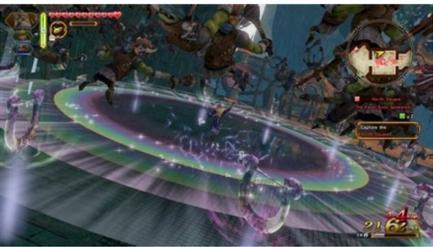


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Food Webs and Trophic Levels Multiple Choice

Worksheet with 8 multiple-choice questions about food chains and trophic levels, including diagrams of energy flow and food webs.

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- 120. We may with more successful hope resolve
121. To wage by force or gule eternal Warr
122. Irreconcilable, to our grand Foe,
123. Who now triumphs, and in th' excess of joy
124. Sole reigning holds the Tyranny of Heav'n.

- 153. What can it then avail though yet we feel
154. Strength undiminish'd, or eternal being
155. To undergo eternal punishment?
156. Whereto with speedy words th' Arch-fiend reply'd.

Paradise lost book 4 questions and answers. Paradise lost book 1 short questions and answers. Paradise lost book 1 short questions and answers pdf. Paradise lost questions and answers book 1. Paradise lost book 1 questions and answers pdf. Paradise lost book 9 questions and answers. Paradise lost book 1 discussion questions and answers. Paradise lost questions and answers pdf.

How long did it take John Milton to compose Paradise Lost? Milton may have begun his work as early as 1655, twelve years before its publication. I am looking for some information or other in sight on the conversation, dialogue and friend ship between adam and eve before and after the fall. thank you Carrie Before: After a bad dream, Eve expresses horror that had thoughts have entered her mind. Adam comforts and reassures her of her own unassailable purity: Book V lines 1-135. But later, Eve, asserting her independence, wants to wander away from Adam's company. Adam, showing somewhat less confidence in her, tries to dissuade her but ultimately gives in to female persuasion: book IX lines 205-384. After: The relationship goes haywire. Temporarily in denial, they playfully lust after each other in celebration of their newly "opened eyes, new hopes, new joys," but soon descend to quarrelling and blaming each other: book IX lines 1134-1189. Adam rebukes Eve's plea for his forgiveness, but ultimately they reconcile: book X lines 865-1096. The unfortunate moral here seems to be that women shouldn't assert independence from their mates, even momentarily: book XI line 176. How can Satan be wounded and "bled" if he is a spirit? Yes, especially when a few lines later Milton tells us angels can take whatever shape they want, solid or not [iv.352]. Milton has taken some heat for his angels' inconsistent physiology, but in fairness, that has always been the case in the portrayal of angels. If you think about it, why would angels need wings? Through Raphael's voice in Book V lines 569-576 Milton lays a belated foundation for portraying spirits in human-like form. How does Milton depict Hell and Heaven? Can you give me your comments and perhaps some page references please? Many thanks - I'm finding the poem very difficult because I don't have an annotated copy but your information is extremely helpful. THANK YOU!! Funny, but when heaven or hell are depicted in literature they sometimes have to be toned down from their intense traditional associations in order to move the story along. Milton's heaven is afraid of the dark. Although it resembles earth, evenings there are no darker than our twilight. Kind of disappointing never to have moon and starlit nights, don't you think? Even Milton prefers earth's beauty [ix.99-102]. His hell is unpleasant but not so unaccommodating that the devils can't build themselves a comfy palace. Milton occasionally parodies heavenly and hellish elements, such as the holy and unholy trinites. Note the use of music as entertainment at the celebration in heaven [iv.618-627], and then later to pass the hours in hell, waiting Satan's return [ii.546-555]. Bored with the music, some of the devils head out to explore their new domain. Join the tour in book II, lines 570-628. Is there a way I can find out the title of the music on your title page? Dance of the Knights from Romeo and Juliet ballet (1935) composed by Sergei Prokofiev. I'm writing a report about the use of female characters in PL. Is it safe to say that the 3 women (if you include the muse) were created for their 'superior' male counterparts only to serve them? Yeah, that's about the way it was, and everybody was okay with that back then. Your intro page takes so long to load that I finally had to turn off the graphics in my browser to get to the actual content. Thanks for your input. We have simplified the opening. What is meant by "assert Eternal Providence"? Assert means affirm or defend. Providence can be defined as God's management of his Creation. In the opening of his poem Milton couples this phrase with his purpose to "justify the ways of God to men." In The Thesis of "Paradise Lost" (1962), G. A. Wilkes points out that the poem is about more than just the fall of man. It begins with the angels' revolt in heaven, covers all the events in Genesis before and after the fall, continuing up to the birth of Christ, and even to the Last Judgment. This he calls a complete "treatment of the operation of Providence." It's only through studying the epic as a whole, and grasping the full picture, (rather than obsessing about Satan's heroism as so many are wont to do) that God's intentions and actions can be understood. Through summaries and commentary, I