

Paradise Lost

Book 11th

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("That sighs now breathed numberless")
That sighs unexpressible burst forth
which God's Holy Spirit, the Spirit
of supplication and intercession,
breathed into them, and wafted up
to Heaven with swifter speed, than
the most audible and loudest ora-
-tion cd. even reach. ("yet their
poth") This yet refers so far back
as to line the first, "Thus they in
lowliest plight repentant stood pray-
-ing, yet their poth not of mean
-sutors", ah in the intermediate
lines being to be understood as in
a parenthesis. nor did their pe-
-tition seem of less importance, than
when the ancient pair so renowned
in old fables, yet not so ancient a

pair as Adam and Eve, Deucalion
and Chastor Pyrrha, in order to res-
tore the race of mankind after the
Deluge, stood devoutly praying be-
fore the shrine of Themis, the God-
dess of justice, who had the most
famous oracle of those days. See
Lempriere for Deucalion, Themis,
and Pyrrha. ("Blown vagabond on
frustrate") It is a familiar ex-
pression with the ancient poets
to say of such requests as are not
granted, that they are dispersed &
driven away by the winds ("he his
advocate and propitiation") 1st
Epistle John 2^d. chap 1. 2. v "we
have an advocate with the Father
Jesus Christ the righteous, and he
is the propitiation for our sins.

("The touch of peace towards man-
kind") The peace offering is frequently
called an offering of a sweet savor
unto the Lord. ("Made one with
me as I with thee am one") 17th
chap: John 21. 22. "That they all
may be one, as thou Father, art
in me, and I in thee; and the glory
which thou gavest me, I have given
them; that they may be one even
as I am one. ("His trumpet, heard
in Oreb, since perhaps") For the
law was given on Mount Oreb
with "the noise of the trumpet"
20th chap Exodus, 18th v. and at
the general judgment, according to
St Paul 1 Thessalonians. 4 chap:
16th v. "The Lord shall descend from
Heaven with a shout, with the

voice of the Arch angel, and with
the trump of God ("O sons") This
whole speech is founded upon the
following passage in 3^d chap: Gen:
22. 23. 24. v. ("Of that defended
fruit") Forbidden fruit, from the
French, défendre, to forbid. The word
is so used by Chaucer. ("four faces
each") Ezekiel says 10th chap: 14th v.
"that every one had four faces" Mil-
ton adds, "like a double Janus". Ja-
nus was a king in Italy, and is
represented with two faces, to
denote his great wisdom, looking
upon things past & to come. Eze-
kial says 10th chap: 12th v. "And
their whole body, and their backs,
and their hands, and their wings

were full of eyes round about" Mil-
ton expresses it, "all their shape
spangled with eyes," and then adds
by way of comparison, "more
numerous than those of Argus," who
had an hundred eyes, ("and more wake-
ful than to drowse" as his die, "har-
med with Arcadian pipe, the pastoral
reed" that is, the pastoral pipe made
of reeds, as was that of Hermes
or Mercury, who was employed
by Jupiter, to lull Argus asleep
and kill him ("on his ornate rod")
the caduceus of Mercury with
which he could give sleep to whom-
soever he pleased. with this pipe
& this rod he lulled Argus asleep
and cut off his head. This is an

allusion to a celebrated story in
Poë. (*Leucothea wakes*) The
white goddess as the name in
Greek imports, the same with Ma-
ta in Latin, And Matuta is
the early morning that ushers
in the Aurora rosy with the
sun-beams. ("Eve rightly called,
mother of all mankind") 3^d chap:
Gen: 20. "And Adam called his
wife's name Eve, because she
was the mother of all living."
Eve is from a Hebrew word which
signifies to live. ("Not that more
glorious") That was not a more
glorious apparition of Angels,
which appeared to Jacob in
Maharaim 32^d chap Gen: 1, 2, &

