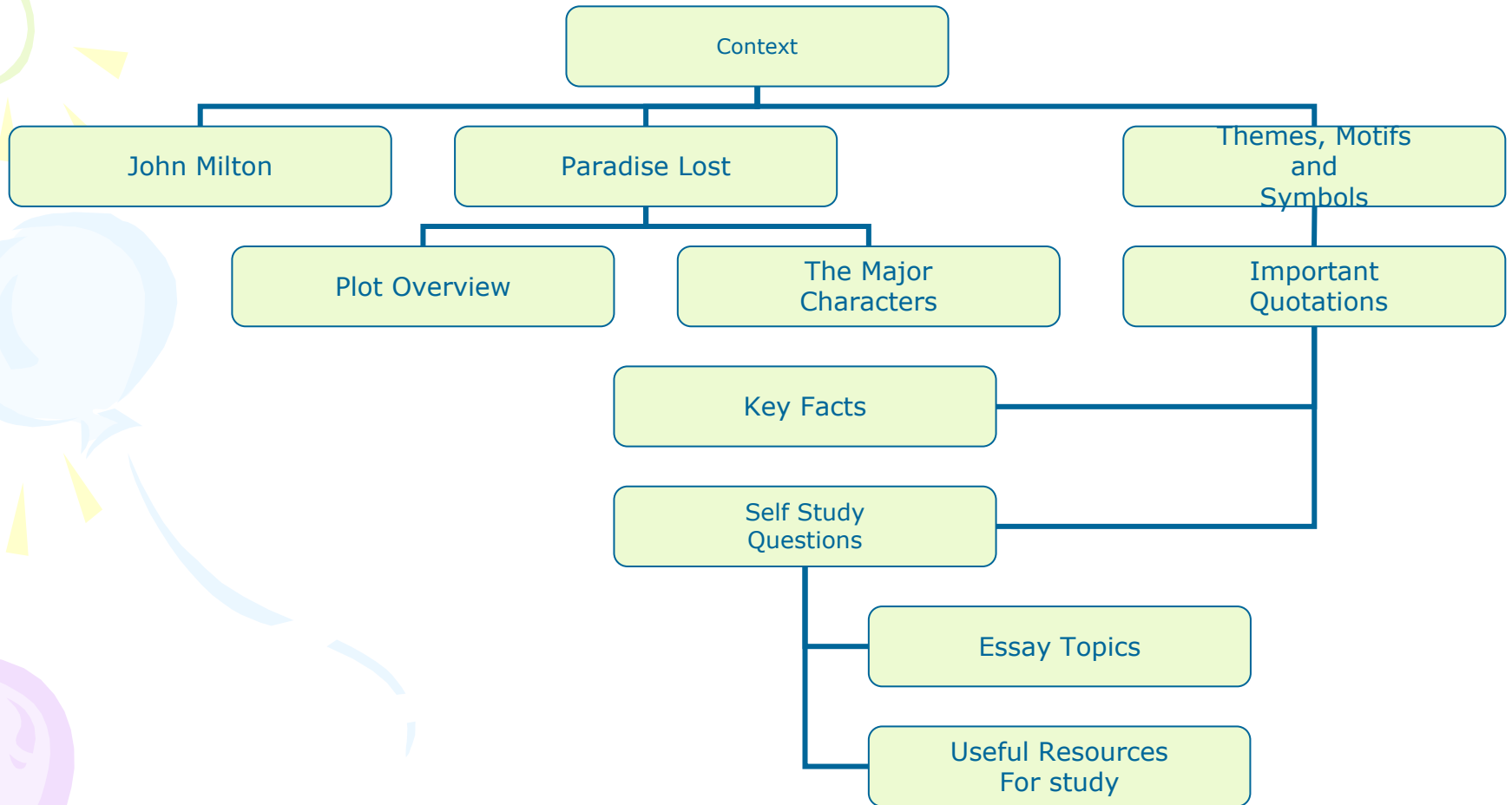


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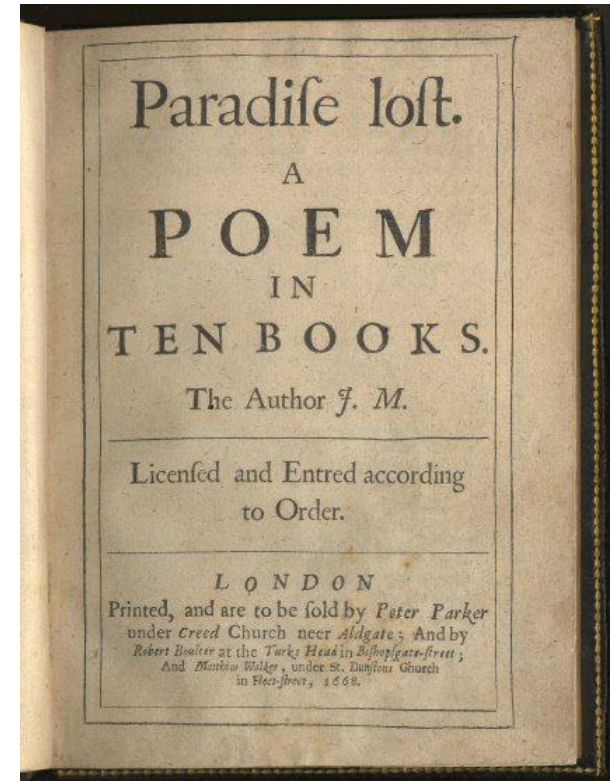
John Milton
Paradise Lost

