

INTRODUCTION TO ANCIENT LITERATURE

TEACHER'S MANUAL

Written by J. Parnell McCarter

“And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.” - Isaiah 11:10-11

*Dedicated to Christian historians who have preserved
the ancient accounts of God’s Providences.*

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SECOND EDITION

The Puritans’ Home School Curriculum

www.puritans.net

**TEACHER’S MANUAL FOR INTRODUCTION TO ANCIENT
LITERATURE
TABLE OF CONTENTS**

<i>Course Introduction for Teachers.....</i>	<i>p. 4</i>
<i>Section One : Course Instructions.....</i>	<i>p.5</i>
<i>Section Two : Recommended Course Calendar.....</i>	<i>p. 8</i>
<i>Section Three : Course Check-Off Lists.....</i>	<i>p.11</i>
<i>Section Four : Assignments and Answer Keys.....</i>	<i>p.14</i>
<i>Section Five: Course Essay.....</i>	<i>p.45</i>
<i>Section Six : Final Exam</i>	<i>p.47</i>
<i>Section Seven : Teacher Course Notes.....</i>	<i>p.53</i>

COURSE INTRODUCTION FOR TEACHERS

Originally *The Puritan's Home School Curriculum* packaged Bill Cooper's book entitled *After the Flood* for use in a history course. *Teacher's Manual for After the Flood* provides a means for the book to be used in that way, for those who would like to so use it. However, upon further reflection, we have decided it would be best used as part of a high school literature curriculum. It provides important insights into understanding literature, especially ancient literature. Therefore, *After the Flood* is a centerpiece of the course 'Introduction to Ancient Literature' in *The Puritan's Home School Curriculum*.

'Introduction to Ancient Literature' is designed as the first semester course of a full year program of study on ancient literature. 'Ancient Literature, Ancient Chronicles' is the second semester course.

There are three books that will be read by students in the course 'Introduction to Ancient Literature':

1. *After the Flood* by William R. Cooper
2. *The Chronicle of the Early Britons* translated by William R. Cooper
3. *Beowulf*

With respect to the first two books, the student's textbook for the course contains instructions on how the books may be either read on the internet or printed out from the internet. Both books are available free on-line. With respect to the third book, *Beowulf*, it is contained in section three of the student's textbook.

This course should help train students in the study from a Biblical perspective of source documents. The two source documents especially focused upon in this course are *The Chronicle of the Early Britons* and *Beowulf*. In the second semester course entitled 'Ancient Literature, Ancient Chronicles' more ancient literature will be read. This first course in ancient literature should provide a sound basis for further study.

We provide a recommended schedule for administering the course 'Introduction to Ancient Literature' over a 14-15 week period.

SECTION ONE: COURSE INSTRUCTIONS

Prerequisites

It should be emphasized that as a pre-requisite for taking this course the student needs to have completed a general course in world history. *The Puritans' Home School Curriculum* employs the textbook *The Real Story of Mankind* for this purpose. Also, a thorough familiarity with scripture is essential. *The Puritans' Home School Curriculum* employs the *Sabbath Bible Survey Tests and Assignments* to provide that familiarity.

Check-Off Lists

Students should record when they have completed assignments on the check-off lists, and teachers should record grades on the check-off lists. This course consists of seven assignments, along with a course essay and a final exam.

Assignments

Each assignment included in this manual indicates the required readings associated with the assignment. The teacher should inform the students of these required readings as well. The required readings are from *After the Flood*, *Beowulf*, and *The Chronicle of the Early Britons*. Students are free to prepare the assignments with books open to *After the Flood*, *Beowulf*, and *The Chronicle of the Early Britons* for assistance. Once the students have finished each assignment, it should be graded by the teacher. Grades should be recorded on the appropriate check-off list. (Most of the questions for Assignment 6 relate to *Beowulf*. Students are asked to summarize the contents of chapters in *Beowulf*. Some teachers may want to go over many of these *Beowulf* chapters verbally, and not require students to write a summary for all of the chapters.)

Course Essay

An essay assignment has been incorporated into this course. The essay should be prepared by students once they have completed the assignments. It assumes a familiarity with the material covered in the assignments. It focuses upon *The Chronicle of the Early Britons*.

Final Exam

The final exam consists of questions taken from the assignments. It is administered after the student has completed the assignments. It insures that students have retained a knowledge of the material covered in the assignments.

Grading

Each student should receive an overall grade for the course, consisting of the weighed average grades from the various activities of the course. Here are the weights we have assigned to each category of activity:

Assignments	40%
Course Essay	20%
Final Exam	40%

SECTION TWO: RECOMMENDED COURSE CALENDAR

The course 'Introduction to Ancient Literature' is designed as a one semester course which can be completed in approximately 14 weeks:

Week #	Reading Assignment	Work Assignment	Test	Class Time Activities
1	<i>After the Flood:</i> Introduction, Chapter 1, Appendices 1 and 2	Assignment 1	None	Teacher gives an overview of the course and hands out Assignment 1, for students to complete within 2 weeks.
2	<i>After the Flood:</i> Introduction, Chapter 1, Appendices 1 and 2	Assignment 1	None	Teacher collects assignment 1 for weeks 1 and 2, and goes over the answers with students. The teacher also hands out Assignment 2.
3	<i>After the Flood:</i> Chapters 2 and 3 and Appendix 3	Assignment 2	None	Teacher collects assignment 2, and goes over the answers with students. The teacher also hands out Assignment 3.
4	<i>After the Flood,</i> Chapters 4 and 5 and Appendices 4 to 7	Assignment 3	None	Teacher collects assignment 3, and goes over the answers with students. The teacher also hands out Assignment 4.
5	<i>After the Flood,</i> Chapters 6 and 7 and Appendix 8	Assignment 4	None	Teacher collects assignment 4, and goes over the answers with students. The teacher also hands out Assignment 5.
6	<i>After the Flood,</i> Chapters 8 and 9 and Appendix 14	Assignment 5	None	Teacher collects assignment 5, and goes over the answers with students. The teacher also hands out Assignment 6.
7	<i>After the Flood,</i> Chapters 10 and 11 and Appendices 9 and 10 <i>Beowulf</i>	Assignment 6	None	Teacher discusses <i>Beowulf</i> with the students.
8	<i>After the Flood,</i> Chapters 10 and 11 and Appendices 9 and 10 <i>Beowulf</i>	Assignment 6	None	Teacher discusses <i>Beowulf</i> with the students.
9	<i>After the Flood,</i> Chapters	Assignment 6	None	Teacher collects assignment 6,

	10 and 11 and Appendices 9 and 10 <i>Beowulf</i>			and goes over the answers with students. The teacher also hands out Assignment 7.
10	<i>After the Flood</i> , Chapter 12 and Appendices 11, 12, and 13 <i>The Chronicle of the Early Britons</i>	Assignment 7	None	Teacher discusses <i>The Chronicle of the Early Britons</i> with the students.
11	<i>After the Flood</i> , Chapter 12 and Appendices 11, 12, and 13 <i>The Chronicle of the Early Britons</i>	Assignment 7	None	Teacher discusses <i>The Chronicle of the Early Britons</i> with the students.
12	<i>After the Flood</i> , Chapter 12 and Appendices 11, 12, and 13 <i>The Chronicle of the Early Britons</i>	Assignment 7	None	Teacher collects assignment 7, and goes over the answers with students. The teacher also hands out the Course Essay assignment.
12	None	Course Essay	None	Teacher collects Course Essay written by students, and discusses students' thoughts on the topic. Also the teacher reviews material covered in the course, to help students prepare for the final exam.
14	Review Assignment work	None	Final Exam	Administer final exam.

SECTION THREE: COURSE CHECK-OFF LISTS

INTRODUCTION TO ANCIENT LITERATURE

Student: _____

Assignment Check-Off List

Assignment #	READINGS	ASSIGNMENT COMPLETED? (X)	GRADE ON 100-POINT SCALE
1	<i>After the Flood</i> , Introduction and Chapter 1 and Appendices 1 and 2		
2	<i>After the Flood</i> , Chapters 2 and 3 and Appendix 3		
3	<i>After the Flood</i> , Chapters 4 and 5 and Appendices 4 to 7		
4	<i>After the Flood</i> , Chapters 6 and 7 and Appendix 8		
5	<i>After the Flood</i> , Chapters 8 and 9 and Appendix 14		
6	<i>After the Flood</i> , Chapters 10 and 11 and Appendices 9 and 10 <i>Beowulf</i>		
7	<i>After the Flood</i> , Chapter 12 and Appendices 11, 12, and 13 <i>The Chronicle of the Early Britons</i>		
Assignment Grade Average (calculated by adding grades for the 7 Assignments and then dividing the total by 7)			

Course Essay Check-Off List

ESSAY #	TOPIC	ASSIGNMENT COMPLETED? (X)	GRADE ON 100-POINT SCALE
1	An Assessment of <i>The Chronicle of the Early Britons</i> and Ancient British Life		

Final Exam Check-Off List

FINAL EXAM	TEST TAKEN? (X)	GRADE ON 100-POINT SCALE
Reviews all Assignments		

Course Grade Calculation Table

	Grade Average	Weight	Weighted Average
Assignments		40%	
Course Essay		20%	
Final Exam		40%	
<i>Course Grade on 100-Point Scale</i>			

Letter Grade on Course, converted from the Course Grade on 100-Point Scale* _____

* Grading in this course should be done on a 100-point scale, with letter grades assigned as follows:

Letter Grade	Score on 100-Point Scale
A+	97 - 100
A	94 - 96
A-	90 - 93
B+	87 - 89
B	84 - 86
B-	80 - 83
C+	77 - 79
C	74 - 76
C-	70 - 73
D	60 - 69
F	0 - 59

SECTION FOUR: ASSIGNMENTS AND ANSWER KEYS

ASSIGNMENT 1

Required Readings:

After the Flood, Introduction and Chapter 1 and Appendices 1 and 2

Answer the Following Questions, based upon the Readings:

1. What is the Table of Nations?
2. Who was the father of the Semitic nations?
3. Of which son of Noah did William Strachey comment as follows in 1612: “that what country soever” his children “happened to possess, there began both the ignorance of true godliness...and that no inhabited countries cast forth greater multitudes, to range and stray into diverse remote regions”?
4. Which son of Shem settled in what is the modern Persian name of Khuzistan? (Hint: His descendants were known to the Greeks as Elymais, and they recorded their own name as Haltamti.)
5. Which son of Shem was the progenitor of the Chaldeans, in the region of present day Iraq?
6. Which son of Shem became the father of the nation known as Assyria?
7. Which descendant of Shem and Arphaxad gave his name to the Hebrew race?
8. Which son of Eber is said in Genesis to have lived during the time when the earth was divided? (Hint: The Akkadian noun “pulukku” means a dividing up of territory, and the Assyrian word “palgu” means dividing up of land by canals.)
9. Which son of Eber is remembered among modern Arabs as Yaqtan, and his descendants are regarded as the purest Arabs (in contrast to the Musta'rabs)?
10. Serug was the son of Reu and is descended from Shem, Eber and Peleg. His name is given to the land west of Haran. What land- which is still a country today - appears to have been named after him?
11. This father of Abraham later in life settled in Haran, where he died. There seems to be a direct etymological link between his name and the teraphim, small idolatrous images kept in most households. Joshua 24:2 indicates he was an idolator. There is a place near Haran apparently named after him, called Turahi by the Assyrians. What was his name?
12. Which son of Lot was a founder of a nation known to the Akkadians and Egyptians as Mu'abu?
13. What is the name of Lot's son, from which the modern city of Amman, Jordan derives its name?
14. What is the name of this son of Abraham by Keturah, who is founder of a tribe of Arabs known as Modiana from Egyptian and other sources?
15. What is the son of Ishmael known to the Assyrians as Qidri who settled in the north-west Arabian peninsula, from whom Mohammed traced his descent?
16. What son of Ham reigned over the Ethiopians, and so have long been known by his name?

