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# Literary Texts

1<sup>ST</sup> Semester – 8<sup>th</sup> Lecture

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8

2020-2019

**Political Terms** Reading & comprehension  
**Consecutive Translation** phonetics  
**Culture** Scientific Texts & Idioms **Essay**  
**Contrastive Analysis** Dictionaries عربي  
**GRAMMAR** Semantics & Syntax Translation  
**Speaking & Listening**  
**Literary Texts** Interpretation  
**Science of Translation** Analysis

نصوص أدبية س3 ف1 م8

**\*ALEXANDER POPE.**

**\*THE ROMANTIC PERIOD.**

**\*MARY WOLLSTONECRAFT.**

**Hello everyone...**

Today we have something about Alexander Pope. Can we read about him only reading about his life? We are not going to tackle the poem because we have already had two examples of this period: a poem by Katherine Philips, a poem by Richard Lovelace, and George Herbert. We elaborated on the poems of Richard Lovelace and Katherine Philips. Now we are only going to read about the **life of Alexander Pope**. I do not care for the life of the poet, unless it is so meaningful and it has a purpose in his life, or an effect on his later poems.

**Let's read: p.44**

### **Alexander Pope**

Alexander Pope was born in London to a Catholic linen-draper and his wife. Debarred from university because of his religion, he learned Greek, Latin, Italian, and French with the help of a local priest<sup>1</sup>. At twelve, he contracted a form of tuberculosis<sup>2</sup>, probably Pott's Disease, which left his spine weakened, his growth stunted, and his health permanently damaged<sup>3</sup>. His family moved to Binfield, in Windsor Forest where at sixteen Pope composed his "Pastorals" (published 1709)<sup>4</sup>. His friend the playwright William Wycherley introduced him to London literary society<sup>5</sup>, and his *Essay on Criticism* (1711) attracted critical attention<sup>6</sup>. *The Rape of the Lock*<sup>7</sup> appeared in 1712 and the first volume of his translation of the *Iliad* into heroic couplets followed in 1715<sup>8</sup>. This together with his translation of the *Odyssey* (1725-26), brought him financial security<sup>9</sup>. Later he wrote *The Dunciad* (1728-42, revised 1743), a satire<sup>10</sup> on the alleged dullness of contemporary culture<sup>11</sup>; the wittily and wickedly<sup>12</sup> satirical "*Epistle to Dr. Arbuthnot*" (1735); and the *Essay on Man*, the first volume of a projected work in four books reflecting Pope's interest in philosophical and intellectual speculation<sup>13</sup>.

This book is not good it has a lot of mistakes.

1. Because he was deprived of college learning, he turned to another kind of gaining knowledge from the church but he learnt at the hands of a priest.
2. He had a very serious disease.
3. He was not a good person. Now we understand why he was depart from University. He was always physically weak, that's why he did not go to school or university regularly, they said "he learned with the help of a local priest" it means maybe that the priest came to teach him, he was not able physically just to go all the time.
4. "Pastorals" means a collection of poems.
5. He was away from the literary society, but he was writing things before. When he moved to London and he had got a friend called William Wycherley, he was introduced to the literary society.
6. He was not only a poet, he was also a critic and he wrote things on criticism. This means that it was teamed with very good ideas of criticism that it could attract the attention of critics of his time, the society of critics.

**Student:** What is the meaning of "critic"?

**Professor:** When you don't like my lecture you are going to say "she failed in translation, she was shouting all the time, she had a very loud voice, we did not understand, she only read out of the book..." you will play the role of a critic. "نقد"

7. The "**Rape of the Lock**", the lock means the lock of hair. Just notice how attractive this title is.
8. He was also a poet, not only a critic, So that he deserve just to be a member of the literary society.
9. We come to know that he was not a wealthy person, and his financial situation was unstable. So when he translated he got a good some money that could make him a financial security, he did not feared the destabilization or the shocks of the future.
10. **Satire** means: هجاء, he was just like جرير و الفرزدق , they were always using satire, their poetry was always satirical. It means they wanted to accuse each other, they wanted to mock each other, and they wanted to underestimate the other person. That's why they were sending these criticisms against the others. That's what we call satire.
11. He is a very weak person, physically speaking. he is a very wealthy person, literary speaking. He moved from one place to another place with the help of a friend he got in

the literary society and he just began criticizing everyone and the whole culture. That very weak person did not like the whole culture.

12. “**Wittily**” means He used satire in a very intelligent way, and “**wickedly**” means in a very mean way, a very evil way. He did not have very good intentions, but very bad intentions in a mean way.

