

**Poetry**  
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**John Milton – 02**

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## John Milton (1608-1674)

- Milton's Grand Style
- Book 1: 195-798
- Selected Passages
- Satan's Size
- Heaven and Hell
- Catalogue of Warriors
- Ecological Strain
- Building of Pandemonium
- Preparation for the Debate
- Analysis
- Epic Similes



We come to the second lecture on Paradise Lost book I. We will begin with Milton's grand style. We will see the features of Milton's grand style and then discuss lines 195 to 798. Of course, with reference to certain selected passages dealing with Satan size, Heaven and Hell, Catalogue of Warriors, Ecological strain, Building of pandemonium, Preparation for the debate in the second book. And then we will pay attention to specific poetic devices particularly Epic similes.

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## Milton's Grand Style



- Matthew Arnold: Blank verse
- Miltonic Controversy
  - Onslaught by F R Leavis and T S Eliot
  - Defense by C S Lewis, W Empson, C Ricks, S Fish
- **Christopher Ricks's *Milton's Grand Style* (1963)**
  - Rhythm or Music: sound effects
  - Syntax: decorum demanding long sentence constructions, inversions, etc., unlike the common language
  - Metaphor: extended comparisons (allusions)
  - Word Play: pun



Matthew Arnold uses expression grand style with reference to the use of blank verse in Milton's *paradise lost*. He appreciated Milton for this achievement in English poetry. But this achievement fell into a controversy called Miltonic controversy when F R Lewis and T S Eliot attacked Milton's use of language. However, we have spirited defense of Miltonic style by C S Lewis, William Empson, Christopher Ricks and Stanley Fish. It is a whole debate we have this book by Christopher Ricks called "Milton's Grand Style" to understand all kinds of debates that have gone into this Miltonic controversy.

According to Christopher Ricks, there are certain features one rhythm or music contributing the sound effects in the poem, the second one is syntax, sentence construction following decorum demanding some long sentence constructions, inversions according to Latin style. This is different from the common language that we use. The next one is metaphor, all kinds of comparisons, extended comparisons, embedded comparisons, with lots of allusions we have in Milton. That is a great source of difficulty for us. And similarly, word play or pun with words, play with words in different ways. Milton may use words in different forms with or archaic meanings or etymological sources or he may play with different words in different ways.

So, these contribute to Milton's grand style we have discussed his grand style in the beginning so that as we discuss the passages, we can pay attention to these features, rhythm, syntax, metaphor

and word play. And finally, when it comes to poetic devices and epic similes, we can further reinforce our understanding of grand style later.

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- Satan's Size**
195. Prone on the flood, extended long and large,  
Lay floating many a rood, in bulk as huge  
As whom the fables name of monstrous size,  
Titanian, or Earth-born, that war'd on Jove,  
Briareos or Typhon, whom the den
200. By ancient Tarsus held, or that sea-beast  
Leviathan, which God of all his works  
Created hugest that swim th' ocean-stream:  
Him haply slumb'ring on the Norway foam  
The pilot of some small night-founder'd skiff,
205. Deeming some island, oft, as seamen tell,  
With fixed anchor in his scaly rind  
Moors by his side under the lee, while night  
Invests the sea, and wished morn delays.



Let us look at Satan's size; Satan's body was a monster size. How does Milton present the huge body of Satan to us?

195. “Prone on the flood, extended long and large,  
  
Lay floating many a rood, in bulk as huge  
  
As whom the fables are name of monstrous size,  
  
Titanium, or Earth - born that war'd on Jove,  
  
Briareos or Typhon. whom the den
200. By ancient Tarsus held or that sea-beast  
  
Leviathan, which God of all his works  
  
Created hugest that swim th' ocean-stream:  
  
Him haply slumb'ring on the Norway foam  
  
The pilot of some small night-found'd skiff,

205 Deeming some island, oft, as seamen tell,  
 With fixed anchor in his scaly rind,  
 Moors by his side under the lee, while night  
 Invests the sea, and wished morn delays.”

The body of Satan was so gigantic so titanic something like a titan warring with Jove. And the sea beast Leviathan is also brought in such a huge beast, is so huge that it could be like an island for a sailor to anchor his ship such is a shape of Satan.

