Introduction to Literary Studies
WiSe 2015/2016
Lecture 13:

Prof. Dr. Matthias Bauer
Teaching Focus and Excursion:
The Shakespearience 2016
Excursion to
Stratford-upon-Avon (RST) and Shakespeare’s Globe in London
(September 25 – October 1, 2016)
Prof. Dr. Matthias Bauer & PD Dr. Angelika Zirker
HS/OS “All the World’s a Stage”: Shakespeare’s Theatre (Mon, 16-18h)
Prof. Dr. Matthias Bauer
VL Shakespeare’s Worlds (Tue, 16-18h)
Susanne Riecker
PS2/LPS The Theatre in the Play: Text and Performance (Mon, 10-12h)
Prof. Dr. Sam Featherston
PS2 Early Modern English: Shakespeare and Before (Wed, 8-10)
Jonathan Sharp
Oral Communication 2 (Tue, 12-14h)
Inge Straß
Fachdidaktik Modul 2: Teaching Shakespeare (Tue, 14-16h)
For more information, come to the meeting on
Tuesday, February 2, 2016, 18h c.t., R. 036
Contact: angelika.zirker@uni-tuebingen.de
Introduction to Literary Studies
WiSe 2015/2016
Lecture 13:
Introduction to Literary Studies

Lecture 13: John Milton

Paradise Lost

A POEM
Written in TEN BOOKS

By JOHN MILTON.

Licensed and Entred according to Order:

LONDON
Printed, and are to be sold by Peter Parker
under Creed Church near Aldgate. And by
Robert Bowyer at the Turks Head in Bishopsgate-street.

Paradise Lost: Justifying God

[...] Milton’s epic [is] the most eloquent, most intellectually daring, most learned, and most sublime poem in the English language. The chronological, geographical, and emotional ambition of *Paradise Lost* is almost without bounds. It begins before Creation, describes the history of the universe, and concludes with the end of time. It extends from heaven through created space and the earth to hell and the void beyond. It is the grandest poem in the Renaissance epic tradition, and puts an end to that tradition. Yet its focus is domestic, turning on a single human relationship: it tells the story of love, intimacy, betrayal, heartbreak, and wounded reconciliation.
Lecture plan

1. John Milton: A Brief Introduction

2. *Paradise Lost* as an Epic Poem

3. Justifying God: Reading the Proemium

4. *Paradise Lost* and the Freedom of Will

5. Where are Paradise and Hell?
John Milton (1608-1674)

John Milton at age 10 by Cornelis Janssens van Ceulen
John Milton, Areopagitica: A Speech for the Liberty of Unlicenc'd Printing (1644)

I deny not, but that it is of greatest concernment in the church and commonwealth, to have a vigilant eye how books demean themselves as well as men; and thereafter to confine, imprison, and do sharpest justice on them as malefactors: for books are not absolutely dead things, but do contain a potency of life in them to be as active as that soul was whose progeny they are; nay they do preserve as in a vial the purest efficacy and extraction of that living intellect that bred them. I know they are as lively, and as vigorously productive, as those fabulous dragons teeth; and being sown up and down, may chance to spring up armed men. And yet on the other hand unless wariness be used, as good almost kill a man as kill a good book; who kills a man kills a reasonable creature, God’s image; but he who destroys a good book, kills reason itself, kills the image of God, as it were in the eye. Many a man lives a burden to the earth; but a good book is the precious life-blood of a master spirit, imbalmed and treasured up on purpose to a life beyond life.