"And Jacob on his way, and the An-
gels of God met him: And when
Jacob saw them, he said, This is
God's host; and he called the name
of that place Maharaim." Now
that which appeared on the fla-
ming mount in Dothan against
the King of Syria, when he levied
war against a single man not
like a generous enemy, but like
~~a base assassin who favoured to take~~
~~him by surprise, & shdha, for having~~
~~discovered the designs of the King~~
of Syria to the King of Israel 2^d
Kings 6th chap 13th ^{begin at} 2^d eme. "And it
was told him, saying, Behold he
is in Dothan. Therefore sent he thither
horses, and chariots, and a great host;
and they came by night & compassed the

city round about. And when the servant of the man of God was risen early, and gone forth, behold an host compassed the city both with horses and chariots: and his servant said unto him, alas! my master, how shall we do? And he answered, Fear not; for they that be with us, are more than they that be with them. And Elisha prayed, and said, Lord I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw: and behold the mountains were full of horses and chariots of fire round about Elisha. ("Livelier than Meliboean.") Of a livelier color and richer dye than any

made at Meliboea, a city of Thessaly famous for a fish called ostrum there caught and used in dying the noblest purple. ("Or the grain of Larra") on the dye of Tyre, named Larra from Lar, the Phenician name of a fish there taken, whose blood made the purple color. ("Iris had dyed the wool;") Iris herself had given the color, the most beautiful colors being in the rainbow ("In the visions of God") A Scripture description of the chap. Eze 3^d. v. "And the Spirit lifted me up between the earth and the Heaven, and brought me in the visions of God to Jerusalem." 40th chap Eze. 2^d. v. "In the visions of God brought he me into the land of

of Israel, and set me upon a very
high mountain: ("from the destined
waks of Cambalu") the destined waks
not yet in being, but designed to
be, which is to be understood of
Rh ("Cambalu, seat of Cathaian
Can,") the principal city of Cathay,
a province of Tartary, the ancient
seat of the Chams, ("and Samar-
cand by Oxus") the chief city of
Taqathaian Tartary, near the
river Oxus, ("Temin's throne") the
birth-place and royal residence
of Tamerlane; from the northern
he passes to the eastern & southern
parts of Asia ("to Paquin") or Pe-
kin, ("of Sinaean kings") the royal
city of China, the country of the

ancient Sinae, ("and thence to Agra
and Lahor") two great cities in
the empire of ("The great Mogul,
down to the golden Chersonese")
that is Malacca, the most sou-
thern promontory of the East In-
dies, so called on account of its
riches to distinguish it from the
other chersoneses or peninsulas,
("or where the Persian in Ecba-
tan sat") Ecbatana, formerly
the capital city of Persia, ("or since
in Ispahan") the capital city
at present, ("or where the Russian
Czar") the czar of Muscovy or
Russia ("in Mosco") once the metro-
polis of all Russia ("or the Sultan
in Bisanee") the Grand Signor in

Constantinople, formerly, Byzantium, ("Turchestan born") as the Turks came from Turchestan a province of Tartary, he reckons these to Asia, as they are adjoining and great part of their territories lie in Asia. He passes now into Africa; ("nor could his eye not ken th' empire of negus") the lesser Ethiopia, or the land of the Abyssinians, subject to one sovereign, stiled in their own language Negus or king, and ("to his utmost port & necco") or Enguico on the Red Sea, the north east bound any of the Abyssinian empire ("and the less maritim kings") the lesser kingdoms on

the sea coast ("Mombasa, and Zulwa, and Melind") all near the line in Tanguebar, a great region of the lower Ethiopia, on the eastern or Indian Sea, ("and Sofala, thought Ophir") another kingdom & city on the same sea, mistaken by some for Ophir, whence Solomon brought gold ("to the realm of Congo") a kingdom in the lower Ethiopia on the western shore, as the others were on the eastern ("and Angola farther south") another kingdom south of Congo, ("or thence from Niger flood") the river Niger ("to Atlas mount") in the north western part of Africa ("the kingdoms of Admanson")

the countries over which Almanzor
was king (Teh and Sud, Morocco
and Algiers and Tremisen) all
kingdoms in Barbary. After Africa
he comes to Europe; ("in Spain
perhaps he also saw") "rich Mexico"
the seat of Montezuma" who
was subdued by the Spanish
General Cortes ("and Cusco in
Peru" "the richer seat of Atta-
-Calipa" the last emperor sub-
-dued by the Spanish General
Pizarro ("and yet unspoiled Qui-
-ana") another country of South
America not then invaded ("whose
great city") Manhua ("Ge-

your's town") The Spaniards from
Geryon an ancient king of Spain ("call
El Dorado, or the golden city, on
account of its richness and extent,
("Purged with euphrasy and me")
cleared the organs of his sight with
euphrasy and euphrasy or eye-bright
so named from its clearing virtue.
Rue was used in exorcism, and
is therefore called "herb of grace".
we find this so in Shakespeare
("Marasmus") The word is Greek,
and signifies a kind of consump-
-tion, with a fever wasting the
body by degrees. ("were tents of
various hue") These were the
tents of the prosterity of Cain,
("By some were herds of cattle