13. He was not only a member of the literary society, but also a member of the philosophical society. Because writing an essay needs some basics and he has mastered all the basics, but he got into philosophy and began just theorizing on others. So, he wrote about philosophy, and criticism, he uses his intelligence and wit to just mock others, so he criticized everyone and the whole culture and he was a member of that. Just notice that very poor person who did not have enough money at the beginning, and the person who suffered a lot of physical diseases, erupted (like a volcano) and just amaze everyone around because he wrote about everything in every domain in literary, criticism and in philosophy, in particular.

“**Speculation**” means just thinking of the future of the things, so he was thinking of the political situations, so he inserted his intellect in this. You know we have a lot of intellectuals; peoples who think and who write all their ideas on paper about a specific situation or about the whole political situation, the current and the future one, so he had all these intellectual and philosophical situations.

I’m not going to read anything about Alexander Pope’s poetry, so we had enough reading about poems. Let’s move to the **Romantic Period**.

- First of all, we had the **Elizabethan period**, and it was full of wars, and conflicts.

**Student:** and chaos.

**Professor:** No, we can’t say chaos, the chaos is what we are suffering and experiencing right now. **Chaos** is a word that is really tough. When we say chaos, it means something that cannot be back to normal, cannot be fixed, when we say “order” the opposite is “disorder”; I can get back everything to order and everything will be in a very good way, it is something like a mess, but can be put back to normal. But when I say “chaos” it means something that cannot be ordered or cannot be put back to its normal order but after very tough efforts.

For example, when I say there Islamic trends just going everywhere, everyone has their own mentality, and they just claim that their own religion is the only right one. How many groups do we have?? A lot of groups on the ground and now each group is fighting against the other group. “Only me, my instructions, my guide, my mentality is the only right...” this means that we have really chaos, now are you going to follow this side or this side?? So you have a lot, that’s why we have chaos right now; intellectual chaos, religious, we have even emotional chaos, so we have chaos on every part of our society; socially, economically... everything.

So, we said that the Elizabethan age was characterized of having a lot of conflicts and a lot of wars, and at that period they claim to be civil wars, the people at the same country fought against each other. We had a lot of civil wars (you know I don’t believe in the word “civil war”, and it was for political purposes) and we had a lot of conflicts. And don’t forget at that period we have a lot of poetry reflect the same situations; it was there in their poetry.

- Later on, people were fed up with war and violence, they were fed up of instability and they were back to the wealthy state and the stability of mind, not only the financial stability, that’s why they did not have that tough mentality as before. They began thinking of relaxation and how to amuse themselves; they have a lot of time just to think and to decorate their ideas that’s why we have decorum a new form of poetry that appeared, so it was decorated with everything so they paid more attention than before to the form of their poetry.
- Then we have something that changed in the hearts of people, they tended just to reject violence completely and to turn into something else; they wanted to depend on emotions more, to show their feelings more that was in the romantic period. But before they reached this romantic period, they just give their imagination the whole opportunity, they just think of the unthinkable and unprecedented things, they had something before. Now just notice that throughout history we can never have a stage on stability without being presided by a stage of turmoil and disturbances, so this is very important.

So, before the romantic period, we had three revolutions. According to our book, they say **the first revolution** was ‘**the American Revolution**’ in the 18<sup>th</sup> century that is before the United States came to existence.

LET’S THINK: whom were the people who inhabited America?



The new discovered world was at hands of Cristopher Columbus that was in 1492.

**Professor:** Who was sent to America?

**Student:** the prisoners.

- **Professor:** yes, the prisoners, the prosecuted, the criminals, the people who were chase by the police, just notice that all those bad people were sent to the new find world as a kind of detention; they wanted just purified the whole British society from such people and make it so pure, so they sent them to the other world. Because they were very good people they did not integrate with aborigines (the original inhabitants) of that world, they killed them, and they settled there, this is America. But the people of Britain saw that the people in America just working and making their living and gaining money. So, they wanted (people in Britain) just to have some taxes from them, because it was a colonial territory. The British had 13 colonies in America, and the new people to America were just working hard to get their living and they were just gaining some money for their living. But the British did not want this and they impose a lot of taxes on them, so the people in America revolted against the great Britain, because of taxation and they got their independence in 1776. That was a war between Great Britain and the 13colonies in the newfound world; they just revolted about the taxation that was imposed on them. **That was the first revolution.**
- **The second revolution:** was **the French revolution** and you know there are a lot of causes for the French revolution. One of them was the taxes of the poor people slavery of poor people, so they did not have anything to eat, They did not have good places just to live in and they did not have anything just to feed their children, they were really suffering a lot. The political situation was not good, that's why they revolted against social conditions and the political situation, because they did not say a word or have any right. So the political situation was not good at all, because people were living in abject poverty (فقر مدقع), they were prosecuted by the police if they just speak a word about the monarchy, they did not have an opinion, they couldn't just defined their rights. It was a very bad political situation. Add to this the social conditions and the abject poverty in which they live, so together they made a revolution, they overthrew the monarchy, they also established a republic,