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### Heaven and Hell

Farewell happy Fields

250. 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

255. 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 he  
 Whom Thunder hath made greater? Here at least  
We shall be free; th' Almighty hath not built

260. Here for his envy, will not drive us hence:  
 Here we may reign secure, and in my choice  
To reign is worth ambition though in Hell:  
Better to reign in Hell, than serve in Heav'n.



Very crucial passage for us to understand what is heaven and hell.

“Farewell happy fields

250. Where joy forever dwell: 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

255. 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 than he

Whom Thunder hath made greater? Here at least

We shall be free; th' Almighty hath not built

260. Here for his envy, will not drive us hence:

Here we may reign secure, and in my choice"

This is a height of arrogance from Satan.

"To reign is worth ambition though in Hell:

Better to reign in Hell, than serve in heav'n."

What is hell? The mind is its own place and in itself can make a heaven or hell, a hell or of heaven.

He may push down from paradise that is heaven to hell but his mind does not change, he will remain with that ambition to fight with God to equal or to become superior to God and his chief philosophy is better to reign in hell than serve in heaven. He does not want to be a servant; he wants to be a master. Master for all things of the world, supreme being of the world. How can there be so many Gods with equal power?

Satan does not think about that. Satan, 'I do not care for God; I want to be better than more than God.' This is a typical individualistic protestant philosophy, which has found excellent expression through Milton's character called Satan. That is why many critics have found that Milton is able to express his own independent spirit and mind through Satan much more than anything else.

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## Shield and Moon



- He scarce had ceas'd when the superior Fiend  
Was moving toward the shore; his ponderous shield,
285. Ethereal temper, massy, large and round,  
Behind him cast; the broad circumference  
Hung on his shoulders like the moon, whose orb  
Through optic glass the Tuscan artist views  
At ev'ning from the top of Fesole,
290. Or in Valdarno, to descry new lands,  
Rivers or mountains in her spotty globe.  
His spear – to equal which the tallest pine  
Hewn on Norwegian hills, to be the mast  
Of some great ammiral, were but a wand –



Satan has a shield which is compared to the moon in terms of size.

- “His scarce had ceas'd when the superior fiend  
Was moving toward the shore; his ponderous shield,
285. Ethereal timber, massy, large and round,  
Behind him cast; the broad circumference  
Hung on his shoulders like the moon, whose orb  
Through optic glass the Tuscan artist views  
At ev'ning from the top of Fesole,
290. Or in Valdarno, to descry new lands,  
Rivers or mountains in her spotty globe.  
His spear - to equal which the tallest pine  
Hewn on Norwegian hills, to be the mast  
Of some great ammiral, were but a wand.”

Very interestingly Milton brings in the Tuscan optic glass, the Tuscan artist that is Galileo. It seems that Milton had a chance to visit Italy and at that time he also had the chance to meet Galileo through that uptick, that is telescope. Galileo used to see the sky, moon, planets from that place called Fesole or Valdarno. And by seeing this here, Milton compares the shield that Satan has to the size of the moon, hung on his shoulders like the moon and also, he has a spear which our poet compares to a tall pine the tallest pine and also like a magic wand.

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### Locust Simile

As when the potent rod  
Of Amram's son, in Egypt's evil day,  
340. Wav'd round the coast, up-call'd a pitchy cloud  
**Of locusts**, warping on the eastern wind,  
That o'er the realm of impious Pharaoh hung  
Like night, and darken'd all the land of Nile:  
**So numberless were those bad Angels** seen  
345. Hovering on wing under the cope of Hell,  
'Twixt upper, nether, and surrounding fires;  
[Amram's son – Moses]



We have a simile here in the form of locust.

“As when the potent rod  
Of Amram's son, in Egypt's evil day,  
340. Wav'd round the coast up called a pitchy cloud  
Of locusts warping on the eastern wind,  
That ov'r the realm of impious Pharaoh hung  
Like night, and darken'd all the land of Nile:  
So numberless were those bad Angels seen

345. Hovering on wing under the cope of Hell,

Twixt upper, nether, and surrounding fires;”

In this case, we have locusts, all these angels were coming together like locusts in the sky, like a cloud, in the night and this is referred to in the form of Amram’s son that is Moses. When Moses came to Egypt and he wanted to cross Egypt to Israel, he was given this kind of situation.