17. What son of Ham settled in Egypt, and so the land of Egypt has long been associated with his name by many different sources? (Hint: For instance, Egypt is known as Misri in the Amarna tablets of Egypt.)
18. This son of Cush seems to have been worshipped from the very earliest of times. His name is perpetuated as various deities: Marduk by the Babylonians, Nimurda by the Assyrians, and Bacchus (meaning son of Cush) by the Romans. Who is this mighty leader who instigated the Great Rebellion at Babel?
19. From which son of Mizraim who settled on the northern coast of Africa do we get the name of Lybia?
20. Philistim descended from Mizraim. What territory in the Middle East is named after Philistim?
21. Which son of Ham settled in the land that was later given to Israel? (Hint: The Egyptians knew them as Kn'nw.)
22. Which son of Canaan settled along the Mediterranean coast in what became the modern city of Sidon, giving rise to the Phoenician peoples?
23. In Romans 1:20-21 we read the following: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead...when they knew God, they glorified him not as God...but became vain in their imaginations..." These verses speak of the debate that has raged in human history between the truth regarding God and the lie of paganism and naturalism. What modern debate concerning human origins is really a continuation of that ancient debate?
24. Naturalism (or materialism) is the philosophy that all that exists can be explained in terms of natural phenomena, without reference to the supernatural. How prevalent was naturalism in the history of ancient Egyptian philosophy?
25. Among the various cultures in the ancient world, what was the consensus view regarding the creation of the universe?
26. How did the philosophy of Plato and Xenophanes contrast with that Hesiod on the topic of the nature of God/gods?
27. Even at the time the view of one supreme divine Creator was becoming predominant in Greek philosophy, what view was contending with it, from such philosophers as Anaximander [ca 610-540 BC] (and perhaps Thales of Miletus [ca 625-545 BC])?
28. Which Greek philosopher around the close of the 4th. century BC, although acknowledging the existence of supernatural gods (detached from the universe), argued that the cosmos culminated from a long, perhaps infinite, series of accidents resulting from the random jostling of atoms?
29. Who founded the Stoic school in Greek philosophy ca 308 BC?
30. Of what ethnic stock was Cicero, who was a Stoic living in the first century BC, author of *On the Nature of the Gods*, and argued the existence of a supreme, intelligent Creator using evidence from design?
31. Which materialist philosopher was rebutted in Cicero's *On the Nature of the Gods*?

ASSIGNMENT 1 ANSWER KEY

1. What is the Table of Nations? The tenth and eleventh chapters of Genesis listing the ancient families and tribes of the world
2. Who was the father of the Semitic nations? Shem
3. Of which son of Noah did William Strachey comment as follows in 1612: “that what country soever” his children “happened to possess, there began both the ignorance of true godliness...and that no inhabited countries cast forth greater multitudes, to range and stray into diverse remote regions”? Ham
4. Which son of Shem settled in what is the modern Persian name of Khuzistan? (Hint: His descendants were known to the Greeks as Elymais, and they recorded their own name as Haltamti.) Elam
5. Which son of Shem was the progenitor of the Chaldeans, in the region of present day Iraq? Arphaxad
6. Which son of Shem became the father of the nation known as Assyria? Asshur
7. Which descendant of Shem and Arphaxad gave his name to the Hebrew race? Eber
8. Which son of Eber is said in Genesis to have lived during the time when the earth was divided? (Hint: The Akkadian noun “pulukku” means a dividing up of territory, and the Assyrian word “palgu” means dividing up of land by canals.) Peleg
9. Which son of Eber is remembered among modern Arabs as Yaqtan, and his descendants are regarded as the purest Arabs (in contrast to the Musta'rabs)? Joktan
10. Serug was the son of Reu and is descended from Shem, Eber and Peleg. His name is given to the land west of Haran. What land- which is still a country today - appears to have been named after him? Syria
11. This father of Abraham later in life settled in Haran, where he died. There seems to be a direct etymological link between his name and the teraphim, small idolatrous images kept in most households. Joshua 24:2 indicates he was an idolator. There is a place near Haran apparently named after him, called Turahi by the Assyrians. What was his name? Terah
12. Which son of Lot was a founder of a nation known to the Akkadians and Egyptians as Mu'abu? Moab
13. What is the name of Lot's son, from which the modern city of Amman, Jordan derives its name? Benammi
14. What is the name of this son of Abraham by Keturah, who is founder of a tribe of Arabs known as Modiana from Egyptian and other sources? Midian
15. What is the son of Ishmael known to the Assyrians as Qidri who settled in the north-west Arabian peninsula, from whom Mohammed traced his descent? Kedar
16. What son of Ham reigned over the Ethiopians, and so have long been known by his name? Cush
17. What son of Ham settled in Egypt, and so the land of Egypt has long been associated with his name by many different sources? (Hint: For instance, Egypt is known as Misri in the Amarna tablets of Egypt.) Mizraim

18. This son of Cush seems to have been worshipped from the very earliest of times. His name is perpetuated as various deities: Marduk by the Babylonians, Nimurda by the Assyrians, and Bacchus (meaning son of Cush) by the Romans. Who is this mighty leader who instigated the Great Rebellion at Babel? Nimrod
19. From which son of Mizraim who settled on the northern coast of Africa do we get the name of Lybia? Ludim
20. Philistim descended from Mizraim. What territory in the Middle East is named after Philistim? Palestine
21. Which son of Ham settled in the land that was later given to Israel? (Hint: The Egyptians knew them as Kn'nw.) Canaan
22. Which son of Canaan settled along the Mediterranean coast in what became the modern city of Sidon, giving rise to the Phoenician peoples? Zidon
23. In Romans 1:20-21 we read the following: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead...when they knew God, they glorified him not as God...but became vain in their imaginations..." These verses speak of the debate that has raged in human history between the truth regarding God and the lie of paganism and naturalism. What modern debate concerning human origins is really a continuation of that ancient debate? Creationism versus evolution
24. Naturalism (or materialism) is the philosophy that all that exists can be explained in terms of natural phenomena, without reference to the supernatural. How prevalent was naturalism in the history of ancient Egyptian philosophy? Not prevalent, but rare or even nonexistent
25. Among the various cultures in the ancient world, what was the consensus view regarding the creation of the universe? That the universe was created by often a single and usually supreme divine being
26. How did the philosophy of Plato and Xenophanes contrast with that Hesiod on the topic of the nature of God/gods? The former held to one supreme divine Creator of all, whereas the latter was polytheistic.
27. Even at the time the view of one supreme divine Creator was becoming predominant in Greek philosophy, what view was contending with it, from such philosophers as Anaximander [ca 610-540 BC] (and perhaps Thales of Miletus [ca 625-545 BC])? Naturalism (or materialism)
28. Which Greek philosopher around the close of the 4th. century BC, although acknowledging the existence of supernatural gods (detached from the universe), argued that the cosmos culminated from a long, perhaps infinite, series of accidents resulting from the random jostling of atoms? Epicurus
29. Who founded the Stoic school in Greek philosophy ca 308 BC? Zeno
30. Of what ethnic stock was Cicero, who was a Stoic living in the first century BC, author of *On the Nature of the Gods*, and argued the existence of a supreme, intelligent Creator using evidence from design? Roman
31. Which materialist philosopher was rebutted in Cicero's *On the Nature of the Gods*? Lucretius

ASSIGNMENT 2

Required Readings:

After the Flood, Chapter 2 and 3 and Appendix 3

Answer the Following Questions, based upon the Readings:

1. Who was the father of the Indo-European nations, who the Greeks knew as Iapetos and the Romans as Jupiter?
2. Who is the son of Gomer, from whom the Askuzu tribe came, and which Herodotus the Greek historian called the Skythai (Scythians)?
3. Which son of Japheth and brother of Gomer had descendants that seem to have mixed with the descendants of Gomer to form the Scythian hordes?
4. Which son of Japheth had descendants known as the Mada in Old Persian inscriptions and are better known to us as the Medes?
5. The Hebrews knew the Greeks as Jevanim, because they descended from this son of Japheth. Homer called this son of Japheth Iawones, the progenitor of the Ionians. Who was this son of Japheth?
6. From which descendant of Japheth and Javan do we derive the name Dardanelles, an area around the ancient city of Troy in modern day Turkey?
7. Which Roman Catholic bishop arrived in Britain in the closing years of the 6th century AD with the task of bringing British Christians under the authority of the Roman pontiff?
8. Which invading Germanic tribe was largely responsible for the displacement and the conquest of the Britons?
9. What was the consequence on the knowledge of ancient British history when invading Germanic tribes conquered much of Great Britain?
10. In the 1130s AD the archdeacon of Oxford handed over to a British (i.e., Welsh) monk an ancient manuscript of the early history of the Britons. What is the name of this monk who authored the *History of the Kings of Britain*, translating the ancient manuscript into Latin?
11. Is there merely one ancient manuscript attesting to the ancient history of the Britons?
12. Who at the end of the 8th century AD authored *Historia Brittonum*- the History of the Britons - which was a compilation of historical documents and testimonies available to him at the time?
13. How does Nennius' Table of European Nations differ from the Table of Nations in scripture?
14. Tubal, a son of Japheth, was the father of a people known to the Assyrians as the Tabali whose land is in the present-day nation of Georgia. What is the modern capital of Georgia that perpetuates the name of Tubal?
15. Who do Josephus and Nennius indicate was the father of the Iberians (aka Thobelites) who settled in modern day Spain?

16. The Britons were Celts that settled in Great Britain. Which Celts on a nearby island also maintained the genealogies of their nation for comparison purposes?

ASSIGNMENT 2 ANSWER KEY

1. Who was the father of the Indo-European nations, who the Greeks knew as Iapetos and the Romans as Jupiter and the Sanskrit vedas of India as Pra-Japati? Japheth
2. Who is the son of Gomer, from whom the Askuzi tribe came, and which Herodotus the Greek historian called the Skythai (Scythians)? Ashchenaz
3. Which son of Japheth and brother of Gomer had descendants that seem to have mixed with the descendants of Gomer to form the Scythian hordes? Magog
4. Which son of Japheth had descendants known as the Mada in Old Persian inscriptions and are better known to us as the Medes? Madai
5. The Hebrews knew the Greeks as Jevanim, because they descended from this son of Japheth. Homer called this son of Japheth Iawones, the progenitor of the Ionians. Who was this son of Japheth? Javan
6. From which descendant of Japheth and Javan do we derive the name Dardanelles, an area around the ancient city of Troy in modern day Turkey? Dodanim
7. Which Roman Catholic bishop arrived in Britain in the closing years of the 6th century AD with the task of bringing British Christians under the authority of the Roman pontiff? Augustine (not to be confused with the Augustine who wrote *Confessions*)
8. Which invading Germanic tribe was largely responsible for the displacement and the conquest of the Britons? The Saxons
9. What was the consequence on the knowledge of ancient British history when invading Germanic tribes conquered much of Great Britain? It was largely cast into oblivion for a long period of time.
10. In the 1130s AD the archdeacon of Oxford handed over to a British (i.e., Welsh) monk an ancient manuscript of the early history of the Britons. What is the name of this monk who authored the *History of the Kings of Britain*, translating the ancient manuscript into Latin? Geoffrey of Monmouth
11. Is there merely one ancient manuscript attesting to the ancient history of the Britons? No
12. Who at the end of the 8th century AD authored *Historia Brittonum*- the History of the Britons - which was a compilation of historical documents and testimonies available to him at the time? Nennius
13. How does Nennius' Table of European Nations differ from the Table of Nations in scripture? It adds many details, while omitting details irrelevant to his purpose.
14. Tubal, a son of Japheth, was the father of a people known to the Assyrians as the Tabali whose land is in the present-day nation of Georgia. What is the modern capital of Georgia that perpetuates the name of Tubal? Tbilisi
15. Who do Josephus and Nennius indicate was the father of the Iberians (aka Thobelites) who settled in modern day Spain? Tubal
16. The Britons were Celts that settled in Great Britain. Which Celts on a nearby island also maintained the genealogies of their nation for comparison purposes? Irish Celts