disagree with the fact that Milton wrote Paradise Lost in favor of Satan. But since I have trouble understanding the actual poem, I would appreciate any evidence quoted from the poem that supports my opinion. This is for an assignment and I promise to give credit for it. Thank You very much. Early on Satan exhibits sentiments we, perhaps unwillingly, sympathize with. As the poem progresses Satan's character degenerates to an almost classic silent movie villain. Check out lines IV:375-386 where he sarcastically invites Adam and Eve to join him in hell. And lines IV:799-809 where he is found "squat like a toad" whispering temptations into Eve's ear as she sleeps. Your viewpoint is also supported by the magnificent affection Milton displays towards Adam and Eve. Satan's victims, throughout. Hi!! have to write a paper comparing Masaccio's "The Expulsion from Paradise" to Milton's description of the expulsion from Eden. I don't know if you know this painting, but was wondering about your views Technically, the illustration doesn't fit Milton's script (or for that matter the Bible's, since the couple is still unclothed). It shows lingering shock and despair in the figures as they make their exit, while, at this point, Milton has them wiping their tears and hesitantly approaching their new world. But then, why would we expect any conformity, since Masaccio predated Milton by over 200 years, and there is no indication that Milton was inspired by this particular painting. Masaccio brought realism to the painting of the Italian Renaissance. He used natural lighting, three dimensional forms, and scientific perspective in ways that hadn't been done before. He was not concerned with the usual flat, detailed ornamentation of that period. His simple naturalistic approach brought great dramatic impact. He was an important influence on Michelangelo. I am looking for a site that compares John Milton's Paradise Lost and Dante's Inferno. Any suggestions? Haven't seen anything that specific on the net. Here are some major distinctions that come to mind: 1. They are written in different languages, so there are many English translations of Inferno, but only one Paradise Lost. 2. The works emerged from different eras: Milton, 1667; Dante, early 1300's. 3. Dante's work is in rhyming pentameter; Milton's, blank verse. (The very first words of Milton's own introduction to PL express his contempt for the use of rhyme in long works.) 4. Inferno is all about hell, while PL deals with it in only a few sequences. 5. Dante's hell is today's hell, demonstrating how it proceeds to deal with various categories of sin; Milton describes the early days of hell while it was still inhabited only by devils. 6. Dante places hell in its traditional location beneath the earth; Milton's hell is completely outside our universe, all the way at the bottom of Chaos. (Both works have inspired classic engravings by the great illustrator Gustave Doré.) Here are the "hell" scenes in PL: B:I L:56-77 (Satan awakens in hell for the first time.); 221-269 (He emerges from the burning lake); 670-751 (The devils build their palace.) B:II L:570-628 (The devils explore hell.); 629-680 (Satan meets Sin and Death guarding the gate of hell.); 871-894 (The gate is opened, revealing Chaos beyond.) B:III L:440-497 (Satan lands on the shell of this universe, the site of a future "Limbo" of souls. This scene resembles Dante in that Milton describes sinners and their described punishments.); B:X L:230-305 (Sin and Death decide to build a bridge from hell to earth.); 418-455 (Satan returns to hell after his successful mission.); 504-579 (Again as in Dante, Satan and his crew experience a unique punishment, suited to their crime.) how does John Milton view Satan and God what was his point of view He weaves the two characters together in an epic plot as he expresses his woes about the tragedy, point by point. (But he wasn't Italian.) In line seven of the first book, Milton writes "of Oreb or of Sinai didst inspire..." - what is this referring to? Line eight continues: "That Shepherd who first taught the chosen seed" The shepherd is Moses. The reference is to Mount Oreb or Horeb, in Arabia connected to Mount Sinai, where the Angel of the Lord spoke to him from the burning bush. In this, the very first and typically complicated sentence of Paradise Lost, Milton is calling upon the same angel or muse to inspire him in writing the poem. Apparently, the muse liked long lines with suspended clauses, reversed subject and verb, multiple-choice allusiveness, and an exalted, magnificent, epic style. Is Satan a winner or a loser? Look around you. The war isn't over yet. Okay I know, you mean within Paradise Lost. Same answer. The end of Paradise Lost does not depict a conclusion to the struggle between earth and hell. To the contrary, the last words of the poem convey, in powerful simplicity, the true beginning of a new world. Satan lost his first battle in heaven, then won a victory over man in Paradise. But life goes on. I need to do a oral report introducing book two. Although I have found plenty of information, I would like to do something different with the introduction, can you help? It is due Jan 2. Thanks That might be difficult since you posted your question on Jan 29. Leaving the time war problem up to you, here's a suggestion. If you want to get their attention you might start off with: "Sex! Lust! Inces! Rape!