with garden tools") he compares her to Pales, Pomona, and Ceres, all three goddesses presiding over gardening & cultivation of ground, and they are usually described by the poets, as carrying tools of gardening or husbandry in their hands. ("not more delicious") He is not here speaking of Paradise

in general, but of this particular
shot, the handiwork of Eve; and
he says it was more delicious than
the gardens of "Adonis" or "Alcinous",
are feigned to be ("Of revived Adonis")
for after he was killed by the wild
boar, it is said that at the request
of Venus he was restored to life;
his anniversary festival was open-
ed with sorrow and mourning for
his death, and concluded with
singing and rejoicing for his revi-
val. ("The gardens of Adonis") so
frequently mentioned by Greek
writers, were nothing but porta-
ble earthen pots with some lettuce
or fennel growing in them, and
thrown away the next day after

the yearly festival of Adonis; whence
the gardens of Adonis grew to be a
proverb of contempt for any
fruitless, fading, perishable affair.
But the Grecians had a tradition
that when he was alive, he deligh-
ted in gardens, and had a magnifi-
cent one. The gardens of Alcinous
he has alluded to before, Book 5th,
"Alcinous, host to old Laertes son"
that is to Ulysses, whom he enter-
tained on his return from Troy;
("Or that, not mystic") not fabulous
as the rest, not allegorical, as
some have fancied, but a real gar-
den, which Solomon made for his
wife, the daughter of Pharaoh,
king of Egypt. ("Though in mid Hea-
-ven") That is, would do, tho' he were

in Heaven. ("never since of serpent
kind") Satan is not here compared
and preferred to the finest and most
memorable serpents of antiquity
the Python, and the rest; but on-
ly to the most memorable ser-
pents into which others were trans-
formed; and with the greater
propriety, as he was himself
now transformed into a serpent.
And in this view it is said that
none were ("lover, not those that
in Illyria changed, Hermione &
Cadmus") Cadmus & his wife Her-
mione leaving Thebes in Beotia
which he had founded, and com-
ing into Illyria, they were both
turned into serpents for having slain
one, sacred to Mars. "On the God in

Epidaurus") that is Esculapius the
God of Physic, the son of Apollo,
who was worshipped at Epidaurus
a city of Peloponnesus, and being
sent for to Rome, in the time of a
plague, assumed the form of a ser-
pent, and accompanied the am-
bassadors. Nor were those serpents
lover, ("to which transformed Am-
monian Jove, or Capitoline was
seen") Jupiter Ammon, and Jupi-
ter Capitoline, the one the Ly-
bian Jupiter, the other the Roman,
called Capitoline from the Capi-
tol his temple at Rome. ("He with
Olympias") the first, the pretended
father of Alexander the Great, con-
versing with his mother Olympias
in the form of a serpent; (this,

with her who bore Scipio, the light
of Rome") the latter, fabled in like
manner to have been the father of
Scipio Africanus. ("Than at Circean
can the herd disguised") Ah beasts
of the field used to play & sport
before her, more obedient to her voice,
than men turned into beasts by the
famous enchantress Circe were
at her beck. ("Universal Dame") The
word Dame conveys a low idea at
present; but formerly it was an
appellation of respect & honor, &
signified mistress or lady, and was
probably derived from the French Dame
and the Latin Domina. ("trees of God")
A scripture phrase 104 Psalm. 16th v.
"The trees of the Lord are full of sap."

("as when a wandering fire") This is
a philosophic account of the ignis
fatuus. ("Indeed? hath God then said
that of the fruit of all these garden
trees ye shall not eat") Genesis 3^d
chap: 1st v. "Yea? hath God said,
Ye shall not eat of every tree of
the garden." ("Of the fruit") Gene: 3^d
chap: 2. 3. v. "We may eat of the
fruit of the trees of the garden:
But of the fruit of the tree which
is in the midst of the garden, God
hath said, Ye shall not eat of it,
neither shall ye touch it, lest ye
die." ("ye shall not die") 3^d chap Gene:
4th v. "And the serpent said unto
the woman, Ye shall not surely
die" ("he knows that in the day")

3^d. chap: Gene: 5th v. "For God
doth know, that in the day ye
eat thereof, then your eyes shall
be opened; and ye shall be as Gods,
knowing good & evil" ("Pain to the
eye, inviting to the taste, Of virtue
to make wise") 3^d. chap: Gene: 6
B. "The woman saw that the tree
was good for food, and that it
was pleasant to the eyes, and
a tree to be desired to make one
wise": ("And I perhaps am secret")
She questions even God's omniscience
and flatters herself that she is still
in secret; like others ("divine of
something in") Foreboding something
in. ("be the falling measure felt")
He found his heart kept not true
line, he felt the false & intermittent-

ting measure; the natural descrip-
tion of our minds foreboding it,
by the unequal beatings of the
heart & pulse. ("Not deceived, But
fondly overcome with female charm")
3^d. chap: Gene: 12th v. "The woman
whom thou gavest to be with me,
she gave me of the tree, and I did
eat." / Timothy 11th chap: 14th v. "
Adam was not deceived, but
the woman being deceived, was in
the transgression": ("Overcome with
female charm") 3^d. chap: Gene: 17
v. "Hearkening unto the voice of
his wife": ("To vote the Danite
strong") Samson is called the Danite
as being of the tribe of Dan. ("In
Malabar or Icaan") Malabar
is a vast peninsula or promontory

of the East Indies, of which Ican
is a considerable kingdom. ("back of
later, Columbus found the American")
Columbus found the American so
girt about the waist with fea-
thers, as Adam and Eve were with
fig leaves.

~~For want of a nail~~
~~the shoe was lost~~

are all working at it, and Mr. B
especially