ASSIGNMENT 3

Required Readings:

After the Flood, Chapters 4 and 5 and Appendices 4 to 7

Answer the Following Questions, based upon the Readings:

1. Which Roman leader invaded Great Britain in 55 BC, leaving a Roman account of the incident?
2. What do we learn about the historical reliability of Nennius' *Historia Brittonum*, the *Tysilio Chronicle* (aka the Welsh chronicle), and Geoffrey of Monmouth's *History of the Kings of Britain* by comparing them with the Roman account of the event?
3. How does the Roman historian Titus Livius' *History of Rome* - written some time during his life between 59 BC - 17 AD - confirm the general historical reliability of the *Tysilio Chronicle* (aka the Welsh chronicle), and Geoffrey of Monmouth's *History of the Kings of Britain*?
4. The *Tysilio Chronicle* (aka the Welsh chronicle) and Geoffrey of Monmouth's *History of the Kings of Britain* tell of the history of Dunvall Molmutius, who reigned during the 5Th. - 4Th. centuries BC. Of what is he especially famous for in British history, which had a lasting impact upon British society for centuries afterwards?
5. From what we can tell, was government despotic under pagan kings of the Britons like Dunvall Molmutius?
6. What native rights did all freeborn men and women enjoy during this era of the pagan Britons?
7. According to the Welsh chronicle, who in the 12Th. century BC led the Britons in their formation of a colony on what became the British Isles?
8. According to ancient manuscripts, such as the Welsh chronicle, why was England known as Cambria, Scotland known as Albany, and England known as Loegria?
9. Upon the founding of the city of London, what was its name?
10. Which ancient British king is celebrated in a play by Shakespeare and founded the city of Kaerleir (Leicester) in England?
11. How did London acquire its present name?
12. Which British king from 306-309 AD is immortalized in the nursery rhyme "Old King Cole" and founded the city of Colchester in England?
13. The British king who we know as "Old King Cole" had a daughter named Helen, who married a Roman Senator named Constantius. This Roman Senator eventually became king of Britain. Who was the son of Helen and Constantius that eventually became emperor of the Roman Empire, famous for legalizing the Christian religion in the Roman Empire?
14. Which infamous British king who ruled from 43-455 AD and 460-480 AD invited Saxon adventurers, Hengist and Horsa, to Britain to help fight the Picts?

15. Which famous son of Uther Pendragon reigned over the Britons from 521-542 AD?
16. Which event occurring in 604 AD greatly debilitated the scholarship of the Britons?
17. According to Nennius, in Nennius 17, who were the 3 sons of Noah and where did they each primarily settle?
18. According to Nennius 18, who were the first inhabitants of Britain?

ASSIGNMENT 3 ANSWER KEY

1. Which Roman leader invaded Great Britain in 55 BC, leaving a Roman account of the incident? Julius Caesar
2. What do we learn about the historical reliability of Nennius' *Historia Brittonum*, the *Tysilio Chronicle* (aka the Welsh chronicle), and Geoffrey of Monmouth's *History of the Kings of Britain* by comparing them with the Roman account of the event? That they offer general historical reliability and fresh insights on the events involved in Julius Caesar's invasion.
3. How does the Roman historian Titus Livius' *History of Rome* - written some time during his life between 59 BC - 17 AD - confirm the general historical reliability of the *Tysilio Chronicle* (aka the Welsh chronicle), and Geoffrey of Monmouth's *History of the Kings of Britain*? Where the histories intersect, the accounts match. For example, they all identify Brennus as leading the Celtic people in the sack of Rome circa 390 BC.
4. The *Tysilio Chronicle* (aka the Welsh chronicle) and Geoffrey of Monmouth's *History of the Kings of Britain* tell of the history of Dunwall Molmutius, who reigned during the 5Th.-4Th. centuried BC. Of what is he especially famous for in British history, which had a lasting impact upon British society for centuries afterwards? The Molmutine Laws
5. From what we can tell, was government despotic under pagan kings of the Britons like Dunwall Molmutius? No
6. What native rights did all freeborn men and women enjoy during this era of the pagan Britons? Use of five acres of land, carrying of arms, and the vote (to man at puberty and woman upon marriage)
7. According to the Welsh chronicle, who in the 12Th. century BC led the Britons in their formation of a colony on what became the British Isles? Brutus
8. According to ancient manuscripts, such as the Welsh chronicle, why was England known as Cambria, Scotland known as Albany, and England known as Loegria? These were named after the 3 sons of Brutus (Kamber, Albanactus, and Locrinus) who inherited the rule over these 3 regions of Great Britain.
9. Upon the founding of the city of London, what was its name? New Troy
10. Which ancient British king is celebrated in a play by Shakespeare and founded the city of Kaerleir (Leicester) in England? King Lear
11. How did London acquire its present name? King Lud re-built and re-named the city Kaerlud. This was corrupted to Kaerlundein, which the Romans took up as Londinium, eventually then becoming London.
12. Which British king from 306-309 AD is immortalized in the nursery rhyme "Old King Cole" and founded the city of Colchester in England? Coel
13. The British king who we know as "Old King Cole" had a daughter named Helen, who married a Roman Senator named Constantius. This Roman Senator eventually became king of Britain. Who was the son of Helen and Constantius that eventually became emperor of

the Roman Empire, famous for legalizing the Christian religion in the Roman Empire?
Constantine

14. Which infamous British king who ruled from 43-455 AD and 460-480 AD invited Saxon adventurers, Hengist and Horsa, to Britain to help fight the Picts? Vortigern
15. Which famous son of Uther Pendragon reigned over the Britons from 521-542 AD? King Arthur
16. Which event occurring in 604 AD greatly debilitated the scholarship of the Britons? The massacre of the British monks at Bangor at the instigation of the Roman bishop
17. According to Nennius, in Nennius 17, who were the 3 sons of Noah and where did they each primarily settle? Shem in Asia; Ham in Africa; and Japheth in Europe
18. According to Nennius 18, who were the first inhabitants of Britain? The Britons

ASSIGNMENT 4

Required Readings:

After the Flood, Chapters 6 and 7 and Appendix 8

Answer the Following Questions, based upon the Readings:

1. For centuries the Anglo-Saxon king-lists were held to be reliable genealogies. But then Enlightenment Rationalists began to deny the historicity of these ancient records. (Ironically, many of these same type Rationalists attempt to construct a chronology from ancient Egyptian king-lists.) In what century did Enlightenment Rationalists begin to deny their historical reliability, and what was in the Anglo-Saxon king-lists that discomfited these Rationalists?
2. In pagan Anglo-Saxon culture (as with other pagan cultures) how would descendants often treat an ancestor who founded a dynasty or did something of great distinction?
3. Which king of the House of Kent ruled in 597 AD when Augustine landed with instructions to bring the English under the dominion of the papacy?
4. Which great English king of the House of Wessex was the son of Aethelwulf, had an authorized biography prepared by Asser, and had Bede's *Historia Ecclesiasticae* translated into old English?
5. What reason do many Rationalists assert for rejecting the Anglo-Saxon genealogies which trace back to Noah?
6. How do the patriarchal genealogies of the Norwegians, Danes, Icelanders and English Saxons compare?
7. In the pagan Norwegian and Danish king-lists, who does it seem "Noa" was?
8. In the pagan king-lists of the Norwegians, Danes, and Icelanders who does it appear Seskaf (or Scaef) is?
9. One common ancestor on the king-lists of the pagan Norwegians, Danes, Icelanders and English was affectionately deified by many of his descendants. One sacrificial rite the Vikings performed on his behalf was cutting out the lungs of a living man and laying them out on his shoulders so they resembled the outspread wings of an eagle. Who was this ancestor so revered by his pagan descendants?
10. The genealogy of the East Saxon kings was discovered comparatively recently. What had the early Saxons done to safeguard against omissions and accidental repeats?

ASSIGNMENT 4 ANSWER KEY

1. For centuries the Anglo-Saxon king-lists were held to be reliable genealogies. But then Enlightenment Rationalists began to deny the historicity of these ancient records. (Ironically, many of these same type Rationalists attempt to construct a chronology from ancient Egyptian king-lists.) In what century did Enlightenment Rationalists begin to deny their historical reliability, and what was in the Anglo-Saxon king-lists that discomfited these Rationalists? The 18th century; They did not like how they traced back their genealogy to Noah.
2. In pagan Anglo-Saxon culture (as with other pagan cultures) how would descendants often treat an ancestor who founded a dynasty or did something of great distinction? Deify him
3. Which king of the House of Kent ruled in 597 AD when Augustine landed with instructions to bring the English under the dominion of the papacy? Ethelbert
4. Which great English king of the House of Wessex was the son of Aethelwulf, had an authorized biography prepared by Asser, and had Bede's *Historia Ecclesiastica* translated into old English? Alfred the Great
5. What reason do many Rationalists assert for rejecting the Anglo-Saxon genealogies which trace back to Noah? They assert these were concocted to show their relationship to Jesus Christ.
6. How do the patriarchal genealogies of the Norwegians, Danes, Icelanders and English Saxons compare? Each ancestral list contains gaps, but not the same series of gaps, and each of their names is listed in at least one other of the lists. Also, the names always appear in the same sequence.
7. In the pagan Norwegian and Danish king-lists, who does it seem "Noa" was? Noah
8. In the pagan king-lists of the Norwegians, Danes, and Icelanders who does it appear Seskaf (or Sceaf) is? Japheth
9. One common ancestor on the king-lists of the pagan Norwegians, Danes, Icelanders and English was affectionately deified by many of his descendants. One sacrificial rite the Vikings performed on his behalf was cutting out the lungs of a living man and laying them out on his shoulders so they resembled the outspread wings of an eagle. Who was this ancestor so revered by his pagan descendants? Odin (or Woden)
10. The genealogy of the East Saxon kings was discovered comparatively recently. What had the early Saxons done to safeguard against omissions and accidental repeats? They wrote each name twice, once with the suffix -ing (meaning 'son of'), and once with it.

ASSIGNMENT 5

Required Readings:

After the Flood, Chapter 8 and 9 and Appendix 14

Answer the Following Questions, based upon the Readings:

1. Which people's genealogy comes to us by way of such books and manuscripts as *The Book of Leinster*, the *Saltair of Cashel*, the *Book of Ballymote*, the *Chronicum Scotorum*, and the *Cin of Drom Snechta*?
2. Who were the fathers of the Scythian peoples?
3. The modern name of which people is the same in etymology as "Scythian"?
4. What people were long referred to as 'Scots' before the Scots migrated to Scotland?
5. Who led the first colonization of Ireland in 1484 BC according to the various chronicles of the Irish?
6. Where had then colony been expelled from before arriving in Ireland, according to Geoffrey of Monmouth?
7. What apparently happened to this first colony approximately 300 years later?
8. Who led the second colonization effort of Ireland circa 1145 BC?
9. From which city in Asia Minor did the third and last colonization of Ireland come circa 504 BC?
10. What invading army was coming into Asia Minor at this time?
11. From which of the 3 invasions of Ireland do we have the most extensive genealogical and historical records?
12. Which of the 3 invasions of Ireland were led by the brothers Eber (from whom came the southern chieftains) and Eremon (from whom came the northern chieftains)?
13. Eber and Eremon traced their descent from Gadelas. What is the significance of Gadelas?
14. What theory did men like Hutton and Lyle promote, which had the effect of persuading the modern western world that the earth is millions or billions of years old?
15. There are various complications involved in chronology. The Anglo-Saxon Chronicle indicated the world was created circa 5200 BC. The author of *After the Flood* suggests the creation was circa 4700 BC. Much more likely is the approximate date suggested by the early Irish chroniclers (and agreed with by Ussher). What approximate date did they suggest?
16. What evidence suggests that the first colonization of Ireland may have experienced the Ice Age?