after 1789 the French revolution there was the French republic. They turned from slavery, royalty into the republic. Also in France, they began to have some liberal ideas; they began to think after the revolution, they began to be able to express their opinions. So they began to think in a better way than before and they had these liberal ideas; they did not want to be confined to any idea that just ruled them in the past, they wanted just to break the bars and to think freely than before. They had some radical ideas that targeted the global monarchies all over the world, not only in France. The whole world by the French revolution rejected the crowns, monarchies, and royalties, and wanted just to have independence from all these things and turn into a real republic/ democracy, but not the democracy that was just brought to us by the United States. That was the situation in Europe.

- But also, there was **the Industrial Revolution** that change the face of the world. (If you just notice the year 2003 witness the advance of computer, so with the advent of computers we have a lot of change, with the advent of the internet we even had a radical change; changing from the dialogue connections to the wireless connections was a revolution itself. Changing from the Nokia phones to the smart phones, so changing into smart phones was really a revolution, so just notice how many revolutions did we have -here in Syria- since 2000 up to the present moment, depending on technology. So, we are just importing technology and the technology is changing our lives and changing the face of the whole society actually. Now can you anymore just go back to the computer that was fixed in a corner and just connected with the cable, can you just go back to that period?? Everything is changing, with the change of technology the minds and the ideas are changing. that's why after having this luxury, let's stick to 2009/2010 if you just remember, we really have a very luxurious life; you sat, you had nothing, you could buy everything you want, whatever you wanted was afforded and was in the hand and everything was really good, that's why people began to be lazy, so actually we had a period of laziness. This means that we were really relaxed and had the serenity of mind). And also, people after the revolutions and the industrial revolution in particular, have this serenity of mind, financial security, the social stability, the political improvement.

So they could just turn to something else, they thought in a very liberal way, they have all the components of the good life. That's why they turned to their insides they wanted to think of themselves, they wanted to have a flourish of feelings. Now you, if you find a person who is expressing his/her emotions abundantly and begins to say 'I love you, I love your eyes, your eyelashes, your nail polish' you feel fade up of this and you will say 'what's the point of all that?!'. So, there is no romanticism at all nowadays, it's realism, you have to be realistic, you don't have enough time, you don't have feelings right now. But after all these revolutions, people wanted to break the bras and to turned to themselves, they wants just to refresh their spirits, that's why they had this romantic period.

Let's read something about The Romantic Period, page50

## **THE ROMANTIC PERIOD**

Three revolutions shaped European consciousness in the late eighteenth century, and ushered what many thinkers, intellectuals and literary critics call "the birth of the modern". These were the American Revolution, the French Revolution, and the Industrial Revolution.

The first started as an act of rebellion by the English-speaking colonial subjects of the King of England in the New World. Its spark was a protest against taxes levied by the Crown. It soon became a war of "independence" by the inhabitants of these colonies; a war that led to the birth of the United States of America.

The second was the French Revolution, which brought to a gruesome end the most powerful monarchy in Europe. The French Revolution was the first successful popular revolt against a reigning monarch in the modern age. Its initial slogan of *Liberty, equality, and Fraternity* was a source of inspiration for all of Europe before the atrocities of the first few years disillusioned many of its enthusiasts.

The Industrial Revolution was a process of transmutation that changed the methods of production and its tools in ways that invariably affected the world in which we live today. New inventions and technologies changed forever the relationship between man and machine, and between human beings and their natural environment.



\*Romanticism came to existence, some may argue, as a reaction to these three momentous events. The Romantic Age was marked by an increased awareness of the changes that were taking place in Europe and the world at large. Authors of that period reflect the hope, aspirations, and anxiety that resulted from the tremendous challenges to the "modern" man<sup>1</sup>.

Romanticism also exhibited an increased interest in the individual quest for meaning<sup>2</sup>. Disillusioned by both the traditional forms of authority (church/monarchy) and by the alternative (**demagogy**)<sup>3</sup>, the Romantic poet sought an ideal<sup>4</sup> wherein the individual soul seeks to find its own answers to troubling questions of existence<sup>5</sup>. Romanticism also exhibited a tendency to humanize religious narratives\* and establish a counter theology of existence<sup>6</sup>.