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### List of Warriors



376. Say, Muse, their names then known, who first, who last,  
392. First **Moloch**, horrid king, besmear'd with blood  
406. Next **Chemos**, th' obscene dread of Moab's sons,  
422. Of **Baälim** and **Ashtaroth** – those male,  
438. Came **Astoreth**, whom the Phœnicians call'd  
446. **Thammuz** came next behind,  
462. **Dagon** his name, sea monster, upward man  
478. **Osiris**, **Isis**, **Orus**, and their train,  
490. **Belial** came last, than whom a spirit more lewd



We have a list of warriors. I have brought them together in one slide without much description these are the names, the warriors. Milton tells or request the muse, “Say muse their names then who first who last.” The rhetorical inputs are there first, next, behind and all that Moloch, Chemos, Baalim, Ashtaroth, Astoreth, Thammuz, Dagon, Osiris, Isis, Orus, Belial. These are the warriors. They have all negative qualities Gods and Gods with different kinds of sins from human sacrifice to lust, so many kinds of ills or evils that these Gods do, these warriors do.



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### Satan's Pride in his Army

Distends with pride and, hard'ning in his strength,  
Glories: for never, since created man,  
Met such embodied force as, nam'd with these,  
575. Could merit more than that **small infantry**  
Warr'd on by cranes – though all the giant brood  
Of Phlegra with th' heroic race were join'd  
That fought at Thebes and Ilium, on each side  
Mix'd with auxiliar Gods, and what resounds  
580. In fable or romance of Uther's son  
Begirt with British and Armoric knights,  
And all who since, baptiz'd or infidel,  
Jousted in Aspramont or Montalban,  
Damasco or Marocco or Trebisonde,  
585. Or whom Biserta sent from Afric shore  
When Charlemain with all his peerage fell/ By Fontarabbia.



And these warriors are ready to fight with God and all of them are ready, they are in place; Satan views or looks at them and then takes pride. His pride, Satan's pride:

“Distands with pride and, hard’ning in his strength,

Glories: for never, since created man,

Met such embodied force as nam’d with these,

575. Could merit more than that small infantry.”

That is actual passage we have to look at but then how is that infantry great? We have further connections through all historical forces or armies described in other epics. So, this kind of description to understand better we need to refer to an annotated edition. All kinds of battles that were fought in the past or described in the past in various epics, Milton has brought in here to show, Satan was ready to fight with God. We have to remember, again and again we have to remember that Satan is not exactly the hero but there is a question about that. This whole epic is presented from the vantage point of the defeated. God defeated Satan. So, we have a perspective of this war from the defeated Satan.

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## Strength and Strategy



But he who reigns  
Monarch in Heav'n till then as one secure  
Sat on his throne, upheld by old repute,  
640. Consent, or custom, and his regal state  
Put forth at full, but still his strength conceal'd;  
Which tempted our attempt and wrought our fall.  
Henceforth his might we know, and know our own,  
So as not either to provoke or dread  
645. New war provoke'd; our better part remains  
To work, in close design, **by fraud or guile**  
What force effected not: that he no less  
At length from us may find, who overcomes  
649. By force hath overcome but half his foe.



We have strength and weakness analysis in Satan here.

“But he who reigns

Monarch in heav'n till then as one secure

Sat on his throne, upheld by world repute.

640. Consent or custom, and his regal state  
Put forth full, but still his strength conceal'd;  
Which tempted our attempt and wrought our fall.  
Henceforth is might we know and know our own,  
So as not either to provoke or dread  
645. New or provok'd or better part remains  
To work, in closed design, by fraud or guile  
What force effected not: that he no less  
At length from us may find who overcomes

649. By force had to overcome but half his foe.”

It appears that Satan could not have revolted against God if he had really understood the real strength of God. It was appearing like that he could overcome God but he understood the real power of God only when God used his power to push Satan and all other devils down into hell. So now he has to think about different ways, he knows the power of God so he has to defeat God in different ways.

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### Mammon and Ecology

Or cast a rampart. Mammon led them on,  
Mammon, the least erected Spirit that fell

680. From Heav'n; for ev'n in Heav'n his looks and thoughts  
Were always downward bent, admiring more  
The riches of Heav'n's pavement, trod'n gold,  
Than aught divine or holy else enjoy'd  
In vision beatific; by him first

685. Men also, and by his suggestion taught,  
Ransack'd the centre, and with impious hands  
Rifl'd the bowels of their mother Earth  
For treasures better hid.



