

Literature Essay Two (*Character*)

Timed Essay: 40 minutes

Adapted from AP Exam essay prompt: <https://apcentral.collegeboard.org/media/pdf/ap19-frq-english-literature.pdf>

After drafting each timed essay, you will read it aloud to your instructor and receive feedback for revision; you will then revise it and submit a final draft.

In his 2004 novel *Magic Seeds*, V. S. Naipaul writes: “It is wrong to have an ideal view of the world. That’s where the mischief starts. That’s where everything starts unravelling.”

Select a work in which a character holds an “ideal view of the world.” Then write an essay in which you analyze the character’s idealism and its positive or negative consequences. Explain how the author’s portrayal of this idealism illuminates the meaning of the work as a whole.

Do not merely summarize the plot. In your response you should do the following:

- Respond to the prompt with a thesis that presents a defensible interpretation.
- Provide evidence to support your line of reasoning.
- Explain how the evidence supports your line of reasoning.
- Use appropriate grammar and punctuation in communicating your argument.

You may choose a work from the list below (which we have read since the last essay).

Lucretius, *The Way Things Are (De Rerum Natura)*

Gaius Valerius Catullus, "Vivamus" (*Carmina* 5)

Pliny the Younger, "Letter to his wife Calpurnia" (*Letters* 7.5.1)

Horace, *Odes*:

- *Odes* 1.1, "Dedication to Maecenas"
- *Odes* 1.2, "To the deliverer and hope of the state"
- *Odes* 1.9, "Winter bids us make merry" (Soracte ode)
- *Odes* 1.10, "Hymn to Mercury"
- *Odes* 1.11, "Gather ye rosebuds" (*Carpe diem* ode)
- *Odes* 1.34, "Unpredictability"
- *Odes* 1.37, "The fall of Cleopatra"
- *Odes* 2.13, "A narrow escape from death"
- *Odes* 2.14, "Death is inevitable"
- *Odes* 2.20, "The poet's metamorphosis"
- *Odes* 3.2, "Military and social virtues"
- *Odes* 3.30, "The poet's monument"
- *Odes* 4.1, "Horace is too old for passion (?)"
- *Odes* 4.7, "The cycle of nature" (*Diffugere nives*)

Aesop's Fables:

- Babrius, "Introduction to Aesop's Fables"
- Babrius, "The Dog and the Reflection"
- Babrius, "The Lion and the Mouse"
- Babrius, "The Sun and the North Wind"
- Babrius, "The Husbandman and the Viper"
- Babrius, "Jove's Cask"
- Babrius, "The Ant and the Cicada"
- Phaedrus, "The Fox and the Grapes"
- Phaedrus, "The Fox and the Stork"
- Phaedrus, "The Fox and the Dragon"
- Horace, "The City Mouse and the Country Mouse" (*Satires* 2.6.79-117)
- Avianus, "The Goose that Laid the Golden Eggs"
- Avianus, "The Oak and the Reed"
- "The Tortoise and the Hare"
- "The Boy Who Cried Wolf"

New Testament:

- Matthew
- Luke
- John
- Acts
- Romans
- 1 Corinthians
- Ephesians
- Philippians
- Hebrews
- 1 Timothy
- 1 Peter
- Revelation

Ancient Hymns:

- "O Gladsome Light" (*Phos Hilaron*)
- "Glory be to the Father" (*Gloria Patri*)
- Ambrose, "This is the true day of our God" (*Hic est dies verus Dei*)
- Aurelius Clemens Prudentius, "Of the Father's love begotten" (*Corde natus ex parentis*)
- "We Praise You, O God" (*Te Deum laudamus*)
- "Let all mortal flesh keep silence" (from the Liturgy of St. James)

Augustine, *City of God*

Patrick of Ireland, *Confession*

Patrick of Ireland, *Letter to the soldiers of Coroticus*

Bernard of Clairvaux, *Sermons on the Song of Songs*, sermons 1-2

Bernard of Clairvaux, "Of the Pilgrim, the Dead and the Crucified"

Jacques de Vitry, "A Sermon to Pilgrims"

Medieval Hymns:

- Patrick of Ireland (attributed), "I bind myself today" (*Atomriug indiu niurt*)
- Caedmon, "Creation" (*Frumscceaf*)
- "Great Antiphons" (*Antiphonae majores*)
- Theodulf of Orléans, "All glory, laud, and honour" (*Gloria laus et honor*)
- "Eternal king set high above" (*Aeterne rex altissime*)
- Peter Abelard, "His father God" (*Dei patris*)
- [Thomas of Celano], "Day of wrath" (*Dies ira*)
- Francis of Assisi, "The canticle of the brother sun" (*Il Cantico del Frate Sole*)
- Bernard of Clairvaux (attributed), "Jesus, thou Joy of loving hearts" (*Iesus, dulcedo cordium*)
- "Sweetest Jesus, king of bliss" (*Sweetest Jhesu, king of blisse*)
- "Jesus, sweet is the love of thee" (*Jhesu, swete is the love of thee*)
- Arnulf of Leuven, "O sacred head, now wounded" (*Salve, caput cruentatum*)
- William Dunbar, "Done is a Battle on the Dragon Black" (*Done is a battell on the dragon blak*)

"In the vale of restless mind" (*In the vaile of restles mynd*)

The Song of Roland

Chrétien de Troyes, *The Story of the Grail (Perceval)*

Marie de France, "Lanval"

Cervantes, *Don Quixote*

Petrarch, *Canzoniere*:

- "Happy, fortunate flowers" (*Leti fiori et felici*)
- "A pure white hind" (*Una candida cerva*)

Shakespeare, *Merchant of Venice*

Early Modern Hymns:

- Martin Luther, "A mighty fortress is our God" (*Ein feste burg ist unser Gott*)
- "Fairest Lord Jesus" (*Schönster Herr Jesu*)
- Joachim Neander, "Praise to the Lord! the Almighty, the King of Creation!" (*Lobe den Herren, den mächtigen König der Ehren*)
- Katharina Amalia Dorothea von Schlegel, "Be still, my soul" (*Stille, mein wille*)

Molière, *Tartuffe*

Voltaire, *Candide*

Jean-Jacques Rousseau, *Reveries of the Solitary Walker*

Georg Büchner, *Danton's Death*

Georg Büchner, *Woyzeck*

Asian poetry in translation:

- "Shu is Away"
- "Mu-lan"
- Li Po, "The River-Merchant's Wife: A Letter"
- Wang Yinglin or Ou Shizi, "The Three Character Classic"
- Ch'ng Ch'ol, "Magistrate"
- Matsuo Bashō, "Even in Kyoto"
- Yuan Mei, "Growing Old (I)"
- Tachibana Akemi, "Happiness is When"
- Tran Te Xuong, "Women"

19th-century Hymns:

- "May Jesus Christ be praised" (*Gelobt sey Jesus Christus*)
- "The Angels we have heard on high" (*Les Anges, dans nos campagnes*)
- Thomas Kelly, "Praise the Saviour, ye who know him"