Unlike their Augustan predecessors, Romantics were more often than not uninterested in poetic forms<sup>7</sup> and decorous behaviour. Poets such as Coleridge found "organic form" to be more meaningful to the questing soul than the external forms\* upon which the Neo-classicist insisted<sup>8</sup>.

1. The challenges were just posed by the modern technology, but they were not fears, it was only some kinds of anxiety but not fear.
2. For meaning of the existence, (know cosmology, the big bang, the parallel universes الأكوان المتوازية, troubling through time, the loops, etc.) they began just to pay more attention to the meaning of the existence, in an astronomical way, philosophical way, the whole existence, the meaning of everything on earth and outside the earth.
3. **Demagogy:** الغوغائية which means you don't have specific purpose, everything is in a mess, you do something for no specific purpose, politically, socially or whatever. In spite all these things inside their minds, they did not just reject them because they can understand everything that was just going around them.
4. An ideal: the professional things, not only in things, but also in people. That's why they began just to idealize people, rulers, poets. (Just like we idealized Nizar Kabbani for example, he is an ideal poet, that's why at that period of time we underwent a very stability stage, so we could just turn to the themes that he was raising in his poems).

5. Not only the real existence, but also the existence afterlife (the spiritual existence), so they had enough time just to think of everything and of every detail; religiously speaking, cosmologically speaking, philosophically speaking.
6. \* Religious narratives: the texts. They paid more attention to their lord. ‘Oh my lord, now I have a good mind to think, why did you do that? ...’ so they wanted to have a counter theology علم اللاهوت (this is the science of religions), they wanted just to make criticism of religions, to defy god and all the instructions giving by god.
7. They were more often interested in poetic form and decorous behavior. As you see, always after revolutions we have an age of stability. In this age of stability, we don’t only think of the content, but we think of the format. So, they’re here thought of the poetic forms, and when we have the romanticism this means we have a lot of decorative, flowery words just getting into the poem itself.
8. Coleridge was a little bit different, he went inside not outside.  
\*the external forms, which it was the outside form that the Neo-Classes emphasized on, while Coleridge went inside.

\*\*One of the figures who was a good example of this period was **MARY WOLLSTONECRAFT**, in the age of romanticism. What do you think? If you turn the page, you will find “**A Vindication of the Rights of woman**”, what do you understand? They began to support their rights, they began just to define their rights, and they began to demand for their rights, because if you still remember from last week, Katherine Philips was the first person, according to our book, just to voice her rejection of the institution of marriage. She was just calling single girls to be single and not to get married, so she was the first one to voice the rights of women to benefit from this privilege of being a single woman. Here with Mary Wollstonecraft, we have the same issue but elaborated. Because in the case of Katherine Philips she was not a supporter of the rights of women. But according to what is concerning as issue of the freedom of not getting married. But here with Mary we have another issue, the issue of **feminism**, this is defending the rights of woman, it means there is going to be a battle so this is not easy issue but because they were just experiencing this stability of mind and this financial security they began just to demand for their rights.

We can just read about Mary Wollstonecraft, and then we are going to discuss next week the book that she had written.

### **Mary Wollstonecraft (1759-1797)**

A leading spokesperson for the rights of women in the eighteenth century, Mary Wollstonecraft had a difficult and unsettled childhood<sup>1</sup>. In 1784, May, her sister, and a friend started a school. Later in life, she went to Ireland as a governess to Lord Kingsborough's children. In 1788, she returned to England and proceeded to write a number of controversial works<sup>2</sup>. The radical publisher J. Johnson published some of her reviews and translations, including *A vindication of the Rights of Men*, her novel *Mary*, and her most famous work, *A Vindication of the Rights of Women* (1792). Mary Wollstonecraft died after giving birth to her daughter Mary Godwin, who would later become the wife of Percy Bysshe Shelley, the famous Romantic poet. After her death, Wollstonecraft's husband, William Godwin published his wife's *Posthumous Works*, which became an inspiration to a generation of radicals and revolutionaries in the 19th century, including her daughter and her son-in-law<sup>3</sup>.

1. That means, without experiencing something hard or hardships during your childhood, you will not be able to rebel that in the future.
2. Though her childhood was really poor, but she could just be a governess of a children's school, and then she began to write a number of topics, maybe they were articles or studies, but the topics that wrote about were really controversial. They were not approved by everyone. So, some people approved and some people disapproved, that's why there was a quarrel over this.
3. This means that **Virginia wolf** is not the only person and not the first leading figure who write about the rights of woman; there was a person who preceded her.

Next time we will read “**A Vindication of the Rights of woman**”.

That's all for today, thank you.

😊 نكتفي بهذا القدر، نراكم في المحاضرة القادمة بإذن الله

The end ♥