One of the aspects of this war and army and all that is about having lot of wealth, a lot of resources. We have mammon also here in this hell and there is something to do with ecology; something very interesting in the lines highlighted for you in the last three lines here. Mammon is considered to be the God of wealth or riches.

“Or cast a rampart. Mammon led them on,

Mammon, the least erected Spirit that fell

680. From heav'n for ev'n in heav'n his looks and thoughts

Were always downward bent, admiring more

The riches of heaven's pavement, trod'n gold,

Than aught divine or holy else enjoy'd

In vision beatific; by him first

685. Men also and by his suggestion taught,

Ransack'd the centre, and with the impious hands

Rifl'd the bowels of their mother Earth

For treasures better hid.”

Mammon, the God of riches he was in heaven along with the Satan and others but he was not happy with the celestial riches. He was happy with the golden riches or material riches which were found below heaven. So, his eyes were always down, when he came here. Then along with others he ransacked the center of the earth. He rifled the bowels of the earth. He explored and received or gathered more of wealth from the mother earth. And this has lot of meaning in the context of the ecological damage that we are doing today. We are exploring the earth for more and more wealth, for ourselves forgetting the health of mother earth.

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### Mulciber and Pandemonium

740. Men called him Mulciber; and how he fell  
From Heav'n they fabl'd, thrown by angry Jove  
Sheer o'er the crystal battlements: from morn  
To noon he fell, from noon to dewy eve,  
A summer's day, and with the setting sun  
745. Dropt from the zenith, like a falling star,  
On Lemnos, th' Ægæan isle. Thus they relate,  
Erring; for he with this rebellious rout  
Fell long before; nor aught avail'd him now  
To have built in Heav'n high tow'rs; nor did he scape  
750. By all his engines, but was headlong sent  
With his industrious crew to build in Hell.  
At **Pandemonium**, the high capital  
Of Satan and his peers.



We have this pandemonium. Pandemonium is a word which Milton coined and gave to English vocabulary demon from demon where pandemonium is a place where demons live. All demons

live, that is hell. Mulciber is the man who built this pandemonium. Mulciberian Greek mythologies Hephaestus and in Latin or roman mythology is Vulcan.

So here he is presented to us;

740. “Men call him Mulciber; and how he fell  
From heav’n they fabl’d thrown by angry Jove  
Sheer o’er the crystal battlements: from morn  
To noon he fell, from noon to Dewey eve.  
A summer's day, and with the setting sun  
745. Dropt from the zenith, like a falling star,  
Of Lemnos, th’ Aegean isle. Thus they relate,  
Erring: for he with his rebellious rout  
Fell long before; nor aught avail’d him now  
To have built in heav’n high tow’rs; nor did he scape  
750. By all his engines, but was headlong sent  
With his industrious crew to build in Hell.  
At pandemonium, the high capital  
Of Satan and his peers.”

The capital, a straw built capital like that we have here in pandemonium, that is hell. In this hall the devils will assemble to discuss their strategy.

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## Bee Simile

As bees



In spring-time, when the sun with Taurus rides,  
770. Pour forth their populous youth about the hive  
In clusters; they among fresh dews and flowers  
Fly to and fro, or on the smoothed plank,  
The suburb of their **straw-built citadel**,  
New rub'd with balm, expatiate and confer  
775. Their state-affairs: so thick the aery crowd  
Swarm'd and were strait'n'd; till, the signal giv'n, –  
**Behold a wonder!** – they but now who seem'd  
In bigness to surpass Earth's Giant sons  
Now less than smallest dwarfs, in narrow room  
780. Throng numberless, like that Pygmean race  
Beyond the Indian mount, or faery elves,



We have a simile. This is a common simile used in other epics, bees coming together swarming together:

“As bees

In spring-time, when the sun with the Taurus rides,  
770. Pour forth their populous youth about the hive  
In clusters; they among fresh dews and flowers  
Fly to and fro, or on the smoothed plank,  
The suburb of their straw-built citadel  
New rubb'd with balm, expatiate and confer  
775. Their state-affairs: So thick the aery crowds  
Swarm'd were strait'n'd till, the signal giv'n, -  
Behold a wonder! - they but now who seem'd  
In bigness to surpass Earth's Giant sons

Now less than the smallest dwarfs, in narrow room

780. Throng numberless, like the pygmean race

Beyond the Indian mount or faery elves,”

And it continues. Like bees all of them have come together and they are reduced in size, the devils are reduced in size in smallest dwarfs. And once they are called, once they are given the instruction, they all move from the lake, burning lake; first they move from the lake to the nearby dry land and then the pandemonium is built there and then they enter this pandemonium for discussion. It is a wonderful site of their huge size becoming small and small. And also, they become numberless. We do not know how many devils are there. Huge numbers.