grazing; these belonged to Jubal,
4th chap Gene: 20th v. "he was
the father of such as dwell in
tents; and of such as have cattle
("Others, whence the sound was
heard of harp and organ") these
belonged to Jubal 4th chap Gene:
21st v. "he was the father of
all such as handle the harp
and organ ("In other part stood
one at the forge") this was Jubal
cain, 4th chap: Gene: 22^d. v.
an instructor of every artificer
in brass and iron. ("After these"
as being the descendants of the
younger brother ("but on the
luther side") Cain having been

banished into a more distant coun-
try ("a different sort") the pos-
terity of Seth, wholly different
from that of Cain ("from the high
neighboring hills which was their
seat") having their habitation
in the mountains near Para-
dise ("down to the plain descen-
ded") where the Cainites dwell,
("by their guise just men they
seemed, and all their study bent
to worship God aright") the scrip-
ture speaks of them as the wor-
shippers of the true God, ("and
know his works not hid") Jose-
phus and other writers say they
were addicted to the study of natu-
ral philosophy and astronomy;

("Of middle age one rising") Enoch.
("But he, the seventh from thee") 14
th verse Jude. "And Enoch also
the 7th from Adam. ("Measured
by cubits, length, and breadth, &
hight") Gene: 6th chap: 15 verse.
"The length of the ark shall be
300 cubits, the breadth of it 50
cubits, and the hight of it 30 cubits.
& cubit is the measure from the
elbow to the finger ends. ("I measured
round with pitch and in the side
a door") 6th chap: Gene: 14 verse.
"Thou shalt pitch it within &
without with pitch; and the
door of the ark shalt thou set
in the side thereof." verse 16th "

"And take these unto thee of all food
that is eaten, and thou shalt ga-
ther it to thee; and it shall be
for food for thee and for them."
("all the cataraacts of Heaven set
open on the earth shall pour rain
day and night; all fountains of
the deep") 7th chap: Gene: 11th verse.
"The same day were all the foun-
tains of the great deep broken
up, and the windows of Heaven
were opened" ("Down the great river
to the opening gulf") down the river
Tigris or Euphrates to the Persian
gulf: they were both rivers of
Eden, and Euphrates particu-
larly is called the great river, the

river Euphrates 15th chap: Gene:
10th verse. ("the deep, who now had
stopt his sluices, as the Heaven
his windows that") 8th chap Gene
2^d verse. "The fountains also of
the deep, and the windows of Hea-
-ven were stopped" ("To whom the
Arch-Angel") Much of this speech
is built on Scripture. ("Tho' late
repenting him") 6th chap: Gene: 6th
verse. "And it repented the Lord
that he had made man on the
earth, and it grieved him at his
heart" ("when looking down he saw,
the whole earth &c") 6th chap Gene:
11. 12 verses. "The earth also was
corrupt before God, and the earth

was filled with violence. And God
looked upon the earth, and beheld
it was corrupt; for all flesh
had corrupted his way upon the
earth. ("Such grace that one
just man find in his sight") 6th
chap: Gene: 8th verse "But Noah
found grace in the eyes of the
Lord" ("And makes a covenant
never to destroy &c") 9th chap Gene:
11th verse. "And I will establish
my covenants with you, neither
shall all flesh be cut off any
more by the waters of a flood,
neither shall there any more
be a flood to destroy the earth
("but when he brings over the

earth a cloud &c") of the chap
Gene: 14. 16 verses. "And it shall
come to pass when I bring a cloud
over the earth, that the bow
shall be seen in the cloud: And
I will look upon it, that I may
remember the ever lasting cove-
nant between God, and every
living creature of all flesh that
is upon the earth." ("day &
night, seed time and harvest")
8th chap. Gene. 22^d verse. "While
the earth remaineth, seed time &
harvest, and cold & heat, and
summer and winter, and day &
night, shall not cease." ("the

fire purge all things new, Both
Heaven & Earth, wherein the
just shall dwell") 2^d Peter 3?
chap. 12. 13. th verses. "The Heavens
being on fire shall be dissolved,
and the elements shall melt with
fervent heat, never theless we,
according to his promise, look
for new Heavens and a new earth,
wherein dwelleth righteousness.