Scheme of Study



Context

- It was named by the king of James I (in Latin, "Jacobus"), 1603-25, which followed that of Queen Elizabeth. There are many striking **differences** between Age of Elizabeth and **Jacobean age**. In the first place, the nation unity, of which devotion to Elizabeth was the symbol, was already impaired by the time of her death. Under her successor, the Scottish King, James I, party strife between the supporters of the Throne and those who maintained the rights of the people through Parliament, between those who held to the authority of the established church and its bishops and those who demanded a more democratic form of church government or even entire freedom of the individual in matters of conscience, increased. The contradictions between the feudal nobility and the bourgeoisie reached their climax. As the role of the absolute monarchy was no longer progressive and hindered the further development of capitalism, the bourgeoisie, which had once supported the king, turned against absolute monarchy. All through the reign of James I, the Commons quarreled with the king for controlling trade and raising taxes without the consent of Parliament. The struggle between the 2 sides continued during the reign of Charles I, who took his father's place on the throne in 1625.



John Milton

- **Milton's Life**

- John Milton was born on December 9, 1608, in London. Milton's father was a prosperous merchant, despite the fact that he had been disowned by his family when he converted from Catholicism to Protestantism. Milton excelled in school, and went on to study privately in his twenties and thirties. In 1638 he made a trip to Italy, studying in Florence, Siena, and Rome, but felt obliged to return home upon the outbreak of civil war in England, in 1639. Upon his return from Italy, he began planning an epic poem, the first ever written in English. These plans were delayed by his marriage to Mary Powell and her subsequent desertion of him. In reaction to these events, Milton wrote a series of pamphlets calling for more leniency in the church's position on divorce. His argument brought him both greater publicity and angry criticism from the religious establishment in England. When the Second Civil War ended in 1648, with King Charles dethroned and executed, Milton welcomed the new parliament and wrote pamphlets in its support. After serving for a few years in a civil position, he retired briefly to his house in Westminster because his eyesight was failing. By 1652 he was completely blind.



John Milton

- Despite his disability, Milton reentered civil service under the protectorate of Oliver Cromwell, the military general who ruled the British Isles from 1653 to 1658. Two years after Cromwell's death, Milton's worst fears were realized—the Restoration brought Charles II back to the throne, and the poet had to go into hiding to escape execution. However, he had already begun work on the great English epic which he had planned so long before: *Paradise Lost*. Now he had the opportunity to work on it in earnest. It was published in 1667, a year after the Great Fire of London. The greatness of Milton's epic was immediately recognized, and the admiring comments of the respected poets John Dryden and Andrew Marvell helped restore Milton to favor. He spent the ensuing years at his residence in Bunhill, still writing prolifically. Milton died at home on November 8, 1674. By all accounts, Milton led a studious and quiet life from his youth up until his death.

Main points in his biography

- **Education**
- **Early Works**
- **Politics**
- **Religion**
- **Women and Marriage**
- **The Epic**

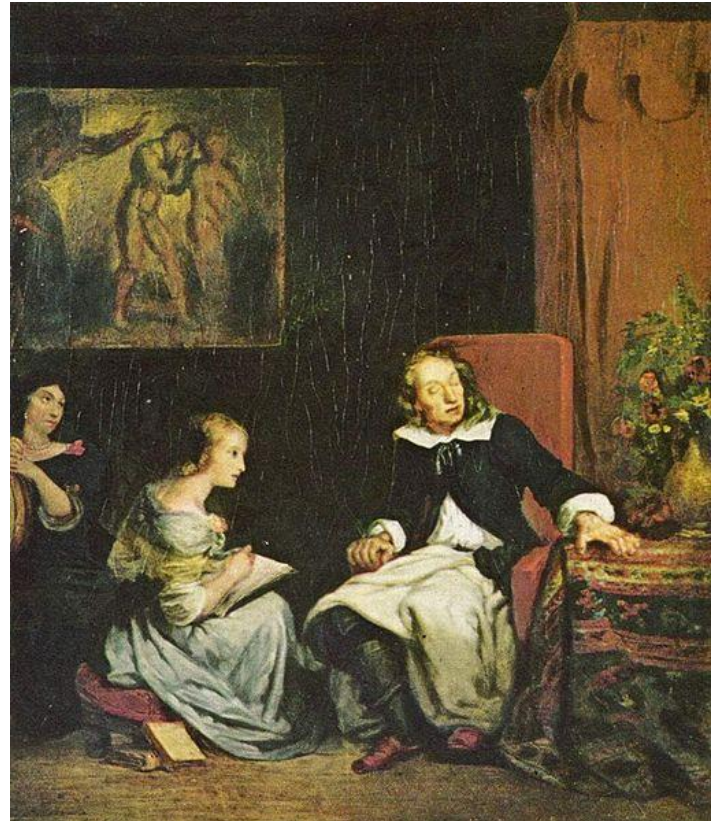
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John Milton