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### Closing Lines

Thus **incorporeal Spirits** to smallest forms

790. Reduc'd their shapes immense, and were at large,

Though without number still, amidst the hall

Of that **infernial court**. But far within,

And in their own dimensions like themselves,

The great Seraphic lords and Cherubim

795. In close recess and secret **conclave** sat,

A thousand demi-gods on golden seats,

Frequent and full. After short silence then,

798. And summons read, the great **consult** began.



These are the closing lines of book I.

“Thus incorporeal Spirits to smallest forms

790. Reduc'd their shapes immense, and were at large,

Though without numbers still, amidst the hall

Of that infernial court. But far within,

And in their own dimensions like themselves.

The great Seraphic lords and cherubim

795. In close recess and secret conclave sat,

A thousand demi-gods on golden seats,

Frequent and full. After a short silence then,

And summons read, the great consult began.”

‘The great consult began.’ What is that consult is given to us in book two. The consultation regarding how to fight with God. So this spirits, angels who turned into devils, incorporeal spirits, spirits without body from huge size to small size in some from some numbers to numberless and they have all come to this court, the assembly hall, infernal, because this is Khalish. And there is a tautological expression in this “and in their own dimensions like themselves,” there is no other comparison. They are compared with themselves and in their own dimensions like themselves. What is this? we have no idea, this small size; frequent and full alliteration the different kinds of words that he uses, conclave, secret place of meeting and consultation.

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### Thematic Contrast

Huge and Small  
Heaven and Hell  
Pride and Humility  
Fraud and Force  
Appearance and Reality  
Strength and Weakness  
Spirit (Up) and Material (Down)  
Crowded and Isolated  
Corporeal and Incorporeal



As we saw in the previous lecture some thematic contrast all of them apply here specifically with reference to the lines 195 to 798 we can see; the comparison or the contrast between huge size



and small size, heaven on the one hand hell on the other hand, pride on the one hand humility on the other, fraud and also force, appearance and reality, particularly when it comes to the real strength of the... real power of God which Satan and other devils understood after the fight, after the empire civil war not before that.

Their own strength and weaknesses they understand and then they think about their own way of coping with what to do next. There is a spirit up in heaven and there is a material down in hell and we have this crowded or isolated people. All of them are now crowded frequent and full in this infernal court. And on the one hand we have corporeal huge size body and on the other hand we have incorporeal spirits without much body or without occupying space.

So, this kind of thematic contrast we have especially with reference to this good and evil, the sign of design of good and evil in hell in pandemonium we have with reference to Mulciber, Mammon and many other devils list of warriors we have in this.

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## Poetic Devices

- **Epic similes:** Leviathan, shield as moon, locusts, bees,
- **Alliteration:** heaved his head (211), stench and smoke, sole (237), hail horrors, hail (250),
- **Chiasmus:** a heaven of hell, a hell of heaven" (255)
- **Transferred Epithet:** "Happy fields" (249), "his ponderous shield" (284)
- **Epigram:** "Better to reign in hell than in serve in heaven" (263), "who overcomes/ By force hath overcome but half his foe." (649)
- **Image:** of ransacking (686) of rifling (687)
- **Apostrophe:** Behold a wonder! (777)
- **Simile:** like that Pygmean race (780)
- **Tautology:** "And in their own dimensions like themselves"



We have already looked at the some of the poetic device. So, we can quickly look at them; epic similes we have in 'leviathan,' 'shield less moon,' 'locusts.' 'bees.' We have alliteration just some examples we have here. 'Heaved his head,' 'stench and smoke,' 'sole,' 'hail,' 'horrors hail.' Chiasmus we have; greatest example of Chiasmus we can have in terms of defining 'hell and heaven.' The mind can make its own hell or heaven, a heaven or hell, a hell of heaven. We

have transferred epithet in terms of 'happy fields,' 'his ponderous shield,' shield, ponderous thinking it is Satan who thinks. So, it is attributed to the shield. We have this epigrammatic sentence 'better to reign in hell than serve in heaven,' 'who overcomes by force hath overcome but half his foe.'