Source: http://www.bartleby.com/3/3/2.html
1. John Milton: A Brief Introduction

John Milton (1608-1674)

St. Paul’s School, London
1625 Christ’s College, Cambridge (1629 BA, 1632 MA)

1629
“On the Morning of Christ’s Nativity”

1632
“L’Allegro” idyll invocation of the Goddess Mirth
“II Penseroso” invocation of the Goddess Melancholy

1637
_Lycidas_ (Pastoral elegy)

1643-45 treatises:
Divorce tracts, _Areopagitica, On Education_
John Milton (1608-1674)

1649  
_Eikonoklastes_  
Latin Secretary to the Council of State

1652 Death of his first wife, complete blindness

1660 Restoration of the monarchy; Milton arrested

1667 and 1674 _Paradise Lost_

1671 _Paradise Regained_ and _Samson Agonistes_

_De doctrina Christiana_ rediscovered only 1823, published 1825
2. *Paradise Lost* as an Epic Poem

Eugène Delacroix, *Milton Dictates Paradise Lost to His Three Daughters*, ca. 1826
2. *Paradise Lost* as an Epic Poem

*Paradise lost: A POEM Written in TEN BOOKS By JOHN MILTON.*

Licensed and Entred according to Order:

LONDON
Printed, and are to be sold by Peter Parker under Creed Church near Aldgate. And by Robert Bowyer at the Turks Head in Bishopsgate street, and Mathias Willy, under St. Dunstan Church in Fleet street.
2. *Paradise Lost* as an Epic Poem
Some features of the epic (going back to Homer’s *Iliad* and *Odyssey*, Vergil’s *Aeneid* etc.):

- A Hero of universal importance
- Ample scale of the setting
- Action: Battles and journeys
- Intervention of the gods
- Elevated style

- Proemium (invocation, argument, epic question)
- In medias res
- Catalogs/lists (e.g. the fallen angels)

The Chronology of Events

<table>
<thead>
<tr>
<th>Event</th>
<th>Day</th>
<th>Book(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>The begetting and exaltation of the Son of God who is pronounced head of the angelic hierarchies</td>
<td>1</td>
<td>5</td>
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<tr>
<td>The rebellion of Satan and his legions</td>
<td>2-4</td>
<td>5-6</td>
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<tr>
<td>War in Heaven, the expulsion of the rebel angels from Heaven</td>
<td></td>
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<tr>
<td>The rebel angels’ nine-day pursuit and fall through Chaos to Hell</td>
<td>4-13</td>
<td>6</td>
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<tr>
<td>The fallen angels’ 9-day stupor</td>
<td>13-22</td>
<td>1</td>
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<tr>
<td>The week of creation</td>
<td>14-20</td>
<td>7</td>
</tr>
<tr>
<td>The rebel angels' awakening in Hell; they build Pandemonium; their infernal council; Satan departs alone on his mission to earth to ruin mankind; his voyage through Chaos</td>
<td>22</td>
<td>1-2</td>
</tr>
</tbody>
</table>
## The Chronology of Events

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<tr>
<th>Event</th>
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<tbody>
<tr>
<td>The council in Heaven; the Son's voluntary offer of himself as</td>
<td></td>
<td>3</td>
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<tr>
<td>sacrifice to redeem mankind</td>
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<td>Satan observes the universe; he arrives on earth (conversation with</td>
<td>23</td>
<td>3-4</td>
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<td>Uriel)</td>
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<td>Satan's first temptation of Eve by means of a demonic dream; his</td>
<td>24</td>
<td>4</td>
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<tr>
<td>expulsion from Paradise</td>
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<tr>
<td>God sends the archangel Raphael to advise man (from noon to</td>
<td>24</td>
<td>5, 8</td>
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<td>sunset) about his obedience, his free will, and the danger of his</td>
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<td>enemy; Raphael's discourse</td>
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<tr>
<td>Week of uncreation; Satan circles the earth for seven days before</td>
<td>24-31</td>
<td>9</td>
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<tr>
<td>returning to Paradise; he then enters the serpent</td>
<td>32</td>
<td></td>
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<tr>
<td>The temptation and the Fall</td>
<td>32</td>
<td>9</td>
</tr>
<tr>
<td>God sends the Son down to judge fallen Adam and Eve</td>
<td>32</td>
<td>10</td>
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<tr>
<td>A victorious Satan returns to Hell; but he and his legions find</td>
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<td>10</td>
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<td>themselves punished by being metamorphosed into monstrous</td>
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<tr>
<td>serpents; Sin and Death (Satan's progeny) arrive on earth</td>
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<td></td>
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<tr>
<td>Michael's visit; Expulsion of Adam and Eve</td>
<td>33</td>
<td>11-12</td>
</tr>
</tbody>
</table>
3. Justifying God: Reading the Proemium