ASSIGNMENT 5 ANSWER KEY

1. Which people's genealogy comes to us by way of such books and manuscripts as *The Book of Leinster*, the *Saltair of Cashel*, the *Book of Ballymote*, the *Chronicum Scotorum*, and the *Cin of Drom Snechta*? The Irish
2. Who were the fathers of the Scythian peoples? Magog and Ashchenaz
3. The modern name of which people is the same in etymology as "Scythian"? Scot
4. What people were long referred to as 'Scots' before the Scots migrated to Scotland? The Irish
5. Who led the first colonization of Ireland in 1484 BC according to the various chronicles of the Irish? Partholan
6. Where had then colony been expelled from before arriving in Ireland, according to Geoffrey of Monmouth? Spain (He notes they were Basques.)
7. What apparently happened to this first colony approximately 300 years later? It was wiped out by a plague.
8. Who led the second colonization effort of Ireland circa 1145 BC? Nemedh
9. From which city in Asia Minor did the third and last colonization of Ireland come circa 504 BC? Miletus
10. What invading army was coming into Asia Minor at this time? Persian
11. From which of the 3 invasions of Ireland do we have the most extensive genealogical and historical records? The third
12. Which of the 3 invasions of Ireland were led by the brothers Eber (from whom came the southern chieftains) and Eremon (from whom came the northern chieftains)? The third
13. Eber and Eremon traced their descent from Gadelas. What is the significance of Gadelas? He was the father of the Gaels and the Gaelic languages.
14. What theory did men like Hutton and Lyle promote, which had the effect of persuading the modern western world that the earth is millions or billions of years old? Uniformitarianism
15. There are various complications involved in chronology. The Anglo-Saxon Chronicle indicated the world was created circa 5200 BC. The author of *After the Flood* suggests the creation was circa 4700 BC. Much more likely is the approximate date suggested by the early Irish chroniclers and Ussher. What approximate date did they suggest? circa 4000 BC
16. What evidence suggests that the first colonization of Ireland may have experienced the Ice Age? In the Irish Annals of Cionmacnoise it says that Partholan's colony witnessed few lakes and rivers in Ireland, but later many lakes and rivers broke out. This could be from melting ice.

ASSIGNMENT 6

Required Readings:

After the Flood, Chapters 10 and 11 and Appendices 9 and 10

Beowulf (Do **not** feel like you have to read it all. We recommend you read the Prologue, Chapter 1, Chapters 11 and 12, and Chapters 42 and 43. You may just scan through the rest of the chapters in "Beowulf" if you want, and we will summarize the plot of these chapters in our classes.)

Answer the Following Questions, based upon the Readings:

1. Modern evolutionists assert that dinosaurs died out before the advent of man. Is this assertion consistent with recorded history?
2. Here is a several sentence summary of the Prologue of *Beowulf*: "The story begins with an account of Scyld Scefing, a great king who ruled by virtue of his power being greater than all others, and none would challenge him. This kept the peace, and he was rewarded tribute of gold. The son of Scyld, Beow(ulf), continued the rule gifting gold to the worthy and earning respect and loyalty. This fame spread throughout the North-lands and their prosperity grew. And when Beow died, they adorned him and his ship with treasure and set him off to burial at sea." Where in 1939 was a seventh-century ship burial excavated, confirming just such a custom among people groups like that of Beowulf?
3. The Columbia Encyclopedia, Sixth Edition says this under the entry "Beowulf":
“(bēowulf) (KEY <<http://www.bartleby.com/65/12.html>>), oldest English epic, probably composed in the early 8th cent. by an Anglian bard in the vicinity of Northumbria. It survives in only one manuscript, written c.A.D. 1000 by two scribes and preserved in the British Museum in the collection of Sir Robert Cotton. The materials for the poem are derived mainly from Scandinavian history, folk tale, and mythology. Its narrative consists of two parts: The first relates Beowulf's successful fights with the water monster Grendel and with Grendel's mother; the second narrates the hero's victory in his old age over a dragon and his subsequent death and funeral at the end of a long life of honor. These events take place entirely in Denmark and Sweden. The poem contains a remarkable fusion of pagan and Christian elements and provides a vivid picture of old Germanic life. It is written in a strongly accentual, alliterative verse. There have been some 65 translations of the work into modern English; one of the most accomplished is by the Irish poet Seamus Heaney <<http://www.bartleby.com/65/he/Heaney-S.html>> (2000).” Pretend instead that you were asked to write the entry under “Beowulf in the encyclopedia, approximately of the same length as the entry above, but in light of the

- information you have read in Chapter 11 of *After the Flood*. What would your entry read?
4. Louis J. Rodrigues, in the *Introduction* of his 2002 book *Beowulf and the Fight at Finnsburh*, wrote the following answer to the question 'what is Beowulf?' :
 5. "*Beowulf* is the editorial title of a long heroic poem considered the supreme achievement of Anglo-Saxon poetry because of its length (3182 lines) and sustained high quality, although it may be thought to have been surpassed in individual excellences by parts of some of the shorter quasi-lyrical 'elegies' such as *The Wanderer* and *Seafarer*."
 6. Briefly, it is the poetic presentation of a man Beowulf as the ideal example of Germanic heroic culture, treated for a Christian audience with an explicit symbolism of the conflict of man with the powers of evil. In its dramatic portrayal of moments of high adventure and tragedy in the life of its hero, it employs parallelism, contrast, and a kind of tragic irony through allusive echoes of Germanic heroic lays and historic traditions well-known to its listeners. It has something of the depth and tone of an epic but not the form and construction commonly associated with that ancient classical term. Through Germanic history, legend, and folklore in a style and diction that sustains the best qualities of 'classical Anglo-Saxon verse', it presents a universally appealing tragedy of the human predicament.
 7. The sole surviving manuscript, in which *Beowulf* was copied along with *Judith*, belongs to the tenth or early eleventh century. Although written in Late West Saxon which was the literary *koine* of the period, the poem is presumed to have originated either in Northumbria or Mercia. Generally called the *Beowulf Manuscript*, and also containing three prose pieces (*The Passion of St Christopher*, *The Wonders of the East*, and *The Letter of Alexander to Aristotle*), it was bound up early in the seventeenth century with another twelfth century manuscript containing chiefly King Alfred's adaptation of St Augustine's *Soliloquies*. Laurence Nowell, Dean of Lichfield, whose signature appears on the fly-leaf may have been responsible for its re-discovery after the dissolution of the monasteries. The combined manuscript was catalogued in the library of Sir Robert Cotton under the press-mark Vitellius A.xv and passed into the possession of the British Museum on his death in 1631. It later suffered scorching during the disastrous fire that destroyed part of the Cottonian collection in 1731 [*more on the fire at www.jagular.com/beowulf/fire.shtml* *<<http://www.jagular.com/beowulf/fire.shtml>>*]. This left the edges of the manuscript brittle, and fragments continued to break off until the folios were mounted in paper frames and rebound in the later nineteenth century. What is now the official foliation of the manuscript was added in 1884; this replaced the 'old' foliation, which did not include three leaves inserted at the beginning of the manuscript, and which was made at a time when two leaves of *Beowulf* were displaced from their correct positions.

8. The section of the MS Cotton Vitellius A.xv in which *Beowulf* is preserved was written by two scribes, the first of whom copied as far as *Beowulf* 1939 *scyran*, and the second from 1939 *moste* to the end [*more on the scribes at www.jagular.com/beowulf/scribes.shtml*]. The division is reflected in the language of the poem, for the forms used by the second scribe diverge in some respects from those of the first: words spelt with *eo* in the earlier part of the manuscript, for instance, often show *io* in the work of the second scribe.
9. Before the Cottonian fire, Humfrey Wanley had prepared a transcript of lines 1-19 and 53-73 of *Beowulf*, and this provides some limited evidence of readings that have since been lost. Much more important, however, are two complete transcripts of the manuscript made in the later 1780's, now generally known as Thorkelin A and B; the former undertaken by a copyist on behalf of the Iclander Grimur Jónsson Thorkelin, and B by Thorkelin himself. According to Thorkelin both transcripts were made in 1787, though, as Kiernan has argued, it is possible that B was prepared two or three years later than this. At any rate it is apparent that A was undertaken before B, since, according to Malone, some of the readings that were visible to the copyist of A had evidently disappeared when B was made.
10. Some stylistic characteristics of the poem suggest that it is likely to have been composed in writing and is of monastic origin because the art of composing an extended narrative such as *Beowulf*, markedly reflective and meditative in character, seems unlikely to have developed except within monastic culture, which provided the conditions for sustained composition influenced by Latin literature.
11. The chief human protagonists in *Beowulf* are Scandinavian peoples: the Danes, prominent in the earlier part of the poem, who endure the marauding attacks of Grendel until both the monster and its avenging mother are overcome by Beowulf; the Geats, of whom Beowulf afterwards becomes king and in whose defence he meets his death in battle against a fire-breathing dragon; and the Swedes, whose conflicts with the Geats are recounted in passages interwoven into the narrative in the later part of the poem.
12. The narrative material found in *Beowulf* concerning the Danes, the Geats, and the Swedes has analogues in a number of sources, notably the Anglo-Saxon poem *Widsith*, Snorri Sturluson's *Ynglinga saga*, and the Latin work known as *Gesta Danorum* by the Dane Saxo Grammaticus."
13. List at least 3 errors Mr. Rodrigues has made in his essay above, based upon information in Chapter 11 of *After the Flood*, as well as "Beowulf" itself.
14. What is an 'epic'?
15. What is a 'poem'?
16. What is 'prose'?
17. Is "Beowulf" more accurately described as a poem or prose?

18. Is *The Chronicle of the Early Britons* more accurately described as a poem or prose?
19. “Beowulf” contains many alliterations, which enhance its literary beauty. What is an alliteration?
20. Write a several sentence summary of the plot of chapter 11 of *Beowulf*. Use the chapters and appendices of *After the Flood* to assist you.
21. Write a several sentence summary of the plot of chapter 12 of *Beowulf*. Use the chapters and appendices of *After the Flood* to assist you.
22. In chapter 24 there is evidence that the pagan Scandinavian people believed in the Noahic Flood. What reference is made in chapter 24 to the Noahic Flood?
23. In Christian practice, the bodies of the dead are customarily buried, and not burned. Also, in Christian belief, it is understood that earthly treasures serve no purpose in the afterlife, so there is no need for one’s earthly treasures to be buried with bodily remains. But in pagan Germanic culture, the rite of cremation falls in line with the idea that the body must be destroyed in order secure the spirit. Also, in pagan Germanic culture it is important that one’s earthly treasures be buried alongside one’s cremation ashes, so as to have them in the afterlife. In chapters 41 through 43, how do the practices concerning Beowulf’s remains conform either to Christian or pagan practice?

ASSIGNMENT 6 ANSWER KEY

Required Readings:

After the Flood, Chapters 10 and 11 and Appendices 9 and 10

Beowulf (Do **not** feel like you have to read it all. We recommend you read the Prologue, Chapter 1, Chapters 11 and 12, and Chapters 42 and 43. You may just scan through the rest of the chapters in "Beowulf" if you want, and we will summarize the plot of these chapters in our classes.)