So, this using force to win an enemy is only half the victory but this full victory probably Satan implies through winning God by fraud. We have the image of 'ransacking' and 'riffling the earth,' mother earth for gold and other resources. We have the simile in 'like that Pygmean race' and some other similes also we have. And then lastly, we have this tautology 'and in their own dimensions like themselves.' There is no additional meaning we have, it is circumlocution.

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## Rhyme, Rhythm, and Meter



- Unrhymed verse with occasional rhymes
- **Rhyme:** tend & offend (183, 187), repair & despair (188, 191), pledge & edge (274, 276), anon, discern, down (325-327)
- **Caesura and Enjambment:** (254-55)  
"The mind is its own place, and in itself  
Can make a Heav'n of Hell, a Hell of Heav'n."
- **Iambic pentameter:** (555-559)  
With dread of death to flight or foul retreat,  
Nor wanting power to mitigate and swage  
With solemn touches, troubled thoughts, and chase  
Anguish **and** doubt **and** fear **and** sorrow **and** pain  
From mortal to immortal minds.



The poetic devices in terms of sound effects and all that we have; it is unrhymed words but we have noted some occasional rhymes; we have 'tend' and 'defend' in 183 and 187; 'repair' and 'despair' in 188 191 nearby. And then we have 'pledge' and 'edge' in 274 and 276. And similarly, some kind of partial rhyme we can see in 'anon' 'discern' 'down' in 325 to 327 lines.

We have the wide variety of Caesuras and Enjambments "the mind is its own place, and in itself Can make a heav'n of Hell, a Hell of heav'n." The whole poem uses iambic pentameter in unrhymed form that is why it is called blank verse. Here we have a different passage for us to understand this iambic pentameter: (555-559)

“With dread of death to fight or foul retreat,  
Nor wanting power to mitigate and swage  
With solemn touches, troubled thoughts, and chase  
Anguish and doubt and fear and sorrow and pain  
From mortal to immortal minds.”

This ‘and’ addition of and, polysyndeton you can see, and this dead of death you can see in terms of alliteration or flight or fall you can see, it is a beautiful passage. And Matthew Arnold says “take any passage from Paradise Lost from the poetry of Milton you can see grand style.”

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## Epic Conventions in Book 1



- **Invocation to the Muse:** Sing Heavenly Muse
- **Statement of Theme:** Fall of Man
- **Supernatural Element:** God and devils
- **Heroic Characters:** Satan, God, (Adam and Eve)
- **Descent to Hell:** Fall of Satan and the devils into Hell
- **In medias res:** Begins with the sudden fall of devils
- **List of Warriors:** Moloch, Astoreth, Dagon, Belial, etc.
- **Epic Similes:** Leviathan (201), Locusts (341), Bees (768)



We have a number of conventions for an epic poem, here are some invocation to the muse, statement of the theme, supernatural element, heroic characters, descent to hell, in medias res, list of warriors, epic similes. We have seen all of them in our first lecture and also in this second lecture.

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## Epic Similes



- Whale: Satan's size; "that sea beast Leviathan" (201)
- Moon: shield size (287)
  - "The broad circumference  
Hung on his shoulders like the moon".
- Locusts: numerous angels (341)
  - the innumerable angels fallen and groveling in the  
lake of fire compared to the cloud of locusts.
- Bees: diminished shape of the devils (768)
  - "As bees  
In springtime, when the sun with Taurus rides.  
Pour forth their populous youth above the hire  
In clusters;"



We will pay attention to some specific epic similes. Whale that is leviathan that is used to refer to the size of Satan. Similarly, we saw this shield size, the size of the shield used by Satan, 'the broad circumferences Hung on his shoulders like the moon' and further connected with Galileo and other things. Locusts, numerous angels that is, the devils actually, the innumerable angels that is fallen angels groveling in the lake of fire compared to a cloud of locusts.

We also have bees 'the diminished shape of the devils' is present to us in the shape of bees. (768)

"As bees

In springtime, when the sun with Taurus rides.