- At the early age of sixteen, Milton already aspired to write the great English epic. As he read the classical epics in school—Homer’s *Odyssey* and *Iliad* and Virgil’s *Aeneid*—he began to fantasize about bringing such artistic brilliance to the English language.
- Milton considered many topics for his epic. Early on, he thought that the story of King Arthur and the Knights of the Round Table was a noble topic. Then, as he grew slightly older, he hoped to write an epic about Oliver Cromwell, who took control of England in 1653 after helping to dethrone and execute King Charles. Judging from these two topics, it is clear that Milton wanted to write his epic on a distinctly British topic that would inspire nationalist pride in his countrymen. Such a topic would also mimic Homer’s and Virgil’s nationalist epics of strong, virtuous warriors and noble battles. However, Milton abandoned both of these ideas, and for a time gave up the notion of writing an epic at all.
- But in the mid-1650s, Milton returned to an idea he had previously had for a verse play: the story of Adam and Eve. He concluded that the story might fail as a drama but succeed as an epic. In 1656 the blind Milton began to recite verse each morning to one of his two daughters, who wrote his poem down for him. Milton continued to dictate *Paradise Lost* for several years, finishing in 1667 when it was first published in ten books. Milton soon returned to revise his epic, redividing it into twelve books (as the classical epics were divided), and publishing it in its authoritative second edition form in 1671.
- Later in 1671 he published his final work: *Paradise Regained*, the sequel to his great epic. Due to his strong religious beliefs, Milton thought that this work surpassed *Paradise Lost* in both its art and its message, though most readers today would disagree.

Paradise Lost

- Milton's speaker begins *Paradise Lost* by stating that his subject will be Adam and Eve's disobedience and fall from grace. He invokes a heavenly muse and asks for help in relating his ambitious story and God's plan for humankind. The action begins with Satan and his fellow rebel angels who are found chained to a lake of fire in Hell. They quickly free themselves and fly to land, where they discover minerals and construct Pandemonium, which will be their meeting place. Inside Pandemonium, the rebel angels, who are now devils, debate whether they should begin another war with God. Beazelbub suggests that they attempt to corrupt God's beloved new creation, humankind. Satan agrees, and volunteers to go himself. As he prepares to leave Hell, he is met at the gates by his children, Sin and Death, who follow him and build a bridge between Hell and Earth.



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Plot Overview

- **In Heaven, God orders the angels together for a council of their own. He tells them of Satan's intentions, and the Son volunteers himself to make the sacrifice for humankind. Meanwhile, Satan travels through Night and Chaos and finds Earth. He disguises himself as a cherub to get past the Archangel Uriel, who stands guard at the sun.**
- **He tells Uriel that he wishes to see and praise God's glorious creation, and Uriel assents. Satan then lands on Earth and takes a moment to reflect. Seeing the splendor of Paradise brings him pain rather than pleasure.**
- **He reaffirms his decision to make evil his good, and continue to commit crimes against God. Satan leaps over Paradise's wall, takes the form of a cormorant (a large bird), and perches himself atop the Tree of Life. Looking down at Satan from his post, Uriel notices the volatile emotions reflected in the face of this so-called cherub and warns the other angels that an impostor is in their midst. The other angels agree to search the Garden for intruders.**



Plot Overview

- **Meanwhile, Adam and Eve tend the Garden, carefully obeying God's supreme order not to eat from the Tree of Knowledge. After a long day of work, they return to their bower and rest. There, Satan takes the form of a toad and whispers into Eve's ear.**
- **Gabriel, the angel set to guard Paradise, finds Satan there and orders him to leave. Satan prepares to battle Gabriel, but God makes a sign appear in the sky—the golden scales of justice—and Satan scurries away. Eve awakes and tells Adam about a dream she had, in which an angel tempted her to eat from the forbidden tree. Worried about his creation, God sends Raphael down to Earth to teach Adam and Eve of the dangers they face with Satan.**
- **Raphael arrives on Earth and eats a meal with Adam and Eve. Raphael relates the story of Satan's envy over the Son's appointment as God's second-in-command. Satan gathered other angels together who were also angry to hear this news, and together they plotted a war against God. Abdiel decides not to join Satan's army and returns to God. The angels then begin to fight, with Michael and Gabriel serving as co-leaders for Heaven's army. The battle lasts two days, when God sends the Son to end the war and deliver Satan and his rebel angels to Hell. Raphael tells Adam about Satan's evil motives to corrupt them, and warns Adam to watch out for Satan.**
- **Adam asks Raphael to tell him the story of creation. Raphael tells Adam that God sent the Son into Chaos to create the universe. He created the earth and stars and other planets. Curious, Adam asks Raphael about the movement of the stars and planets. Eve retires, allowing Raphael and Adam to speak alone. Raphael promptly warns Adam about his seemingly unquenchable search for knowledge. Raphael tells Adam that he will learn all he needs to know, and that any other knowledge is not meant for humans to comprehend. Adam tells Raphael about his first memories, of waking up and wondering who he was, what he was, and where he was. Adam says that God spoke to him and told him many things, including his order not to eat from the Tree of Knowledge. After the story, Adam confesses to Raphael his intense physical attraction to Eve. Raphael reminds Adam that he must love Eve more purely and spiritually. With this final bit of advice, Raphael leaves Earth and returns to Heaven.**