Answer the Following Questions, based upon the Readings:

1. Modern evolutionists assert that dinosaurs died out before the advent of man. Is this assertion consistent with recorded history? no
2. Here is a several sentence summary of the Prologue of *Beowulf*: "The story begins with an account of Scyld Scefing, a great king who ruled by virtue of his power being greater than all others, and none would challenge him. This kept the peace, and he was rewarded tribute of gold. The son of Scyld, Beow(ulf), continued the rule gifting gold to the worthy and earning respect and loyalty. This fame spread throughout the North-lands and their prosperity grew. And when Beow died, they adorned him and his ship with treasure and set him off to burial at sea." Where in 1939 was a seventh-century ship burial excavated, confirming just such a custom among people groups like that of Beowulf? Sutton Hoo
3. The Columbia Encyclopedia, Sixth Edition says this under the entry "Beowulf": "(bēowulf) (KEY <<http://www.bartleby.com/65/12.html>>), oldest English epic, probably composed in the early 8th cent. by an Anglian bard in the vicinity of Northumbria. It survives in only one manuscript, written c.A.D. 1000 by two scribes and preserved in the British Museum in the collection of Sir Robert Cotton. The materials for the poem are derived mainly from Scandinavian history, folk tale, and mythology. Its narrative consists of two parts: The first relates Beowulf's successful fights with the water monster Grendel and with Grendel's mother; the second narrates the hero's victory in his old age over a dragon and his subsequent death and funeral at the end of a long life of honor. These events take place entirely in Denmark and Sweden. The poem contains a remarkable fusion of pagan and Christian elements and provides a vivid picture of old Germanic life. It is written in a strongly accentual, alliterative verse. There have been some 65 translations of the work into modern English; one of the most accomplished is by the Irish poet Seamus Heaney <<http://www.bartleby.com/65/he/Heaney-S.html>> (2000)." Pretend instead that you were asked to write the entry under "Beowulf in the encyclopedia, approximately of the same length as the entry above, but in light of the information you have read in Chapter 11 of *After the Flood*. What would your entry read?

Here is an example of how it should instead be written: “The poem *Beowulf* is contained in a single manuscript copy made in 1000 AD from an Old English original, probably before the 8th century. The poem describes Beowulf’s triumph over the Grendel, his great deeds for his people, his life of honor, and his triumph (and death) with a dragon. These events took place in Denmark and Sweden. The sentiments in *Beowulf* are strongly pagan, and the events and character’s should be understood as history not myth, for the people described in *Beowulf* have been preserved in early anglo-saxon genealogies. This poem is written in meter, along with the use of alliteration as well.”

4. Louis J. Rodrigues, in the *Introduction* of his 2002 book *Beowulf and the Fight at Finnsburh*, wrote the following answer to the question ‘what is *Beowulf*?’ :

“*Beowulf* is the editorial title of a long heroic poem considered the supreme achievement of Anglo-Saxon poetry because of its length (3182 lines) and sustained high quality, although it may be thought to have been surpassed in individual excellences by parts of some of the shorter quasi-lyrical ‘elegies’ such as *The Wanderer* and *Seafarer*.

Briefly, it is the poetic presentation of a man *Beowulf* as the ideal example of Germanic heroic culture, treated for a Christian audience with an explicit symbolism of the conflict of man with the powers of evil. In its dramatic portrayal of moments of high adventure and tragedy in the life of its hero, it employs parallelism, contrast, and a kind of tragic irony through allusive echoes of Germanic heroic lays and historic traditions well-known to its listeners. It has something of the depth and tone of an epic but not the form and construction commonly associated with that ancient classical term. Through Germanic history, legend, and folklore in a style and diction that sustains the best qualities of ‘classical Anglo-Saxon verse’, it presents a universally appealing tragedy of the human predicament.

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Some stylistic characteristics of the poem suggest that it is likely to have been composed in writing and is of monastic origin because the art of composing an extended narrative such as *Beowulf*, markedly reflective and meditative in character, seems unlikely to have developed except within monastic culture, which provided the conditions for sustained composition influenced by Latin literature.

The chief human protagonists in *Beowulf* are Scandinavian peoples: the Danes, prominent in the earlier part of the poem, who endure the marauding attacks of Grendel until both the monster and its avenging mother are overcome by Beowulf; the Geats, of whom Beowulf afterwards becomes king and in whose defence he meets his death in battle against a fire-breathing dragon; and the Swedes, whose conflicts with the Geats are recounted in passages interwoven into the narrative in the later part of the poem.

The narrative material found in *Beowulf* concerning the Danes, the Geats, and the Swedes has analogues in a number of sources, notably the Anglo-Saxon poem *Widsith*, Snorri Sturluson's *Ynglinga saga*, and the Latin work known as *Gesta Danorum* by the Dane Saxo Grammaticus."

List at least 3 errors Mr. Rodrigues has made in his essay above, based upon information in Chapter 11 of *After the Flood*, as well as "Beowulf" itself.

Here are some of the errors:

- stating that the poem *Beowulf* was treated for a christian audience
- merely a presentation of *Beowulf* as being the the ideal example of a hero in Germanic culture, as opposed to actual history
- of monastic origin
- presumed to have originated either in Northumbria or Mercia (as opposed to Scandinavia)

5.What is an ‘epic’? A heroic poem narrated in a grand style in which real or fictitious events, usually the achievements of some hero are narrated in an elevated style.

6.What is a ‘poem’? A metrical composition written in blank verse or rhyme; characterized by imagination and poetic diction.

7.What is ‘prose’? A composition not in verse in which the language is highly imaginative or impassioned.

8.Is “*Beowulf*” more accurately described as a poem or prose? poem

9.Is *The Chronicle of the Early Britons* more accurately described as a poem or prose? prose

10.“*Beowulf*” contains many alliterations, which enhance its literary beauty. What is an alliteration? The repetition of the same sounds or of the same kinds of sounds at the beginning of words or in stressed syllables.

11.The plot of chapter 11 of *Beowulf*: From out of the moor, Grendel appeared and headed to Hrothgar's hall. He ripped open the mouth of the hall and entered to see the sleeping warriors. While *Beowulf* watched, he grabbed an unlucky warrior and ate him (Hondscio, XXVIII-XXX). Reaching for our hero, *Beowulf* grabbed Grendel's clawed hand and held tight. Surprised at the strength of the grip, Grendel attempted to flee, but *Beowulf* held fast. Awakened, the Danes watched as their struggle shook the mead-hall, and they heard Grendel cry out in imminent defeat.

12.The plot of chapter 12 of *Beowulf*: With ancient swords drawn, the Danes surrounded Grendel to deal death-blows. But the swords did no good, by some spell, Grendel was immune to swords. His body incapable of sustaining the battle, a wound began at his shoulder as his arm was pulled from its socket. Mortally wounded, Grendel escaped to die in his den on the moor. *Beowulf*, now victorious, brandishes the creature's arm and shoulder under the roof of the hall.

13.In chapter 24 there is evidence that the pagan Scandinavian people believed in the Noahic Flood. What reference is made in chapter 24 to the Noahic Flood? The image at the hilt of the sword *Beowulf* used to slay the sea-wolf was engraved with the image of the flood threatening the giant-folk, a race estranged and doomed by God.

14.In Christian practice, the bodies of the dead are customarily buried, and not burned. Also, in Christian belief, it is understood that earthly treasures serve no purpose in the afterlife, so there is no need for one’s earthly treasures to be buried with bodily remains. But in pagan Germanic culture, the rite of cremation falls in line with the idea that the body must be destroyed in order secure the spirit. Also, in pagan Germanic culture it is important that one’s earthly treasures be buried alongside one’s cremation ashes, so as to have them in the afterlife. In

chapters 41 through 43, how do the practices concerning Beowulf's remains conform either to Christian or pagan practice? They conform to pagan practice because Beowulf is cremated, on Beowulf's pyre they laid helmets and armour of war, they built a mound for all seafairers to see, and buried the treasure they had found for the earth to keep it safe.

ASSIGNMENT 7

Required Readings:

After the Flood, Chapter 12 and Appendices 11,12, and 13

Beowulf (You do not have to read all of it, but read some chapters as well as the plot summaries of the other chapters provided to you.)

The Chronicle of the Early Britons (Peruse it, but you do not need to read all of it in detail.)

Answer the Following Questions, based upon the Readings:

1. Using the 5 genealogical tables listed in Appendix 11 of *After the Flood*, prepare a genealogical table that incorporates what we know from the 5 tables to make as complete a genealogical table as possible from Japheth to Brutus.
2. What people in China claim descent from Japheth?
3. In what years was Bran, father of Caradog, a captive in Rome before his return to Britain?
4. Which ruler of Britain between 130 and 160 AD, who was the great grandson of Caradog, first gave lands and privilege of the country to Christians?
5. Give one example of parallelism in *Beowulf*.
6. Explain in a few sentences why you think *Beowulf* does or does not fit under the genre of tragedy.
7. Explain in a few sentences why you think *Beowulf* does or does not fit under the genre of historical narrative.
8. Explain in one or two sentences what you think is the climax of the plot in *Beowulf*.
9. What is the denouement in a story?
10. Give an example of alliteration in *Beowulf*, and briefly explain what makes it an example of alliteration.
11. If *Beowulf* was written by a pagan Scandinavian author, how most likely would this author then have known about the Great Flood, Cain, the race of giants before the Flood, the devil, hell, etc.?
12. For those modern critics who believe *Beowulf* was written by a Christian author, what do they generally assume concerning knowledge about the Great Flood, Cain, the race of giants before the Flood, the devil, hell, etc.?
13. Although compiled from pagan source documents, it is apparent that the compiler and editor of *The Chronicle of the Early Britons* was a Christian. Give one example from *The Chronicle of the Early Britons* that shows it was clearly of Christian authorship.
14. Shakespeare bases his play *King Lear* on historical records concerning King Lear (also spelled Leir), such as found in *The Chronicle of the Early Britons*. Below is a plot summary of Shakespeare's play *King Lear*. Read the plot summary, and then give an example of historical inaccuracy in this plot of the play *King Lear*, from what we read about the historical life of King Lear in *The Chronicle of the Early Britons*?

Plot Summary (from <http://shakespeare.about.com/library/weekly/aa021903c.htm>) :

“The story opens in ancient Britain, where the elderly King Lear is deciding to give up his power and divide his realm amongst his three daughters, Cordelia, Regan, and Goneril. Lear's plan is to give the largest piece of his kingdom to the child who professes to love him the most, certain that his favorite daughter, Cordelia, will win the challenge. Goneril and Regan, corrupt and deceitful, lie to their father with sappy and excessive declarations of affection. Cordelia, however, refuses to engage in Lear's game, and replies simply that she loves him as a daughter should. Her lackluster retort, despite its sincerity, enrages Lear, and he disowns Cordelia completely. When Lear's dear friend, the Earl of Kent, tries to speak on Cordelia's behalf, Lear banishes him from the kingdom. Meanwhile, the King of France, present at court and overwhelmed by Cordelia's honesty and virtue, asks for her hand in marriage, despite her loss of a sizable dowry. Cordelia accepts the King of France's proposal, and reluctantly leaves Lear with her two cunning sisters. Kent, although banished by Lear, remains to try to protect the unwitting King from the evils of his two remaining children. He disguises himself and takes a job as Lear's servant. Now that Lear has turned over all his wealth and land to Regan and Goneril, their true natures surface at once. Lear and his few companions, including some knights, a fool, and the disguised Kent, go to live with Goneril, but she reveals that she plans to treat him like the old man he is while he is under her roof. So Lear decides to stay instead with his other daughter, and he sends Kent ahead to deliver a letter to Regan, preparing her for his arrival. However, when Lear arrives at Regan's castle, he is horrified to see that Kent has been placed in stocks. Kent is soon set free, but before Lear can uncover who placed his servant in the stocks, Goneril arrives, and Lear realizes that Regan is conspiring with her sister against him.