-and it all takes place before Adam and Eve were even created!" Then tell the story of Sin and Death. (Better correct your inadvertently excellent but inappropriately x-rated pun/typo, though.) What is "Paradise Regained"? This is Milton's sequel to Paradise Lost. It is much shorter, with its plot confined to the subject of Christ's confrontation with Satan in the desert. It is more an exposition of Milton's religious philosophy, without the grandeur and action- and consequently, nowhere near the popularity of the earlier poem. Help! I am very overwhelmed. I don't know how to approach the reading of Paradise Lost. If I just sit down and try and read it I glaze over very quickly. How can I read it proactively? What questions should I be asking? Don't read it. I'm not joking. That's my serious, if subversive, recommendation. Most people cannot adapt to reading this complicated style at a normal comprehending pace, and will inevitably "glaze over" fast. So, read all the summaries, browse the comments here and the illustrations to psych you up and pique your interest, settle in on the site of the poem that relates to your assignment, and after you have thought it through thoroughly, then find and study (not read) the relevant passages in the poem. That's all you will have time for. And whatever you do, don't tell the teacher I told you to do that. I wanted to know if there was a website that had a summary of "Paradise Lost." The best summary of Paradise Lost is written by Milton himself. Even in Milton's day Paradise Lost was a formidable undertaking for readers. So when he produced the second edition in 1674, he placed an introductory "argument" at the beginning of each book to help them out. You can find the 12 arguments here. This the best, most comprehensive site ever! Q: How or does PL reflect & exalt Anarchist ideals? Textual evidence? Thank you! E: Look for examples in Satan's speeches to his followers in book I. Anarchism has many philosophical branches, opposition to government control being a common link. One view sees the structure of the universe as represented in Paradise Lost with God and Satan or god and evil as opposing forces battling for control, and humanity as mere pawns in their battle, with a fourth element, chaos, representing anarchy, or the uncontrollable. (ref: John Moore) PL depicts a personified Chaos enthroned, with "sable-vested Night," Rumor, Confusion and others holding noisy court. He's an adversary to God's creation, and friendly to Satan in their brief encounter, as Satan promises to restore his encroached upon realm by destroying earth. comment: I'll be studying Milton's Paradise Lost next year and I found many parts of it difficult, but this website has helped me in infinite ways. I can't thank you enough for this source!!! Cheers' comment: this is a great website that gave me so much valuable insight on paradise lost. some day i want my kids to read this because i know they'll love it comment: First of all, I love your website! I am a Christian and I have read Milton's Paradise Lost and other works. He was a God given genius in literature and things. I am eager to see this movie when it comes out. I love your simplified commentary and summary of his work. My email is " @yahoo.com God bless you all! The rhyme scheme is a difficult one to plot out... what's your take on it? I'm guess it's based on the numerology of the words...there's got to be some perfect way that every line's mathematical relationship corresponds Like Shakespeare, Milton's blank (non-rhyming) verse uses the rhythm of iambic pentameter. A line is composed of five long, unaccented syllables, each followed by a short, accented one. Pick and read any line at random and you will hear the rhythm: The MIND is ITS own PLACE, and IN ITSELF Can MAKE a HEAVN of HELL, a HELL of HEAVN. [i.254] This site is really boring and it sucks really bad. The only reason why I came here is because I am sitting in English class and trying to look like I am doing something. Also I wanted to cheat on my essay in English Class by stealing one of your essays to copy as my own, but you don't have any. Yeah we do. But you knew that, didn't you. A little detective work shows this submission to be a fake-sent just to see if we'd post it or not. Not that there aren't those who hold these sentiments-they're just too lazy to write them down. Besides, the punctuation is just too darn correct. I am looking for some information regarding inhabiting a new world and it's implications in Paradise Lost. Thanks Jess Well, there are quite a few "new worlds" in Paradise Lost. In a sense the whole poem is about new or changing worlds. To begin with, Satan perceives heaven as about to become a new and unacceptable world as the Son of God is delegated to take over as co-ruler. The result is Satan's rebellion and war-which leads him to the new world of hell. The implications here are exploration (B:II L:570-628); the formation of a new government (B:II L:249-298); and a new agenda of revenge (B:II L:310-378). Earth is another new world-actually two new worlds-one before the fall, and one after. ("pre-lapsian"/"post-lapsian", if you want to sound brainy.) With the before-world comes the pressure of having all the happiness you could ever ask for, as long as you don't make that one little slip which destroys everything and is irrevocable. The