Pour forth that populous youth above the hire

In clusters"

That is why we have this frequent and full crowded place.

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## Overall Impression

- Milton's *Paradise Lost* is an epic poem on the grand theme of the fall of man.
- Book 1 describes the background for the entire story.
- It introduces the theme and Satan's preparation for war with god by force or fraud.
- It presents the mind of the fallen angels in Hell and their building of Pandemonium, their palace.
- Milton displays his astute scholarship in language, literature, the Bible, philosophy, government, etc. throughout the poem.
- Satan's speeches may be examples of the freedom of speech that Milton argued for in his life.



In sum we can see Milton's *Paradise Lost* as an epic poem on the grand theme of the fall of man. Book one of *Paradise Lost* describes the background for the entire story. It introduces Satan, it introduces theme, it introduces the preparation of Satan to fight with God for taking revenge on him by fraud or force. Most importantly this particular book presents the mind of the fallen angels in hell and their building of Pandemonium and their palace.

Milton displays his astute scholarship in language, literature, the bible, philosophy, different forms of government, et cetera. throughout the poem. Satan's speeches as we have seen may be examples of the freedom of speech that Milton argued for in his life.

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## Critical Readings



- Religious and secular interpretations
  - Political readings, Didactic studies
  - Psychological and sociological readings
  - Archeological and geographical mappings
  - Scientific approaches to the poem
  - Ecological interpretations
  - Feminist investigations
  - Influences and source studies
- “The reason Milton wrote it in fetters when he wrote of Angels & God, and at liberty when of Devils & Hell, is because he was a true poet and of the Devil's party without knowing it” (William Blake)



There are any number of readings, critical readings possible, there are many references you can see on your own, these are some suggestive. We can attempt religious reading or secular reading, political reading or didactic reading that is moral reading, psychological reading or sociological reading even archaeological and geographical mappings is possible to do; so much of information we have in Paradise Lost.

We can also think of scientific approach to the poem because it is a poem in the context of growing advancing science. We have ecological interpretation, we hinted at it in the context of Mammon and his attempt to transact the whole earth. We have feminist readings of this poem, why do we have eve being treated in the way in which Milton has? It is in the bible of course. Milton follows the bible but then he also includes his own perspectives on the biblical theme.

We have a quotation from William Blake who admired Milton like nobody else did. Blake said,

“The reason Milton wrote it in fetters when he wrote of Angels and God, and at liberty when of Devils and Hell, is because he was a true poet and of the devil's party without knowing it.”

When we read Shakespeare's Macbeth, we do not feel bad about Macbeth for killing Duncan.

We sympathize with him and the same case happens here when we find Satan fighting against God tempting human beings to eat the fruit, forbidden fruit, and making them loose paradise. He does all evil things but then Milton by his poetic language, by his imaginative effort or endeavor enables us to sympathize with Satan himself.

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- ### Summary
- Milton's Grand Style
  - Book 1: 195-798
  - Selected Passages
  - Satan's Size
  - Heaven and Hell
  - Catalogue of Warriors
  - Ecological Strain
  - Building of Pandemonium
  - Preparation for the Debate
  - Analysis
  - Epic Similes



Finally, we have a summary here. We began this lecture with Milton's grand style focusing on sound effects, rhythm and music, syntax, metaphor and word play. We have seen some examples of all these characteristics in this poem. We have discussed some selected passages from line number 195 to 798 focusing on Satan size, heaven and hell, catalogue of warriors, ecological strain, building of pandemonium and preparation for the debate.

Our analysis of this rhyme, rhythm, poetic devices, epic similes, all tell us about the greatness of Milton's poetry written in grand style, Miltonic grand style. We have some references which will help you further to understand this poem much more.

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## References



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These are the references. "Allusion as a Mode of Thinking in *paradise lost*" is very interesting to see. How Milton deliberately suppressed the name of Prometheus. Satan is like Prometheus. Prometheus brought fire from heaven to the earth for human beings and similarly Satan enabled human beings to eat that fruit, forbidden fruit and get that knowledge, wisdom or knowledge of the difference between good and evil or innocence and experience. So that kind of understanding you can have better from in a study of 'Allusion as a Mode of Thinking in *Paradise Lost*' and many you have; multiple sources just a few we have mentioned. Thank you.