Aware now of the extent of his daughters' betrayal, Lear rushes from the castle alone into the wilderness in a raging storm. After wandering for some time in the howling wind and pelting rain, the Fool and Kent find the King and beg him to seek shelter in a nearby hovel. But Lear, overcome with feelings of sorrow and remorse over his own transgressions, refuses to move, until the Earl of Gloucester arrives and convinces Lear that he understands his turmoil, for he too has an evil child, Edmund, and a beloved banished child, Edgar. The unsuspecting Gloucester has no idea that Edgar is nearby on the heath, disguised as a beggar.

Gloucester arrives back at Regan's castle in time to hear that the two sisters are planning to murder the King. He rushes away immediately to warn Kent to send Lear to Dover, where they will find protection. Kent, Lear, and the Fool leave at once, while Edgar remains behind in the shadows. Sadly, Regan and Goneril discover Gloucester has warned Lear of their plot, and Cornwall, Regan's husband, gouges out Gloucester's eyes. A servant tries to help Gloucester and attacks Cornwall with a sword – a blow later to prove fatal.

News arrives that Cordelia has raised an army of French troops that have landed at Dover. Regan and Goneril ready their troops to fight and they head to Dover. Meanwhile, Kent has heard the news of Cordelia's return, and sets off with Lear hoping that father and daughter can

be reunited. Gloucester too tries to make his way to Dover, and on the way, finds his own lost son, Edgar.

Tired from his ordeal, Lear sleeps through the battle between Cordelia and her sisters. When Lear awakes he is told that Cordelia has been defeated. Lear takes the news well, thinking that he will be jailed with his beloved Cordelia – away from his evil offspring. However, the orders have come, not for Cordelia's imprisonment, but for her death.

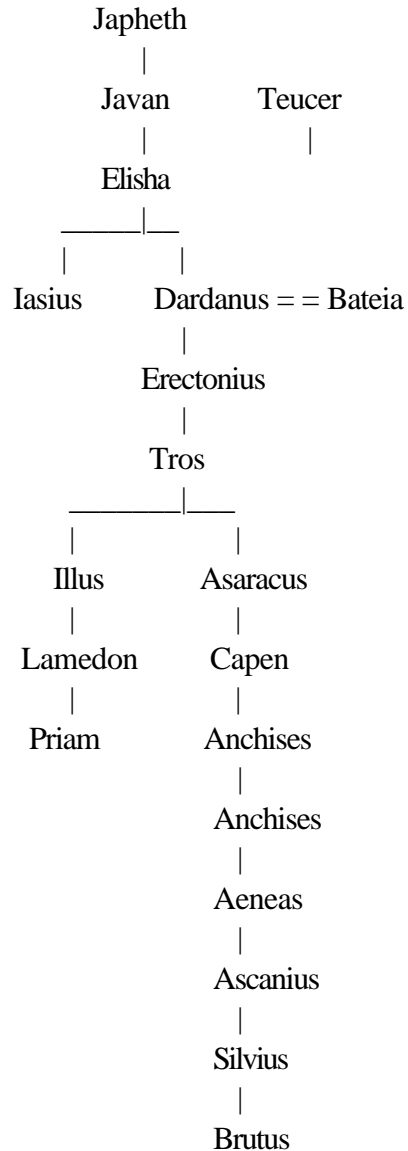
Despite their victory, the evil natures of Goneril and Regan soon destroy them. Both in love with Gloucester's conniving son, Edmund (who gave the order for Cordelia to be executed), Goneril poisons Regan. But when Goneril discovers that Edmund has been fatally wounded by Edgar, Goneril kills herself as well.

As Edmund takes his last breath he repents and the order to execute Cordelia is reversed. But the reversal comes too late and Cordelia is hanged. Lear appears, carrying the body of Cordelia in his arms. Mad with grief, Lear bends over Cordelia's body, looking for a sign of life. The strain overcomes Lear and he falls dead on top of his daughter. Kent declares that he will follow his master into the afterlife and the noble Edgar becomes the ruler of Britain.”

15. How does drama generally differ from historical narrative?
16. Give an example of an onomatopoeia in *Beowulf*, and explain how it is an onomatopoeia.
17. What is a theme?
18. What is a motif?
19. On page 47 of *The Chronicle of the Early Britons*, what do we read is placed upon Arthur's head, and what is it a symbol of?
20. After the reign of Cordelia, daughter of Leir, Cunedagius was a king of the Britons. According to *The Chronicle of the Early Britons*, which two brothers founded Rome, during the reign of Cunedagius?
21. According to *The Chronicle of the Early Britons*, which city did King Leir build, which unto this day bears his name in it?
22. Leir, like *Beowulf*, was a pagan. For example, they both believed in fate. The pagan Britons, coming originally from an area near the pagan Greeks, shared with the Greeks similar myths about fate. According to Greek and Roman mythology, the Goddess of Necessity, Themis, brought forth three lovely daughters, known as The Fates. All living things must eventually submit to these divine daughters of Zeus and Themis. Their names are: Clotho, Lachesis and Atropos. Life is woven by Clotho, measured by Lachesis and finally, in a very literal sense, the thread of life is cut by Atropos. They laugh at our feeble attempts to cheat them because they always prevail. What question does Leir ask of the Fates in his prayer, as he is traveling from Britain to Gaul?
23. Yet, as part of this same prayer, who else did Lear pray to, which suggests he had a knowledge of a Supreme Being, albeit also believing in lesser gods?

ASSIGNMENT 7 ANSWER KEY

1.



2. The Miautso People

3. From AD 51-58

4. Llierwg

5. An example of parallelism in Beowulf would be this line. No ship have I known so nobly dight with weapons of war and weeds of battle, with breastplate and blade: on his bosom lay a heaped hoard that hence should go far o'er the flood with him floating away.

6. I don't think Beowulf fits under a tragedy. In a tragedy the main character usually suffers some extreme sorrow because of a flaw, but Beowulf is not shown to have any flaws and is depicted throughout the story as heroic and favored.

7. I think that Beowulf fits under the category of a historical narrative because there is proof that Beowulf is definitely a real person. The monsters that he fought were also very real. So there is proof that it is for the most part historically accurate.

8. I believe that the climax of Beowulf is when he kills Grendel because this is where you first see the amazing ability of Beowulf and that was what he was known for. Also, this is really the turning point in the story, so I believe that this would be the climax.

9. It is the revealing or discovery of the stories plot.

10. An example of alliteration in Beowulf is the first line in the prologue. It reads, "Lo, praise of the prowess of people-kings." It is an example of alliteration because of the repetitive sound of 'P'.

11. He most likely would have heard of them from his ancestors, from stories passed from Noah to Japheth and so on.

12. They assume that they knew the Bible and had been Christianized, when in fact they hadn't been, and an interesting point is that the word Hell is not even in the Bible.

13. On page 68(think the page is wrong) of The Chronicle of the Early Britons, (TCOTEB) it talks about a certain bishop that was going to preach to the Saxons because "they were ignorant of the faith of Christ." It doesn't just say god, it says Christ. So from this we can conclude that the compiler of TCOTEB was a Christian.

14. Here are several of the inaccuracies:

- Lear fought with Cordelia against his sons-in-law and they beat them. They didn't fight against his daughters and lose.
- Lear also did not hold Cordelia after she was hung. In fact, he ruled for 3 more years then was buried at Leicester.
- Cordelia was not hung either, she took her own life in the end.
- Lear disowns Cordelia completely per the play vs. Lear will still grant a husband "for you are my daughter, still" per the Chronicle.
- King of France, present at court and overwhelmed by Cordelia's honesty and virtue, asks for her hand in marriage. vs. King of France heard OF Cordelia , that she was beautiful, so he sent ambassadors to ask her father for her hand.
- Cordelia raises an army of French troops vs. Aganippus gathered a mighty host
- Kent hopes father and Cordelia will be re-united vs. Lear and Cordelia and host do battle with sons- in-law in Briton
- Cordelia hanged vs. Cordelia with Aganippus rule Briton after King Lear is restored to his throne for 3 years until he dies

15. A drama is usually written for the stage and is not necessarily true, whereas a historical narrative is more of a historically accurate story.

16. An example of onomatopoeia in Beowulf is the word flashes, when describing Grendel. It's an example of an onomatopoeia because the word 'flashes' sounds just like what it is. Another example: Ch. 43, line 13- "their misery MOANED they, their master's death" Just saying the word "moan" makes a moaning sound.

17. A theme is the fundamental and often universal ideas explored in a literary work.

18. Motifs are recurring structures, contrasts, or literary devices that help develop and inform the text's major themes.
19. They placed a crown upon Arthur's head. It meant that he was king.
20. Romulus and Remus.
21. Leicester or Caer Leir.
22. He asked, "O Fates, where do you lead me?"
23. He also prayed to God. He said, "O God, when shall I have my revenge for this?"

SECTION FIVE: COURSE ESSAY

COURSE ESSAY PAPER INSTRUCTIONS

The course essay gives students an opportunity to communicate more thoroughly information they have learned in the course. It gives practice in presenting that knowledge in a logical and understandable manner. The course essay should be 1-2 typewritten pages.

Required Readings:

The Chronicle of the Early Britons
Beowulf

The Essay Assignment:

The Britons and the Anglo-Saxons were two of the most important early settlers in Great Britain. We can learn much about their respective societies from source documents like *The Chronicle of the Early Britons* and *Beowulf*. Describe each of their societies based upon the information in these two source documents. Include information about their government, their culture and lifestyle, their scholarship, their religious knowledge, and their values.

SECTION SIX : FINAL EXAM

FINAL EXAM

The final exam of the course Introduction to Ancient Literature will consist of 25 questions, selected from among the questions below (so if you know the answers to the following questions, you can anticipate doing quite well on the final exam). On the day of the final exam, the final exam will be emailed to your parent's email address (which you gave us at the beginning of the course). A parent can administer this final exam, and the answers should be emailed back to us at info@puritans.net (with "FINAL EXAM" in the subject heading). I will grade it, and return it to you, along with your Certificate of Course Completion and course grade.

1. What is the Table of Nations?
2. Who was the father of the Semitic nations?
3. Who were the 3 sons of Noah?
4. Which descendant of Shem and Arphaxad gave his name to the Hebrew race?
5. Which son of Eber is said in Genesis to have lived during the time when the earth was divided? (Hint: The Akkadian noun "pulukku" means a dividing up of territory, and the Assyrian word "palgu" means dividing up of land by canals.)
6. Which son of Eber is remembered among modern Arabs as Yaqtan, and his descendants are regarded as the purest Arabs (in contrast to the Musta'rabs)?
7. Serug was the son of Reu and is descended from Shem, Eber and Peleg. His name is given to the land west of Haran. What land- which is still a country today - appears to have been named after him?
8. This father of Abraham later in life settled in Haran, where he died. There seems to be a direct etymological link between his name and the teraphim, small idolatrous images kept in most households. Joshua 24:2 indicates he was an idolator. There is a place near Haran apparently named after him, called Turahi by the Assyrians. What was his name?
9. Which son of Lot was a founder of a nation known to the Akkadians and Egyptians as Mu'abu?
10. What son of Ham reigned over the Ethiopians, and so have long been known by his name?
11. What son of Ham settled in Egypt, and so the land of Egypt has long been associated with his name by many different sources? (Hint: For instance, Egypt is known as Misri in the Amarna tablets of Egypt.)
12. This son of Cush seems to have been worshipped from the very earliest of times. His name is perpetuated as various deities: Marduk by the Babylonians, Nimurda by the Assyrians, and Bacchus (meaning son of Cush) by the Romans. Who is this mighty leader who instigated the Great Rebellion at Babel?
13. Philistim descended from Mizraim. What territory in the Middle East is named after Philistim?
14. Which son of Ham settled in the land that was later given to Israel? (Hint: The Egyptians knew them as Kn'nw.)