after-world leaves Adam to deal with having royally screwed up the entire future of the human race (B:X L:720-844). And finally there is the new world promised by the coming of the Savior (B:III L:294-341). What Effect did Paradise Lost Have on Society? God, Satan, the Beginning, and the surrounding events and consequences had never before been so uncompromisingly exposed. The poem brought to light some difficult moral conflicts and paradoxes, with images that carried a heavy emotional burden. Make of it what you will, but it has been noted by theologians that the doctrines of the Fall, and of hell, have experienced a gradual decline in importance as essential basis to the Christian faith, and beginning at about the time of the poem's publication. This poem wouldn't be so hard to understand if it was easier to read. -Yogi Berra? in Milton's account, who wins the battle in Heaven? The good guys. What in Milton's description of Hell do you find most vivid? The more important question is: Why do you care what I think? We both know the answer, don't we. Somebody doesn't want to do their own homework. This is not complex analysis or technical research question, but a personal subjective reaction of which you are as capable as I. Of course, you do have to read the poem to get one-at least the "hell" parts, which are delineated in an earlier answer. Hello, I am prepari a paper comparing the fall of Eve and the fall of Adam. Could you give me some pointers to go on? My e-mail address is Allen**** Thank You. (I am a senior at a university, the paper is for an upper level class.) As the tragic moment approaches, Milton's man and woman are, by our standards, more like father and daughter than lovers: 1. During their shared gardening tasks, the rebellious 'daughter' begs some freedom from 'dad's' overprotectiveness (later blaming him for letting her win her way and wander off into danger). 2. The unsecured innocent is easily seduced by the reptilian tempter. 3. Believing the magic fruit has rendered her goddesslike, the wayward child considers her options: Perhaps she should keep this magical power from her father and become his better, reversing their roles. 4. Worried papa searches for delayed daughter and is frozen with horror to find she is fallen and as good as dead. Their relationship heats up to that of lovers, however, as they consummate the original sin: 1. Romeo-like Adam decides that to die with his doomed Juliet is better than living without her. (Adam is reprimanded by Raphael before the fall (B:VIII L:560-594), and by God afterwards (B:X L:144-156), for his weak surrender to Eve's irresistible charms.) 2. Moved by his sacrificial love, Juliet gifts him the fruit, "th' dubious reward." 3. In both of them, the real or imagined after-effect of the fruit- or perhaps of their emotional interplay- is lust. 4. After a sexual interlude, they sleep, then wake to the realization that they blew it big time, and quickly descend into a sitcom-like, old married couple's quarrel over who's to blame. 5. The innocent is seduced by the tempter's words, and is allowed full enjoyment of their perfect world, so God places the troublesome tree in their midst as the only way to test their allegiance. As with the angels, without the freedom to rebel against his rule- allegiance, loyalty, respect, etc. would have no meaning (III:90-128 and V:524-540). While God is all powerful, he allows his subjects the freedom to fail. To stop the rebellion he would have had to take away Satan's free will. Therefore he allowed the battle to take place- but don't forget who won the war. Some believe if God does exist he takes no part in what goes on here (rendering prayers futile) but leaves it all up to us to create or destroy, having instilled in our human capacity everything we need to succeed-should we choose, of our own free will, to do so. (VIII:633-643) Finally, no, under Milton's logic, God didn't scheme to create mankind through the mechanism of Satan's rebellion. If Satan didn't empty heaven of one third its populous, inspiring God to refill it with us, God and the angels would have gone on very happily through eternity without us. (VII:139-159) It's only from our point of view, being the self-important creatures we are, that we take for granted humanity must be the be-all, end-all focus of all existence, with God and the angels little more than our servants. But Satan did rebel and Adam and Eve did, and God, being the smartest guy in the universe, did find a way to provide an opportunity for a transcending, ultimate positive result from all this. Look up "fortunate fall". YOU NEED A SCROLL BAR. If there's something you can't see on a page without a scroll bar, strike F11 on your keyboard (to open or close full page), but this shouldn't be necessary if you have your browser set to the normal viewing area. Keeping a side bar open or setting your own special view preferences may prevent