Of mans first disobedience, and the Fruit
Of that Forbidden Tree, whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden, till one greater Man
Restore us, and regain the blissful Seat,
Sing heavenly Muse, that on the secret top
Of Oreb, or of Sinai, didst inspire
That shepherd, who first taught the chosen seed,
In the beginning how the heavens and earth
Rose out of chaos: or if Sion Hill
Delight thee more, and Siloa’s brook that flowed
Fast by the oracle of God; I thence
Invoke thy aid to my advent’rous Song,
That with no middle flight intends to soar
Above the Aonian mount, while it pursues
Things unattempted yet in prose or rhyme.
And chiefly thou O Spirit, that dost prefer
Before all temples the upright heart and pure,
Instruct me, for thou knowst; thou from the first
Wast present, and with mighty wings outspread
Dovelike satst brooding on the vast Abyss
And mad'st it pregnant: What in me is dark
Illumine, what is low raise and support;
That to the height of this great argument
I may assert the eternal providence,
And justify the ways of God to men.
4. Paradise Lost and the Freedom of Will

In short, God created humans upright but they freely chose to disobey, as God knew—though did not determine—that they would, but God allowed this evil knowing that from it He could bring forth a greater good, including justice and mercy united in grace.

Raphael (V.538-43):

[...] freely we serve,
Because we freely love, as in our will,
To love or not; in this we stand or fall
And Som are fall'n, to disobedience fall'n,
And so from Heav'n to deepest Hell; O fall
From what high state of bliss into what woe!

Raphael’s instruction of Adam (VIII.640-41):

[...] stand fast; to stand or fall
Free in thine own arbitrement it lies.
Compare: William Shakespeare, *The Tragedy of King Richard III* (c.1591)

Richard’s Soliloquy at the beginning of the play:

[...]
And therefore, since I cannot prove a lover,
To entertain these fair well-spoken days,
I am determined to prove a villain
And hate the idle pleasures of these days.
Plots have I laid, inductions dangerous,
By drunken prophecies, [...]. (I.i.28-32)
The instructive speech of God (III.80-134)

Onely begotten Son, seest thou what rage 80
Transports our adversarie, whom no bounds
Prescrib'd, no barrs of Hell, nor all the chains
Heapt on him there, nor yet the main Abyss
Wide interrupt can hold; so bent he seems
On desperate reveng, that shall redound 85
Upon his own rebellious head. And now
Through all restraint broke loose he wings his way
Not farr off Heav'n, in the Precincts of light,
Directly towards the new created World,
And Man there plac't, with purpose to assay 90
If him by force he can destroy, or worse,
By some false guile pervert;
and shall pervert
For man will heark'n to his glozing lyes,
And easily transgress the sole Command,
Sole pledge of his obedience: So will fall,
Hee and his faithless Progenie: whose fault?
Whose but his own? ingrate, he had of mee
All he could have; I made him just and right,
Sufficient to have stood, though free to fall.
Such I created all th' Ethereal Powers
And Spirits, both them who stood and them who faild;
Freely they stood who stood, and fell who fell.
Not free, what proof could they have givn sincere
Of true allegiance, constant Faith or Love,
Where onely what they needs must do, appeard,
Not what they would? what praise could they receive?
What pleasure I from such obedience paid,
When Will and Reason (Reason also is choice)
Useless and vain, of freedom both despoild,
Made passive both, had servd necessitie,
Not mee.
They therefore as to right belongd,
So were created, nor can justly accuse
Thir maker, or thir making, or thir Fate,
As if predestination over-rul'd
Thir will, dispos'd by absolute Decree
Or high foreknowledge; they themselves decreed
Thir own revolt, not I: if I foreknew,
Foreknowledge had no influence on their fault,
Which had no less prov'd certain unforeknown.
So without least impulse or shadow of Fate,
Or aught by me immutablie foreseen,
They trespass, Authors to themselves in all
Both what they judge and what they choose; for so
I formd them free, and free they must remain,
Till they enthrall themselves:
I else must change 125
Thir nature, and revoke the high Decree
Unchangeable, Eternal, which ordain'd
Thir freedom, they themselves ordain'd thir fall.
The first sort by thir own suggestion fell,
Self-tempted, self-deprav'd: Man falls deceiv'd 130
By the other first: Man therefore shall find grace,
The other none: in Mercy and Justice both,
Through Heav'n and Earth, so shall my glorie excel,
But Mercy first and last shall brightest shine.
IX.921-59