15. Which son of Canaan settled along the Mediterranean coast in what became the modern city of Sidon, giving rise to the Phoenician peoples?
16. Naturalism (or materialism) is the philosophy that all that exists can be explained in terms of natural phenomena, without reference to the supernatural. How prevalent was naturalism in the history of ancient Egyptian philosophy?
17. Of what ethnic stock was Cicero, who was a Stoic living in the first century BC, author of *On the Nature of the Gods*, and argued the existence of a supreme, intelligent Creator using evidence from design?
18. Who was the father of the Indo-European nations, who the Greeks knew as Iapetos and the Romans as Jupiter and the Sanskrit vedas of India as Pra-Japati?
19. Who is the son of Gomer, from whom the Askuzu tribe came, and which Herodotus the Greek historian called the Skythai (Scythians)?
20. Which son of Japheth and brother of Gomer had descendants that seem to have mixed with the descendants of Gomer to form the Scythian hordes?
21. Which son of Japheth had descendants known as the Mada in Old Persian inscriptions and are better known to us as the Medes?
22. The Hebrews knew the Greeks as Jevanim, because they descended from this son of Japheth. Homer called this son of Japheth Iawones, the progenitor of the Ionians. Who was this son of Japheth?
23. From which descendant of Japheth and Javan do we derive the name Dardanelles, an area around the ancient city of Troy in modern day Turkey?
24. Which Roman Catholic bishop arrived in Britain in the closing years of the 6th century AD with the task of bringing British Christians under the authority of the Roman pontiff? Augustine (not to be confused with the Augustine who wrote *Confessions*)
25. Which invading Germanic tribe was largely responsible for the displacement and the conquest of the Britons?
26. What was the consequence on the knowledge of ancient British history when invading Germanic tribes conquered much of Great Britain?
27. In the 1130s AD the archdeacon of Oxford handed over to a British (i.e., Welsh) monk an ancient manuscript of the early history of the Britons. What is the name of this monk who authored the *History of the Kings of Britain*, translating the ancient manuscript into Latin?
28. Who at the end of the 8th century AD authored *Historia Brittonum*- the History of the Britons - which was a compilation of historical documents and testimonies available to him at the time?
29. Which Roman leader invaded Great Britain in 55 BC, leaving a Roman account of the incident?
30. What do we learn about the historical reliability of Nennius' *Historia Brittonum*, the *Tysilio Chronicle* (aka the Welsh chronicle), and Geoffrey of Monmouth's *History of the Kings of Britain* by comparing them with the Roman account of the event?
31. How does the Roman historian Titus Livius' *History of Rome* - written some time during his life between 59 BC - 17 AD - confirm the general historical reliability of the *Tysilio Chronicle* (aka the Welsh chronicle), and Geoffrey of Monmouth's *History of the Kings of Britain*?

32. The *Tysilio Chronicle* (aka the Welsh chronicle) and Geoffrey of Monmouth's *History of the Kings of Britain* tell of the history of Dunvallo Molmutius, who reigned during the 5th-4th centuries BC. Of what is he especially famous for in British history, which had a lasting impact upon British society for centuries afterwards?
33. What native rights did all freeborn men and women enjoy during this era of the pagan Britons?
34. According to the Welsh chronicle, who in the 12th century BC led the Britons in their formation of a colony on what became the British Isles?
35. According to ancient manuscripts, such as the Welsh chronicle, why was England known as Cambria, Scotland known as Albany, and England known as Loegria?
36. Upon the founding of the city of London, what was its name?
37. Which ancient British king is celebrated in a play by Shakespeare and founded the city of Kaerleir (Leicester) in England?
38. How did London acquire its present name?
39. Which British king from 306-309 AD is immortalized in the nursery rhyme "Old King Cole" and founded the city of Colchester in England?
40. The British king who we know as "Old King Cole" had a daughter named Helen, who married a Roman Senator named Constantius. This Roman Senator eventually became king of Britain. Who was the son of Helen and Constantius that eventually became emperor of the Roman Empire, famous for legalizing the Christian religion in the Roman Empire?
41. Which infamous British king who ruled from 43-455 AD and 460-480 AD invited Saxon adventurers, Hengist and Horsa, to Britain to help fight the Picts?
42. Which famous son of Uther Pendragon reigned over the Britons from 521-542 AD, and is known by many today from movies and dramas about Camelot?
43. Which event occurring in 604 AD greatly debilitated the scholarship of the Britons?
44. For centuries the Anglo-Saxon king-lists were held to be reliable genealogies. But then Enlightenment Rationalists began to deny the historicity of these ancient records. (Ironically, many of these same type Rationalists attempt to construct a chronology from ancient Egyptian king-lists.) In what century did Enlightenment Rationalists begin to deny their historical reliability, and what was in the Anglo-Saxon king-lists that discomfited these Rationalists?
45. In pagan Anglo-Saxon culture (as with other pagan cultures) how would descendants often treat an ancestor who founded a dynasty or did something of great distinction?
46. Which great English king of the House of Wessex was the son of Aethelwulf, had an authorized biography prepared by Asser, and had Bede's *Historia Ecclesiastica* translated into old English?
47. In the pagan Norwegian and Danish king-lists, who does it seem "Noa" was?
48. In the pagan king-lists of the Norwegians, Danes, and Icelanders who does it appear Seskaf (or Sceaf) is?
49. One common ancestor on the king-lists of the pagan Norwegians, Danes, Icelanders and English was affectionately deified by many of his descendants. One sacrificial rite the Vikings performed on his behalf was cutting out the lungs of a living man and laying them out

on his shoulders so they resembled the outspread wings of an eagle. Who was this ancestor so revered by his pagan descendants?

50. Which people's genealogy comes to us by way of such books and manuscripts as *The Book of Leinster*, the *Saltair of Cashel*, the *Book of Ballymote*, the *Chronicum Scotorum*, and the *Cin of Drom Snechta*?
51. The modern name of which people is the same in etymology as "Scythian"?
52. What people were long referred to as 'Scots' before the Scots migrated to Scotland?
53. Eber and Eremon traced their descent from Gadelas. What is the significance of Gadelas?
54. What theory did men like Hutton and Lyle promote, which had the effect of persuading the modern western world that the earth is millions or billions of years old?
55. Here is a several sentence summary of the Prologue of *Beowulf*: "The story begins with an account of Scyld Scefing, a great king who ruled by virtue of his power being greater than all others, and none would challenge him. This kept the peace, and he was rewarded tribute of gold. The son of Scyld, Beow(ulf), continued the rule gifting gold to the worthy and earning respect and loyalty. This fame spread throughout the North-lands and their prosperity grew. And when Beow died, they adorned him and his ship with treasure and set him off to burial at sea." Where in 1939 was a seventh-century ship burial excavated, confirming just such a custom among people groups like that of Beowulf?
56. Virtually every human culture, even those separated by vast distances from the Hebrews of the Middle East, have animal sacrifices as part of their religious culture. From Europe to Africa, from Asia to the Americas, every culture has practiced it. Most sacrifices were performed to appease angry deities or to ensure prosperity. The reason animal sacrifice is so universally present is because God commanded it as part of religious worship to our common ancestor Noah. How did this element of worship, commanded by God to Noah, preach and prophesy the First Advent of Jesus Christ to all people of the world before Jesus Christ even came, or before any Christian missionary had stepped foot in their land?
57. Human cultures from around the world have an account of a great flood that destroyed most of humanity. How did the Noahic Flood preach and prophesy the message of the Second Advent of Jesus Christ to all people of the world before any Christian missionary had stepped foot in their land?
58. Modern evolutionists assert that dinosaurs died out before the advent of man. Is this assertion consistent with recorded history?
59. What is an 'epic'?
60. What is a 'poem'?
61. What is 'prose'?
62. Is "Beowulf" more accurately described as a poem or prose?
63. Is *The Chronicle of the Early Britons* more accurately described as a poem or prose?
64. "Beowulf" contains many alliterations, which enhance its literary beauty. What is an alliteration?
65. What is parallelism?
66. Explain in a few sentences why you think *Beowulf* does or does not fit under the genre of tragedy.

67. Explain in a few sentences why you think *Beowulf* does or does not fit under the genre of historical narrative.
68. Explain in one or two sentences what you think is the climax of the plot in *Beowulf*.
69. What is the denouement in a story?
70. If *Beowulf* was written by a pagan Scandinavian author, how most likely would this author then have known about the Great Flood, Cain, the race of giants before the Flood, the devil, hell, etc.?
71. Explain in a few sentences why you think *Beowulf* does or does not fit under the genre of heroic lay.
72. The author of *Beowulf* used onomatopoeias to enhance his story. What is an onomatopoeia?
73. How did the author of *Beowulf* use color motifs to get across his theme of good (Beowulf) versus evil (Grendel and other monsters)?

SECTION SEVEN : TEACHER COURSE NOTES



INTRODUCTION TO ANCIENT LITERATURE : TEACHER COURSE NOTES

Class 1:

I. I would like to begin this course by asking each of you a question: what would you say to someone who told you that the story about the Pilgrims coming over to America on the ship Mayflower, and landing on Plymouth Rock, was all just a myth, to give Americans a sense of place and purpose?

Well this is exactly what Modern Critics did to much of history that Europeans had believed to be true up to the time of the Protestant Reformation, and even long afterwards. Modern Critics in the 18th and 19th centuries took an eraser to many historical records and accounts. Let me just name several examples:

- The Hittites, which play such a prominent role in Biblical history, was described as a mythical people. (Indeed, most Biblical history, and virtually the entire account in Genesis, was relegated to mythology.)
- Ancient Troy and the Trojan War, which we read about in ancient Greek, Roman, British and other chronicles, was assigned to myth.
- King Tasciovanus (also sometimes spelled Tenvantius) , along with many other ancient British kings outlined in various British chronicles, were held to be inventions of fertile imaginations.

But why was there this sharp change in view? Why did the Modern Critics deny what had been believed by previous generations? We will not try to answer that now, but it can safely be said that one's view of history has significant implications on one's view of religion, politics and society. Modern Critics disapproved of the religion, politics and society which characterized generations before the modern era. And modern society has been tremendously affected by the scholarship of the humanist Modern Critics.

Ironically though, at the very time when the humanist social agenda is so dominant, more and more evidence is surfacing which casts doubts upon the scholarship and assumptions of the Modern Critics. Let me just briefly cite several examples:

- Archaeology has uncovered significant evidence of the Hittites, such that no sane scholar would still deny their existence.
- Ancient Troy has been found, and much of it has been excavated. These excavations have uncovered significant evidence for the Trojan War, at the very time one would have expected per the ancient chronicles.
- Archaeologists have been uncovering so called "Iron Age" coins in Britain bearing the name of Tasciovanus.

In this course we are going to begin studying ancient chronicles and records that most students your age are either unaware of, or that they have been told are myth. But this course will take a different approach. We will start with a presuppositional faith in the Bible, and we will then consider the ancient chronicles and records in light of that faith. Every scholar, whether he admits it or not, approaches his scholarship from some presuppositional position. Most humanists start with an assumption that evolution and naturalism are true. From there, they quickly dismiss much of the Bible. What's more, as we shall see, they also are led to deny much of human history, because many historical records confirm the historical accounts in Genesis.