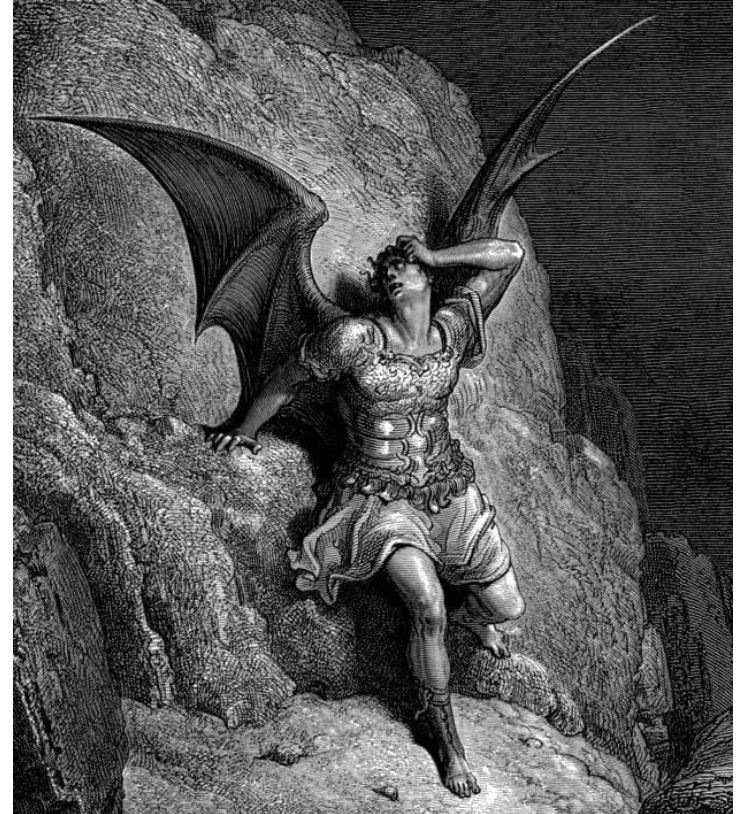


Plot Overview

- Eight days after his banishment, Satan returns to Paradise. After closely studying the animals of Paradise, he chooses to take the form of the serpent. Meanwhile, Eve suggests to Adam that they work separately for awhile, so they can get more work done.
- Adam is hesitant but then assents. Satan searches for Eve and is delighted to find her alone. In the form of a serpent, he talks to Eve and compliments her on her beauty and godliness. She is amazed to find an animal that can speak. She asks how he learned to speak, and he tells her that it was by eating from the Tree of Knowledge.
- He tells Eve that God actually wants her and Adam to eat from the tree, and that his order is merely a test of their courage. She is hesitant at first but then reaches for a fruit from the Tree of Knowledge and eats. She becomes distraught and searches for Adam.
- Adam has been busy making a wreath of flowers for Eve. When Eve finds Adam, he drops the wreath and is horrified to find that Eve has eaten from the forbidden tree. Knowing that she has fallen, he decides that he would rather be fallen with her than remain pure and lose her. So he eats from the fruit as well. Adam looks at Eve in a new way, and together they turn to lust.

Plot Overview

- God immediately knows of their disobedience. He tells the angels in Heaven that Adam and Eve must be punished, but with a display of both justice and mercy. He sends the Son to give out the punishments. The Son first punishes the serpent whose body Satan took, and condemns it never to walk upright again. Then the Son tells Adam and Eve that they must now suffer pain and death. Eve and all women must suffer the pain of childbirth and must submit to their husbands, and Adam and all men must hunt and grow their own food on a depleted Earth. Meanwhile, Satan returns to Hell where he is greeted with cheers. He speaks to the devils in Pandemonium, and everyone believes that he has beaten God. Sin and Death travel the bridge they built on their way to Earth. Shortly thereafter, the devils unwillingly transform into snakes and try to reach fruit from imaginary trees that shrivel and turn to dust as they reach them.



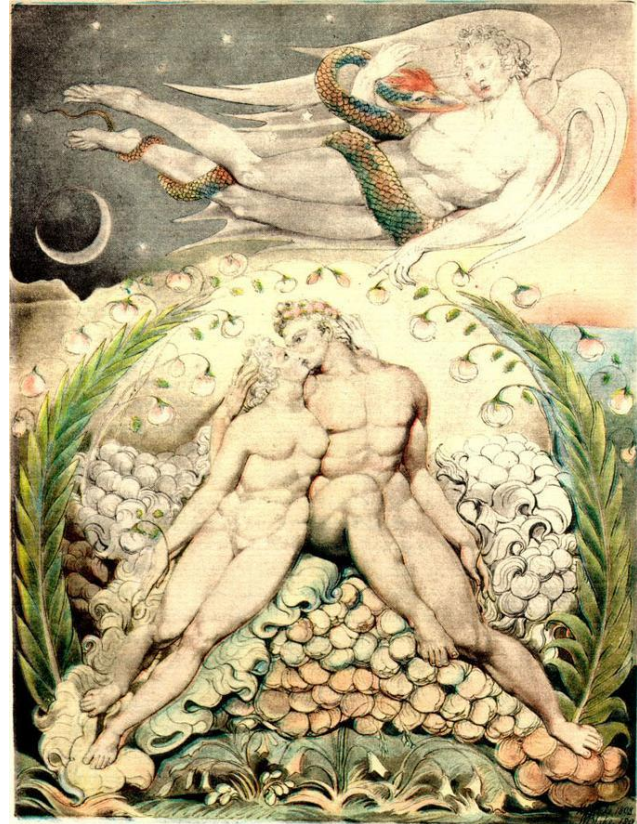
Plot Overview

- God tells the angels to transform the Earth. After the fall, humankind must suffer hot and cold seasons instead of the consistent temperatures before the fall. On Earth, Adam and Eve fear their approaching doom. They blame each other for their disobedience and become increasingly angry at one another. In a fit of rage, Adam wonders why God ever created Eve. Eve begs Adam not to abandon her. She tells him that they can survive by loving each other. She accepts the blame because she has disobeyed both God and Adam. She ponders suicide. Adam, moved by her speech, forbids her from taking her own life. He remembers their punishment and believes that they can enact revenge on Satan by remaining obedient to God. Together they pray to God and repent.
- God hears their prayers, and sends Michael down to Earth. Michael arrives on Earth, and tells them that they must leave Paradise. But before they leave, Michael puts Eve to sleep and takes Adam up onto the highest hill, where he shows him a vision of humankind's future. Adam sees the sins of his children, and his children's children, and his first vision of death. Horrified, he asks Michael if there is any alternative to death.
- Generations to follow continue to sin by lust, greed, envy, and pride. They kill each other selfishly and live only for pleasure. Then Michael shows him the vision of Enoch, who is saved by God as his warring peers attempt to kill him. Adam also sees the story of Noah and his family, whose virtue allows them to be chosen to survive the flood that kills all other humans. Adam feels remorse for death and happiness for humankind's redemption. Next is the vision of Nimrod and the Tower of Babel. This story explains the perversion of pure language into the many languages that are spoken on Earth today. Adam sees the triumph of Moses and the Israelites, and then glimpses the Son's sacrifice to save humankind. After this vision, it is time for Adam and Eve to leave Paradise. Eve awakes and tells Adam that she had a very interesting and educating dream. Led by Michael, Adam and Eve slowly and woefully leave Paradise hand in hand into a new world.

The major characters

- **Satan**

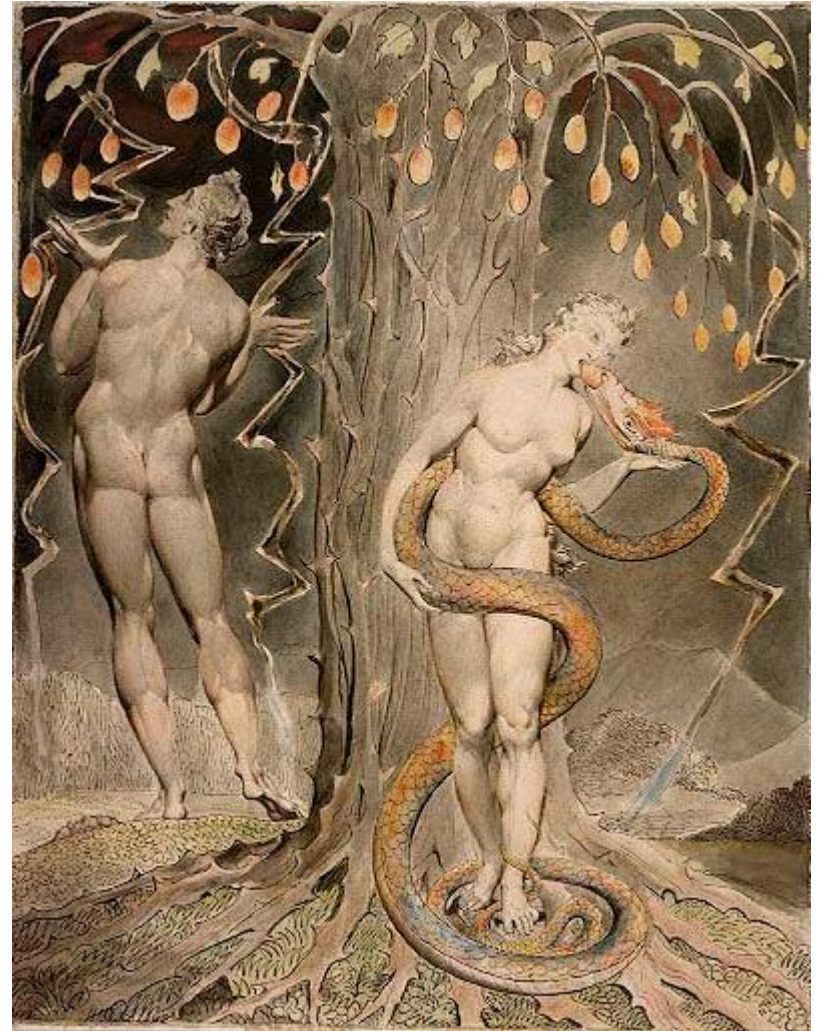
Some students consider Satan to be the hero, or protagonist, of the story, because he struggles to overcome his own doubts and weaknesses and accomplishes his goal of corrupting humankind. This goal, however, is evil, and Adam and Eve are the moral heroes at the end of the story, as they help to begin humankind's slow process of redemption and salvation. Satan is far from being the story's object of admiration, as most heroes are. Nor does it make sense for readers to celebrate or emulate him, as they might with a true hero. Yet there are many compelling qualities to his character that make him intriguing to readers.



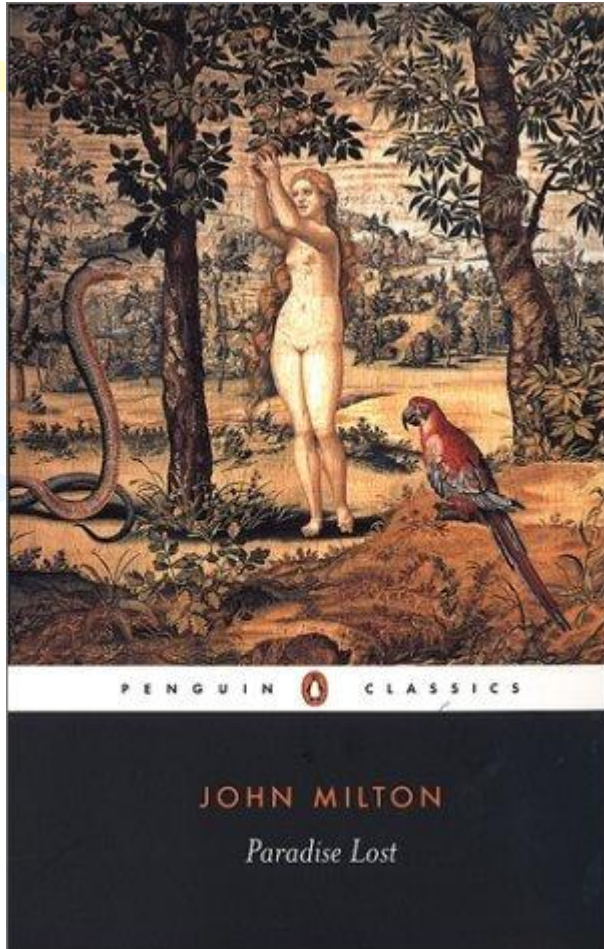
The major characters

Adam

- Adam is a strong, intelligent, and rational character possessed of a remarkable relationship with God. In fact, before the fall, he is as perfect as a human being can be. He has an enormous capacity for reason, and can understand the most sophisticated ideas instantly. He can converse with Raphael as a near-equal, and understand Raphael's stories readily. But after the fall, his conversation with Michael during his visions is significantly one-sided. Also, his self-doubt and anger after the fall demonstrate his new ability to indulge in rash and irrational attitudes. As a result of the fall, he loses his pure reason and intellect.



The major characters



Eve

- Created to be Adam's mate, Eve is inferior to Adam, but only slightly. She surpasses Adam only in her beauty. She falls in love with her own image when she sees her reflection in a body of water. Ironically, her greatest asset produces her most serious weakness, vanity. After Satan compliments her on her beauty and godliness, he easily persuades her to eat from the Tree of Knowledge.
- Aside from her beauty, Eve's intelligence and spiritual purity are constantly tested. She is not unintelligent, but she is not ambitious to learn, content to be guided by Adam as God intended. As a result, she does not become more intelligent or learned as the story progresses, though she does attain the beginning of wisdom by the end of the poem. Her lack of learning is partly due to her absence for most of Raphael's discussions with Adam in Books V, VI, and VII, and she also does not see the visions Michael shows Adam in Books XI and XII. Her absence from these important exchanges shows that she feels it is not her place to seek knowledge independently; she wants to hear Raphael's stories through Adam later. The one instance in which she deviates from her passive role, telling Adam to trust her on her own and then seizing the fruit of the Tree of Knowledge, is disastrous.

The major characters

God

- An omniscient, omnipresent, and omnipotent character who knows everything before it happens. Attempting to present such an unimaginable character accurately, Milton appropriates several of God's biblical speeches into his speeches in *Paradise Lost*. God loves his creation and strongly defends humankind's free will. He presents his love through his Son, who performs his will justly and mercifully.

• The Son

- For Milton, the Son is the manifestation of God in action. While God the Father stays in the realm of Heaven, the Son performs the difficult tasks of banishing Satan and his rebel angels, creating the universe and humankind, and punishing Satan, Adam and Eve with justice and mercy. The Son physically connects God the Father with his creation. Together they form a complete and perfect God.
- The Son personifies love and compassion. After the fall, he pities Adam and Eve and gives them clothing to help diminish their shame. His decision to volunteer to die for humankind shows his dedication and selflessness. The final vision that Adam sees in Book XII is of the Son's (or Jesus') sacrifice on the cross—through this vision, the Son is able to calm Adam's worries for humankind and give Adam and Eve restored hope as they venture out of Paradise.



Themes, Motifs and Symbols

Themes:

- **The Importance of Obedience to God**
- **The Hierarchical Nature of the Universe**
- **The Fall as Partly Fortunate**



Themes, Motifs and Symbols

- **Motifs**

- *Motifs are recurring structures, contrasts, and literary devices that can help to develop and inform the text's major themes.*

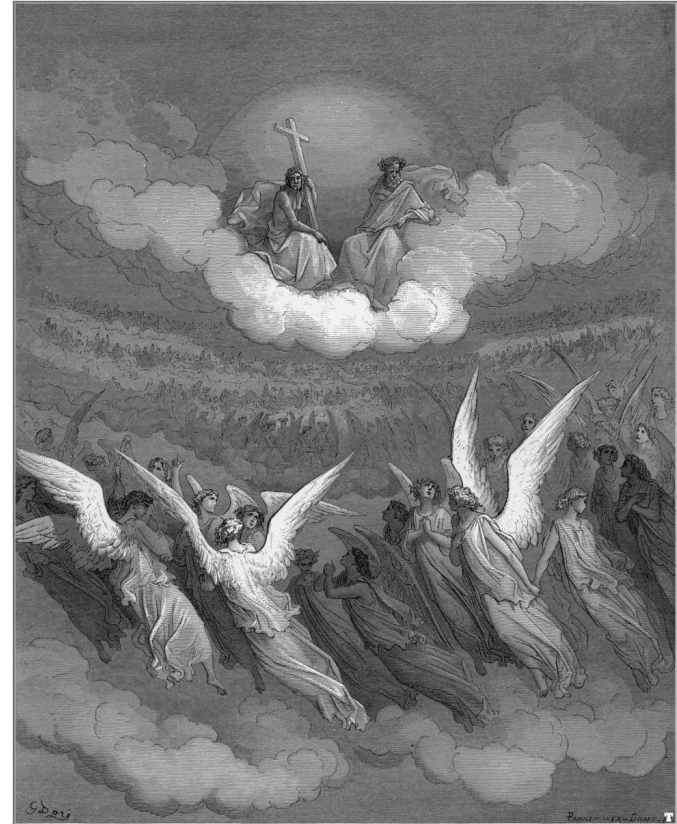
- **Light and Dark**

- **The Geography of the Universe**

- **Conversation and Contemplation**

Themes, Motifs and Symbols

- **Symbols**
- *Symbols are objects, characters, figures, and colors used to represent abstract ideas or concepts.*
- **The Scales in the Sky**
- **Adam's Wreath**



Important Quotations

- 1. Of Man's 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 Heav'nly 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 Heav'ns and
Earth
Rose out of Chaos: Or if Sion Hill
Delight thee more, and Siloa's Brook that
flow'd
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 th' Aonian Mount, while it pursues
Things unattempted yet in Prose or Rhyme.
(I.1-26)
- 2. Hail holy Light, offspring of Heav'n
first-born,
Or of th' Eternal Coeternal beam
May I express thee unblam'd? since God is
Light,
And never but in unapproached Light
Dwelt from Eternity, dwelt then in thee,
Bright effluence of bright essence increate.
...
thee I revisit safe,
And feel thy Sovran vital Lamp; but thou
Revisit'st not these eyes, that roll in vain
To find thy piercing ray, and find no dawn;
So thick a drop serene hath quencht thir
Orbs,
Or dim suffusion veil'd. Yet not the more
Cease I to wander where the Muses haunt
Clear Spring, or shady Grove, or Sunny Hill,
Smit with the love of sacred Song . . .
...
So much the rather thou Celestial Light
Shine inward, and the mind through all
powers
Irradiate, there plant eyes, all mist from
thence
Purge and disperse, that I may see and tell
Of things invisible to mortal sight.
(III.1-6; 21-29; 51-55)

Important Quotations



- 3. . . . though both
Not equal, as thir sex not equal seem'd;
For contemplation hee and valor form'd,
For softness shee and sweet attractive Grace,
Hee for God only, shee for God in him:
His fair large Front and Eye sublime declar'd
Absolute rule; and Hyacinthine Locks
Round from his parted forelock manly hung
Clust'ring, but not beneath his shoulders
broad:
Shee as a veil down to the slender waist
Her unadorned golden tresses wore
Dishevell'd, but in wanton ringlets wav'd
As the Vine curls her tendrils, which impli'd
Subjection, but requir'd with gentle sway,
And by her yielded, by him best receiv'd,
Yielded with coy submission, modest pride,
And sweet reluctant amorous delay.
(IV.295-311)
- 4. What better can we do, than to place
Repairing where he judg'd us, prostrate fall
Before him reverent, and there confess
Humbly our faults, and pardon beg, with
tears
Watering the ground, and with our sighs the
Air Frequenting, sent from hearts contrite, in
sign
Of sorrow unfeign'd, and humiliation meek.
Undoubtedly he will relent and turn
From his displeasure; in whose look serene,
When angry most he seem'd and most
severe,
What else but favor, grace, and mercy
shone?
So spake our Father penitent, nor Eve
Felt less remorse: they forthwith to the place
Repairing where he judg'd them prostrate fell
Before him reverent, and both confess'd
Humbly their faults, and pardon begg'd, with
tears
Watering the ground, and with their sighs the
Air Frequenting, sent from hearts contrite, in
sign
Of sorrow unfeign'd, and humiliation meek.
(X.1086-1104)

Key Facts

- **type of work** · Poem
- **genre** · Epic
- **language** · English
- **time and place written** · 1656–1674; England
- **date of first publication** · First Edition (ten books), 1667; Second Edition (twelve books), 1674
- **publisher** · S. Simmons, England
- **narrator** · Milton
- **point of view** · Third person
- **tone** · Lofty; formal; tragic
- **tense** · Present
- **setting (time)** · Before the beginning of time
- **setting (place)** · Hell, Chaos and Night, Heaven, Earth (Paradise, the Garden of Eden)
- **protagonist** · Adam and Eve
- **major conflict** · Satan, already damned to Hell, undertakes to corrupt God's new, beloved creation, humankind.
- **rising action** · The angels battle in Heaven; Satan and the rebel angels fall to Hell; God creates the universe; Satan plots to corrupt God's human creation; God creates Eve to be Adam's companion; Raphael answers Adam's questions and warns him of Satan
- **climax** · Adam and Eve eat the fruit of the Tree of Knowledge.
- **falling action** · The Son inflicts punishment; Adam and Eve repent; Adam learns about the future of man
- **themes** · The Importance of Obedience to God; The Hierarchical Nature of the Universe; The Fall as Partly Fortunate
- **motifs** · Light and Dark; The Geography of the Universe; Conversation and Contemplation
- **symbols** · The Scales in the Sky; Adam's wreath
- **foreshadowing** · Eve's vanity at seeing her reflection in the lake; Satan's transformation into a snake and his final punishment



Self Study Questions

- 1. Satan is the most well-developed character in *Paradise Lost*. Is he a sympathetic character? Examine one of his soliloquies and identify the character traits and poetic techniques that make him seem appealing or forgivable.
 - 2. Trace the appearance of autobiographical details in *Paradise Lost*. How are these details important to the story? What is the identity and role of the narrator?
 - 3. Traditional Christian belief holds that the Son and the Father are two parts of the same God, but Milton presents the Son as a fundamentally separate entity from God the Father. How does this distinction affect the plot of *Paradise Lost*?
- 
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Essay Topics

- 1. Milton places great emphasis on man's autonomous reason and free will. Do Adam and Eve show evidence of being ruled by reason before the fall?
- 2. Examine the passages in which Milton discusses the nature of women as compared to men. Do you think it is correct to label Milton a misogynist?
- 3. *Paradise Lost* includes many characters who can be easily compared and contrasted with each other. For instance, God and Satan stand as complete opposites; Satan, Sin, and Death form an evil version of the Holy Trinity; Adam and Eve seem to be far from equally made and disposed for life in Paradise; even God the Father and God the Son have differences. Pick one of these pairs and describe their differences as well as their similarities.
- 4. Based on the text of *Paradise Lost*, how do you think Milton would justify his alterations of and additions to the Bible, given the fact that he was a devout Christian?

Self Study Test

1. Which angel does Satan trick by disguising himself as a cherub?

- (A) Michael
- (B) Uriel
- (C) Raphael
- (D) Abdiel

2. Which of the following forms does Satan not take?

- (A) Angel
- (B) Toad
- (C) Cormorant
- (D) He takes all of these forms

3. In what book does the fall take place?

- (A) Book VIII
- (B) Book X
- (C) Book IX
- (D) Book VII

4. In which book of the Bible does the story of Adam and Eve occur?

- (A) Leviticus
- (B) Exodus
- (C) Genesis
- (D) Deuteronomy

5. Which devil advocates a renewal of all-out war against God?

- (A) Belial
- (B) Moloch
- (C) Mammon
- (D) Beelzebub

6. What is Milton's stated purpose in *Paradise Lost*?

- (A) To assert his superiority to other poets
- (B) To argue against the doctrine of predestination
- (C) To justify the ways of God to men
- (D) To make his story hard to understand



Self Study Test

7. Which of the following is not a character in *Paradise Lost*?

- (A) Night
- (B) Agony
- (C) Discord
- (D) Death

8. Which angel wields a large sword in the battle and wounds Satan?

- (A) Michael
- (B) Abdiel
- (C) Uriel
- (D) Satan is not injured

9. When Satan leaps over the fence into Paradise, what does Milton liken him to?

- (A) A snake slithering up a tree
- (B) A germ infecting a body
- (C) A wolf leaping into a sheep's pen
- (D) A fish leaping out of water

10. Which angel tells Adam about the future in Books XI and XII?

- (A) Raphael
- (B) Uriel
- (C) Michael
- (D) None of the above

11. Which of the following is not found in Hell?

- (A) Gems
- (B) Gold
- (C) Oil
- (D) Minerals

12. Which statement about the Earth is asserted as true in *Paradise Lost*?

- (A) It was created before God the Son
- (B) Earth hangs from Heaven by a chain
- (C) The Earth is a lotus flower
- (D) The Earth revolves around the sun

13. Which devil is the main architect of Pandemonium?

- (A) Mulciber
- (B) Mammon
- (C) Moloch
- (D) Belial

Self Study Test

14. How many times does Milton invoke a muse?

- (A) One
- (B) Two
- (C) Three
- (D) Four

15. Who leads Adam and Eve out of Paradise?

- (A) God
- (B) The Son
- (C) Michael
- (D) Raphael

16. Which of the following poets does Milton emulate?

- (A) Virgil
- (B) Homer
- (C) Both Virgil and Homer
- (D) Neither Virgil or Homer

17. What is the stated subject of *Paradise Lost*?

- (A) The fight between good and evil
- (B) Heaven's battle and Satan's tragic fall
- (C) The creation of the universe
- (D) Adam and Eve's disobedience

18. Which devil is Satan's second-in-command?

- (A) Mammon
- (B) Sin
- (C) Moloch
- (D) Beelzebub

19. Who discusses cosmology and the battle of Heaven with Adam?

- (A) God
- (B) Eve
- (C) Raphael
- (D) Michael

20. Which scene happens first chronologically?

- (A) Satan and the devils rise up from the lake in Hell
- (B) The Son is chosen as God's second-in-command
- (C) God and the Son create the universe
- (D) The angels battle in Heaven

21. Which of the angels is considered a hero for arguing against Satan?

- (A) Abdiel
- (B) Uriel
- (C) Michael
- (D) Raphael

22. In an attempt to defeat God and his angels, what do the rebel angels make?

- (A) A fortress
- (B) A catapult
- (C) A large sword
- (D) A cannon

23. According to *Paradise Lost*, which of the following does God not create?

- (A) The Son
- (B) Adam and Eve
- (C) Computers
- (D) He creates everything

Useful Resources for Study

- Поэма Мильтона «Потерянный рай»
http://publicliterature.org/books/paradise_lost/хаа.php

Учебные пособия и критическая литература:

- **Михальская Н.П. История английской литературы. М., «Академия», 2007**
- **Аникин Г.В., Михальская Н.П. История английской литературы. М., «Высшая Школа», 1985**
- **Alexander M. A History of English Literature, Palgrave Macmillan, 2000**
- **Thornley G.C., Roberts G. An outline of English Literature, Longman, 2002**
- **Drabble M., Stringer J. Oxford Concise Companion to English Literature.**
- **Carter R., MacRae J., The Penguin Guide to English Literature: Britain and Ireland.**
- **Oxford Illustrated Guide to English Literature.**
- **Stapleton M. The Cambridge Guide to English Literature.**



Useful Resources for Study

- Internet sites:
- <http://www.gutenberg.org/etext/20>
- <http://johnmilton.org/tag/paradise-lost/>
- Ответы на тестовые задания:
- 1.b 2.d 3.c 4.c 5.b 6.c 7.b 8.a 9.b
10.c 11.c 12.b 13.a 14.c 15.c 16.c
17.d 18.d 19.c 20.b 21.a 22.d 23.d