Adam's decision

[The serpent] yet lives,
Lives, as thou saidst, and gaines to live as Man
Higher degree of Life, inducement strong
To us, as likely tasting to attaine 935
Proportional ascent, which cannot be
But to be Gods, or Angels Demi gods.
Nor can I think that God, Creator wise,
Though threatning, will in earnest so destroy
Us his prime Creatures, dignifi'd so high,
Set over all his Works, which in our Fall, 940
For us created, needs with us must faile,
Dependent made; so God shall uncreate,
Be frustrate, do, undo, and labour loose,
Not well conceav'd of God, who though his Power
Creation could repeate, yet would be loath
Us to abolish, least the Adversary
Triumph and say; Fickle their State whom God
Most Favors, who can please him long? Mee first
He ruind, now Mankind; whom will he next? 950
Matter of scorne, not to be given the Foe.
However I with thee have fixt my Lot,  
Certain to undergo like doom, if Death  
Consort with thee, Death is to mee as Life;  
So forcible within my heart I feel  
The Bond of Nature draw me to my owne,  
My own in thee, for what thou art is mine;  
Our State cannot be severd, we are one,  
One Flesh; to loose thee were to loose my self.
5. Where are Paradise and Hell?

Satan (IV.502-11)

aside the Devil turnd
For envie, yet with jealous leer maligne
Ey'd them askance, and to himself thus plain'd.
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;
I.242-63:  
Is this the Region, this the Soil, the Clime,  
Said then the lost Arch Angel, this the seat  
That we must change for Heav'n, this mournful gloom  
For that celestial light? [...]  
Farewel happy Fields  
Where Joy for ever dwells: Hail horrors, hail  
Infernal world, and thou profoundest Hell  
Receive thy new Possessor: One who brings  
A mind not to be chang'd by Place or Time.  
The mind is its own place, and in it self  
Can make a Heav'n of Hell, a Hell of Heav'n.  
What matter where, if I be still the same,  
And what I should be, all but less then hee  
Whom Thunder hath made greater? Here at least  
We shall be free; th' Almighty hath not built  
Here for his envy, will not drive us hence:  
Here we may reign secure, and in my choyce  
To reign is worth ambition though in Hell:  
Better to reign in Hell, then serve in Heav'n.
Christopher Marlowe, *Doctor Faustus* (A-Text) 2.1
(first known performance 1594)

FAUSTUS …
   Tell me, where is the place that men call hell?
MEPHISTOPHELES   Under the heavens.
FAUSTUS   Ay, but whereabouts?
MEPHISTOPHELES   Within the bowels of these elements,
   Where we are tortured and remain for ever.
   Hell hath no limits, nor is circumscribed
   In one self place, for where we are is hell,
   And where hell is must we ever be.
   And, to conclude, when all the world dissolves,
   And every creature shall be purified,
   All places shall be hell that is not heaven.
FAUSTUS   Come, I think hell’s a fable.
MEPHISTOPHELES
   Ay, think so still, till experience change thy mind.
IV.8-26:

for now
SATAN, now first inflam'd with rage, came down,
The Tempter ere th' Accuser of man kind,
To wreck on innocent frail man his loss
Of that first Battel, and his flight to Hell:
Yet not rejoicing in his speed, though bold,
Far off and fearless, nor with cause to boast,
Begins his dire attempt, which nigh the birth
Now rowling, boiles in his tumultuous brest,
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
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
Worse; of worse deeds worse sufferings must ensue.
Editions:

http://www.dartmouth.edu/~milton/reading_room/contents/text.shtml

Secondary Literature: