

American University of Beirut
 CVSP 207A – Dr Wrisley
 Exam 2 (105 minutes maximum) Percentage of final grade: 25%

- ❖ No books or notes are to be used in this exam.
- ❖ Please number your pages as you write in the test booklet.
- ❖ ONLY PUT YOUR STUDENT ID ON THE BOOKLET AND THE TEST SHEET. NO NAMES ANYWHERE!

I. Textual Analysis (50 points).

Choose ONE of the passages below from the five readings. Write the letter of the passage (A, B, C, D or E) at the beginning of your answer. In at least three pages in the exam booklet (of normal handwriting, single spaced) please do the following:

- **Identify the author and his work.**
 - a. If you can, tell where in the work it is found or what the name of the poem is. Who is speaking? Who is being spoken about?
 - b. Do not give background material about the author's life. DO NOT RETELL THE STORY.
- **Explain thoroughly and elaborate on three specific (3) themes found in this passage** and their relationship to the author's thought as a whole. DO NOT DISCUSS GENERAL PLOT NOT FOUND IN THE PASSAGE.
 - a. You can discuss words used, the tone of the passage, images used in the passage, any features of style, any key ideas important to the whole of the work.
 - b. Use the SPECIFIC to relate to the GENERAL.
- Show me you can analyze the readings carefully. The more you *analyze* the work using this passage and *illustrate independent creative thought*, the higher the grade will be
- If you have thoroughly analyzed the passage, I encourage you to supplement your textual analysis with **some relevant comparisons with the important aspects of other readings from the course.**

- A *“To kiss you, holding you reversed, / What now can stop me? Neither hill / Nor plain, lady, not ice, nor frost. / Only one thing my will can cut: / Lady for whom I sing and chip (=sing like a bird), / Your lovely eyes flay me like sticks. / So mortified am I by glad- / ness my heart can harbor nothing bad. / Love, take no blame that I depart; / I go now at the Lord’s behest (=request); / New goals have risen in my heart / That send me forth upon this quest. / Let my Protector’s name be blest, / Who desires and calls, who binds (=secures, holds) / Turning me toward a hope so true. / Who’d lounge in comforts like some knave (=male servant) / Not seeking Bethlehem’s true Lord -- / I know not how to call him brave / Nor what hope waits for his reward / Or what grace could our God afford; / Yet the man our God leads His way / Will surely never range astray.”*
- B *“[He] then gestured to me with a smile / that I look up, but I already was / instinctively what he would have me be: / for now my vision as it grew more clear / was penetrating more and more the Ray / of that exalted Light of Truth Itself. / And from then on my vision rose to heights / higher than words, which fail before such sight, / and memory fails, too, at such extremes. / As he who sees things in a dream and wakes / to feel the passion of the dream still there / although no part of it remains in mind, / just such am I: my vision fades and all / but ceases, yet the sweetness born of it / I still can feel distilling in my heart: / so imprints on the snow fade in the sun, / and thus the Sibyl’s (=prophetess of classical times) oracle of leaves / was swept away and lost into the wind.”*

- C *“When she passed by someone, such modesty filled his heart that he did not dare to raise his eyes or to return her greeting (many people, who have experienced this, could testify to it if anyone should not believe me). Crowned and clothed with humility, she would go her way, taking no glory from what she heard and saw. Many would say after she had passed: ‘This is no woman, this is one of the most beautiful angels of Heaven.’ And others would say: ‘She is a miracle! Blessed be the Lord who can work so wondrously.’ Let me say that she showed such decorum (=appropriate behavior) and was possessed of such charming qualities that those who looked at her experienced a pure and sweet delight, such that they were unable to describe it; and there was no one who could look at her without immediately sighing. These and still more marvelous things were the result of her powers./ Thinking about this, and wishing to take up again the theme of her praise, I decided to write something which would describe her magnificent and beneficent efficacy, so that not only those who could see her with their own eyes, but others, as well, might know of her whatever can be said in words.”*
- D *“I was completely stupefied when I saw no one near me. My wounds pained me sorely, and I knew that I could not be cured except through the rosebud where I had placed all my heart’s yearning. And to obtain it, I had confidence in no one except the God of Love. Indeed, I knew for a truth that there was no hope of obtaining it if Love did not intervene for me. The rosebushes were contained about with a hedge, as if forever, but I would very willingly have penetrated the enclosure for the sake of the rosebud, which was better than balm, if I had not feared to incur blame; as soon as I tried, it could appear that I wanted to steal the roses. And I thus thought over the possibility of passing to the other side of the hedge, I saw, coming straight toward me, a handsome and personable youth in whom there was nothing to find fault with. He was called Fair Welcoming, and he was the son of Courtesy the wise. He very pleasantly left the passage through the hedge open to me and said in a friendly way: ‘Dear friend, if it pleases you, pass without hindrance through the hedge to smell the perfume of the roses. I can well assure you that you will experience no trouble or churlishness (=uncourteous behavior) provided that you avoid folly. If I can help you in any way, never seek to please with me, for I am ready at your service. I tell you all this without pretense. ‘Sir,’ I said to Fair Welcoming, ‘I accept this promise with thanks, and may you have grace and merit in return for the kindness that you have uttered, for it comes from your great generosity. And when it pleases you, I am ready to undertake your service willingly.’”*
- E *“Through the same road came the whole crowd of common women who had been following them, and the crowd of men who had been trying to serve these women. They came as far as the edge of Delightfulness, and when they could not pass beyond they began to slacken rein (=to slow their horse) in Humidity and to find what comfort they could have there, since this was the place appointed for them by the court of Love. And what noises and lamentings there were would be most difficult to tell! And the torments of these women were greatly increased by the glory which they saw of those who were in Delightfulness. Then, at the same place entered the third and last throng (=large group) of women—those who would not have pity of the soldiers of Love—and they came as far as the edge of Humidity; but when they found no entrance, they commenced to spread out all through Aridity, since that was the place prepared for them from of old. And there was a seat on a bundle of thorns prepared for each of the women, and the men assigned to each, as I mentioned, kept shaking the bundle so that the women were very severely torn by the sharp thorns; and their bare feet rested on the burning ground. So great was the grief and suffering there that I believe the like is scarcely to be found among the infernal powers themselves.”*

II. Comparative analysis and essay (50 points).

In the tables below, you will find two pairs of passages (A and B). You should write a short essay in which you use these quotes as exemplary of the author's thought. Please concentrate primarily on these passages, comparing and contrasting them, although you may contextualize them using sparingly more general comments about the works. You do not need to answer all the questions, but can use them to guide you.

- What are the authors' similar or different goals? What is the author trying to get across here?
- What are specific, relevant details in the text that illustrate the authors' goals?
- What are specific images, language or stylistic features used by both authors?
- What general themes in the authors' texts do these passages illustrate? How?
- Does one of the passages explain the issue more convincingly? How?
- What can you say about the texts that we did not say in class?

A. "Out of wedlock"

<p>"Cruel are the pains I've suffered For a certain cavalier Whom I have had. I declare I love him—let it be known forever. But now I see that I was deceived: When I'm dressed or when I languish In bed, I suffer a great anguish— I should have given him my love.</p> <p>One night I'd like to take my swain (=handsome young man) To bed and hug him, wearing no clothes— I'd give him reason to suppose He was in heaven, if I deigned To be his pillow! For I've been more In love with him than Floris was With Blanche-fluer: my mind, me eyes I give to him; my life, <i>mon cor</i>.</p> <p>When will I have you in my power, Dearest friend, charming and good? Lying with you one night I would Kiss you so you could feel my ardor. I want to have you in my husband's Place, of that you can rest assured— Provided that give your solemn word That you'll obey my every command."</p>	<p>"[L]ove cannot exert its powers between two people who are married to each other. For lovers give each other everything freely, under no compulsion of necessity, but married people are in duty bound to give in to each other's desires and deny themselves to each other in nothing. Besides, how does it increase a husband's honor if after the manner of lovers he enjoys the embraces of his wife, since the worth of character of neither can be increased thereby, and they seem to have nothing more than they already had a right to? And we say the same thing for still another reason, which is that a precept of love tells us that no woman, even if she is married, can be crowned with the reward of the King of Love unless she is seen to be enlisted in the service of Love himself outside of the bonds of wedlock. But another rule of teaches that no one can be in love with two men. Rightly, therefore, Love cannot acknowledge any right of his between husband and wife. But there is still another argument that seems to stand in the way of this, which is that between them there can be no true jealousy, and without it true may not exist, according to the rule of Love himself, which says, 'He who is not jealous cannot love'."</p>
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B. "The God of Love"

<p>“Sir, I have a great capacity for doing what you wish. But, by the faith that you owe me, receive my service with thanks. I do not say do out of weakness, for I do not fear your service in any way, but because a sergeant exerts himself in vain to perform service if it does not please the lord for whom he does it.’ Love replied, ‘Now do not be distressed. Since you are installed in my household, I shall take your service with thanks and raise you to high station if some wickedness does not steal it from you. Perhaps, however, such elevation will not come immediately. Great fortunes do not come in a few hours; pain and delay are necessary for them. Wait and endure the distress that now pains and wounds you, for I know very well by what potion you be brought to your cure. If you maintain your loyalty I shall give you a marshmallow unguent [=an herbal medicine] that will heal your wounds. By my head, it will certainly appear if you serve with a good heart, and it will depend on how you fulfill, night and day, the commandments that I prescribe for pure lovers.’ ‘Sir,’ I said, ‘for the grace of God, before you move from here, charge me with your commandments. I am in good heart to perform them, but perhaps if I didn’t know them I could go astray immediately. Therefore, since I don’t want to be mistaken in anything, I desire very much to learn them.’”</p>	<p>“Not long after the death of this lady something happened that made it necessary for me to leave the aforementioned city and of in the direction of (but not all the way to) the place where the lady who had formerly served as my screen was now staying. Though I was in the company of many others it was as if I were alone: the journey so irked(=bothered) me, because I was going father away from my bliss, that my sighs could not relieve the anguish in my heart. Therefore his very sweet lordship, who ruled over me through the power of that most gracious lady, took the shape in my mind of a pilgrim scantily and poorly dressed. He seemed distressed; he stared continually at the ground except for the times his eyes seemed to turn toward a beautiful river, swift and very clear, flowing by the side of the road I was traveling. It seemed that Love called me and spoke these words: ‘I come from that lady who has been your shield for so long a time; I know that she will not return soon to your city, and so, that heart which I made you leave with her I now have with me, and I am carrying it to a lady who will now be your defense, just as the other lady was.’ He named her, and she was a lady I knew well. ‘If you should, however, repeat any of the things I have told you, do so in a way that will not reveal the insincerity of the love you showed for the first lady, and which you must now show for another.’ Having said these words, his image suddenly vanished from my mind, because Love had become so great a part of me; and as if transformed in my appearance, I rode on that day deep in thought, with my sighs for company. The next day I began writing a sonnet about all this.”</p>
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