reading Paradise Regained. I know you would like to read the complete text of Paradise Lost, but I was hoping you could help me out by answering this: What is JM's view of the perfect, moral human in this book? Thanks for all your help (in advance) - EK PL underscores the notion that humanity does not produce perfect, moral humans. But PR gives us one. As in PL, the struggle is about resisting temptation. Unlike PL, Christ succeeds. It's easy to be good when the promised result is all good. But morality is about holding fast to a difficult path against the temptation of easy rewards. WHO IS THE MAIN CHARACTER ?(SATAN OR GOD OR ADAM OR MILTON.) It's debatable. Satan (to the chagrin of many) fits the epic mold as hero in the first half of PL. Later the story tends to center around Adam. But here's an interesting statistic to consider. If you count all the questions about Adam or Eve in this archive, you'll find four times as many inquiries about Eve than about Adam. What is Milton's handling of gender (male and female) in Paradise Lost? And cite textual evidence supporting your answer. Also, What's the complexity of Milton's handling of the theme of knowledge in relation to the literary and intellectual structure of Paradise Lost? Done that already. And as for your second question . . . wha?!? . . . When given a question like this to deal with, my best advice is to respond in kind with like mix of eloquent babble and pseudo-intellectual gobbledegook, deliver it with a straight face, and hope for the best. What do we learn about the Fall of Man through the change in the discussions of Adam and Eve Well, they do turn into the Bickersons. When Adam and Eve leave Paradise in their "solitary" way, does that mean alone without God, without Satan, without Paradise or something completely different? They were definitely not without God. See xi.334-354. They were definitely not without Satan. See i.209-220. They were without Paradise, which would define them as homeless, not "solitary." While they are not abandoned by God, they will probably have no more personal appearances from him or the angels as they did in Paradise. Adam senses this in xi.315-333. But mainly they qualify as "solitary" because they are the only two people--now ordinary mortals like you and me--in the world. Sometimes the simplest, most obvious answer is the answer... But apt the Mind or Fancy is to rove Uncheckt, and of her roving is no end; [viii.188] In reference to the "alone" question, I think you forgot to mention they were also alone without the animals, since after the fall, the animals were no longer friendly to man. Good point. I have to write a paper, dur Friday, comparing the respective soliloquies of Adam(X.720-844) and Satan(IV.32-113). I havecome up with such points as, the speech of Satan defines him as an antihero and allows us to sympathize with him, and we are able to see parallels between the 2 characters. Any other suggestions? Thanks You're correct in that the two speeches parallel each other closely. Both lament mistakes made, and the dire results. Both persons are in a state of desperate hopelessness. Both regret bringing down so many others by their actions. Line x.840-841 underscores this. But while Adam feels responsible for the plight of future humanity, and is willing to take all the burden onto himself, Satan's main concern is his hurt pride, and he resolves devotion to evil as his only relief. GIVE ME A BRIEF SUMMARY ON WHAT BOOK 4 IS ABOUT? Please don't yell. Go back to the home page and look up "A Simplified Summary"--all the books are summarized. Satan is a magnificent character. Discuss, indicating clearly in your answer the poetic and dramatic techniques used in his creation.(Book 1 only). If you could help me with this question I'd be forever grateful! By beginning the story with Satan just having been thrown into hell, we get a full picture of his character as he reacts to his loss with anger and increased defiance. His desperate situation is even more intense than that which precipitated his rebellion in heaven. When he calls his legions together, he is choked with emotion, that so many have fallen while following his cause and yet still look to him for leadership. Do the MOVIE - PLEASE!!! The Cast looks awesome. Even though they said they were hesitant because it is based on a "religious" work, movies and TV shows about angels and demons are pretty popular. If only I had a magic wand. Can you help me to explain the Aristotelian concept of "entelechy" with regard to Milton's Paradise Lost!?!? As you know, entelechy is the philosophy of actuality as opposed to potentiality. God says he is presenting Adam and Eve with the potentiality of a perfect world. But we know a perfect world is an impossibility. (If you don't think so, try to imagine one - not just the superficial pleasures, but the details of how life would or could function. You'll soon realize it doesn't work.) Instead we have the actuality of the inevitable fall, which produced not a perfect world or perfect people, but inevitably, perfect Christianity. Is that the potentiality God had in mind all along? Which of Milton's devils offers the wisest counsel in the debate in hell in book 2 of Paradise Lost? The devils have just lost the Big One. How to handle defeat: The first speech comes from a dimwitted warmonger ready to risk total annihilation. The second speaker is a coward, who counters with a do-nothing proposal. The third raises the political ambitions of his peers by proposing they turn their attention to building a new empire in hell. Finally, Be'liezabub, Satan's second in command, proposes a clever revenge, which sets the stage for man's downfall, and may be considered wisest, in the evil sense, because it worked. INDEX www.paradiselost.org .

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