- II. With that introduction, let me first make sure everyone has the materials they will need to take the course.
- III. Assignment before class next week. Read for Assignment 1 and begin trying to answer questions. We will be discussing the readings for Assignment 1 more next week, and the Assignment itself should be turned in 2 weeks from now.
- IV. Introduction in After the Flood. Go over some of its main points. Bill Cooper's goal in his book.

Class 2:

I. I would like to begin today's class by talking about 2 phenomena of human culture that characterized the world before Jesus Christ's First Advent. They are animal sacrifices as part of religious worship and an account of a great flood that destroyed most of humanity.

First, every human culture, even those separated by vast distances from the Hebrews of the Middle East, have animal sacrifices as part of their religious culture. From Europe to Africa, from Asia to the Americas, every culture has practiced it. Most sacrifices were performed to appease angry deities or to ensure prosperity. Sacrifices were also used to predict the future. For example, in Roman worship, animals were sacrificed and their entrails interpreted. The priests who did this were called Haruspices, and the interpretation, extispicium. The size, shape, and markings of the liver and gallbladder were all thought to be significant. If anything was missing or the interpretation was not favorable, a fresh animal would be slaughtered.² Prior to colonialism in Africa, animal sacrifices were often part of a repentant or celebratory ritual. Africans sacrificed animals, mainly birds, and in many cases only their blood, to insure that their crops would prosper, that rain would come at the appropriate times, and to cause priests to go into trances and be possessed by spirits. The spirits, speaking through the priests, would then tell of the future. The animal sacrifices in Africa were also accompanied by wild dances and music.³ Even today, for example, Santeria, an African-based religion combining voodoo and the worship of Roman-Catholic saints, calls for animal sacrifices as a marking for significant events, such as marriage, births, and deaths.

The Columbia Encyclopedia, Sixth Edition. 2001 says this (see <http://www.bartleby.com/65/sa/sacrific.html>):

“[Lat. *sacrificare*=to make holy], a type of religious offering, or gift to a superior or supreme being, in which the offering is consecrated through its destruction... Other ancient cultures of the Middle East, Asia, and Europe also had religions with sacrificial rituals. Perhaps the most fully developed was that of the Vedic religion in India, as worked out in great detail in the Brahmanic texts... The Maya and the Aztec developed a particularly bloody and elaborate ritual of human sacrifice...”

Now I have 3 questions for you:

1. How likely is it that such animal sacrifices as part of religious ritual on a worldwide scope are a mere accident of history?
2. According to Genesis (in verse 8:20-21), why did Noah and all of his posterity incorporate animal sacrifice as part of their religious observance?
3. How did this element of worship, commanded by God to Noah, preach and prophesy the First Advent of Jesus Christ to all people of the world before Jesus Christ even came, or before any Christian missionary had stepped foot in their land?

Second, human cultures from around the world have an account of a great flood that destroyed most of humanity. Let me give you a website where you can read a compiled list of all the different societies and peoples from around the world that had this account:

<http://www.talkorigins.org/faqs/flood-myths.html> . This list is incredible. Let me read you 2 examples from the pre-Christian Gentile world.

Here is the Roman Flood story from the pagan Ovid, book 1:

Jupiter, angered at the evil ways of humanity, resolved to destroy it. He was about to set the earth to burning, but considered that that might set heaven itself afire, so he decided to flood the earth instead. With Neptune's help, he caused storm and earthquake to flood everything but the summit of Parnassus, where Deucalion and his wife Pyrrha came by boat and found refuge. Recognizing their piety, Jupiter let them live and withdrew the flood. Deucalion and Pyrrha, at the advice of an oracle, repopulated the world by throwing "your mother's bones" (stones) behind them; each stone became a person.

And here is one Chaldean account:

According to accounts attributed to Berosus, the antediluvians were giants who became impious and depraved, except one among them that revered the gods and was wise and prudent. His name was Noa, and he dwelt in Syria with his three sons Sem, Japet, Chem, and their wives Tidea, Pandora, Noela, and Noegla. From the stars, he foresaw destruction, and he began building an ark. 78 years after he began building, the oceans, inland seas, and rivers burst forth from beneath, attended by many days of violent rain. The waters overflowed all the mountains, and the human race was drowned except Noa and his family who survived on his ship. The ship came to rest at last on the top of the Gendyae or Mountain. Parts of it still remain, which men take bitumen from to make charms against evil. [H. Miller, pp. 291-292]

Now I have 2 questions for you:

1. How likely is the worldwide scope of this account if the flood never really happened?
2. How did the Noahic Flood preach and prophesy the message of the Second Advent of Jesus Christ to all people of the world before any Christian missionary had stepped foot in their land and preached the coming Great Day of Judgment?

Of course, despite the fact that all mankind had true religion from the time of their father Noah and even earlier from their father Adam, men suppressed their knowledge and in general became corrupt, though retaining certain vestiges of the truth. This is what we read in Romans 1:17-21: "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and

unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed [it] unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, [even] his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified [him] not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.”

II. The main idea in Chapter 1 of *After the Flood* is the idea expressed by the Apostle Paul in Romans 1:17-21, which I just quoted. So, down through the ages men have had a knowledge of God- even the people of the Gentile nations – but men have sought to varying extents to suppress that knowledge of God. In chapter 1 of *After the Flood* Bill Cooper demonstrates that knowledge of God which Gentile people had in the centuries before the Christian era, and some of the various efforts to suppress the knowledge of God. (Perhaps read some quotes from chapter 1.)

Keep in mind: Noah’s descendants of all races- not just the Hebrews- retained Noah’s knowledge of God to varying degrees. Even in terms of worship, it was no accident that almost all peoples of the world had animal sacrifices to God, having learned from Noah that this is how God wanted to be worshipped at that time. And, of course, those animal sacrifices prophesied of Christ. Plus God has written on to men’s conscience an awareness of these spiritual truths, even if many men have willfully sought to suppress it. So when the Christian missionaries came to the Gentile peoples, the message they preached was not so alien to them after all. Rather, it was consistent with the knowledge that they had retained. So we should not be so surprised that Christianity, along with cultic derivatives of Christianity (like Jehovah’s Witnesses, Mormon, Islam and Judaism), have met with so much widespread reception around the world. (If you are surprised that I said that Islam and Judaism are cultic derivatives of Christianity, keep in mind that Islam, despite its many egregious errors, teaches that Jesus is Messiah, and that Judaism teaches that Jesus was a great prophet.)

III. Appendix 1 of *After the Flood* - Here we begin to see what the author had mentioned in his introduction. This chapter covers the descendants of Shem mentioned not only in Genesis, but also in many historical records of the Gentile nations. How ridiculous to imagine that somehow all these people conspired to invent these names, or that somehow by accident such correspondences arose. It is as ridiculous as believing flies evolved by chance over time into birds, and that cats and dogs evolved into man.

Of course, it was from Shem that the Hebrews descended, and he was the father of what even today are known as the Semitic peoples. (It could be noted that even modern scholarship acknowledges the linguistic division in the Middle East of Semitic, Indo-European, and Hamitic, corresponding to the three sons of Noah recorded in Genesis.) Appendix 1 presents quite fascinating material, showing how the descendants of Shem mentioned in Genesis are also referred to in so many ancient chronicles of other nations. (Read sample entries from Appendix 1.)

IV. Appendix 2- This chapter covers the descendants of Ham mentioned not only in Genesis, but also in many historical records of the Gentile nations. Ham was the father of the Hamitic peoples. (Read sample entries from Appendix 2.)

V. Assignment 1 is due by next week's class. Either email or hand it to me before then. I will subtract points if work is handed in late.

Class 3:

I. Should have collected Assignment 1 by now. If you have not turned it in already, please make sure you do so today.

II. Let's briefly review what we have covered so far, before proceeding to Chapters 2 and 3 of *After the Flood*. In his introductory chapter, Bill Cooper pointed out how significant is the historically documented evidence for the Table of Nations of Genesis.

What again is the Table of Nations in the Genesis account?

The posterity of Noah, like the posterity of Adam, had a knowledge of God, such that all men throughout the world have been prepared for the Christian gospel before Christian missionaries even reached them in the first century AD.

In our second lecture, what 2 features did we consider that have marked virtually every society across the world, and that prepared people for the Christian gospel?

In chapter 1 Bill Cooper discusses how men so evidently had a knowledge of God, as for instances His attributes, but that men have so often suppressed their knowledge of God, even as the Apostle Paul points out in Romans chapter 1.

How do we know, by evidence presented by Bill Cooper in chapter 1, that even Gentiles had a knowledge of the attributes of God?

Gentiles, as well as Hebrews, had a knowledge of the history presented in Genesis, as evidenced from their historical records. Those records confirm the Table of Nations of Genesis. According to the Genesis record, all of the people currently in the world descended from Noah, and Noah and his family originate in the Middle East. So the Bible implies that all people originate in the Middle East, and people spread out from there. But modern evolutionists say that people originated in Africa and spread out from there.

1. Would one expect the people in the place of origin of all humanity to have a broad mixture (heterogeneous) of the physical features of all humanity, or would one expect that the people there would have more homogeneous physical features? (heterogeneous, because at the place of origin of all races one would expect representatives of all the races)

2. Therefore, given what you know about the physical features of people from around the world, which seems more reasonable- that people originated in the Middle East or Africa? (the Middle East)

In our previous lecture we considered the historical documentary evidence for the descendants of Shem and Ham recorded there. I am not expecting you to remember all the names, but it is nice to understand there is significant historical evidence these were real people, and not some type of mythological characters, as Modern Critics have alleged. There are several notable people you should remember, however.

We considered such important persons as Peleg, Heber, Cush, Mizraim, and Nimrod. What was notable about each of these?

Now let's consider the historical records associated with the posterity of Japheth.

III. Appendix 3 shows the historical records associated with the posterity of Japheth. Japheth was the father of the Indo-European peoples, or primarily what we know as the Caucasians. Whereas the Hamites moved primarily into Africa, and the Shemites moved primarily east towards Asia, the Caucasians primarily moved west and north into Europe and Russia. (Read sample entries from Appendix 3.)

IV. Chapter 2 in After the Flood. (Read sample entries from Chapter 2.)

V. Chapter 3 in After the Flood. (Read sample entries from Chapter 3.)

VI. Assignment 2 is due by next week's class. Either email or hand it to me before then. I will subtract points if work is handed in late.

Email to send out after Class 3:

Intro to Ancient Literature Class Information

The first 3 classes introduced the general topic of Genesis' Table of Nations. They show how man had a knowledge of God from our common ancestor Noah, but in various and sundry ways man has suppressed true knowledge. They lay out the proposition that the ancient literature and records of people from many nations confirm the historicity of the book of Genesis, including Genesis' Table of Nations. And they sketch just some of the evidence that the ancient literature and records of people from many nations confirm the historicity of the book of Genesis, including Genesis' Table of Nations. A study of ancient literature of many nations therefore can show what happened to the descendants of the people referred to in Genesis' Table of Nations, and even help us learn more about people mentioned in Genesis' Table of Nations.

The remainder of the course will focus on some specific ancient literature, especially some ancient literature of the British Isles, showing how this literature reveals the descent of the various peoples that have inhabited the British Isles back to Genesis' Table of Nations. And it will explore what this ancient literature says about the culture and history of these peoples from their Biblical ancestors to more current times. If you have not done so already, I recommend that now you print out, 3-hole punch, and place in a 3-ring binder the book "The Chronicle of the Early Britons" at http://homepage.ntlworld.com/mike.gascoigne/chronicle_of_the_early_britons.pdf. We shall start discussing this book in class 4. (The way I recommend you take notes during internet classes is as follows: underline and make notes in the printed out books as I am discussing them.)

The second semester course of High School Literature I looks more in-depth at other ancient literature, including outside of the British Isles, showing how this literature reveals the descent of various peoples back to Genesis' Table of Nations, and exploring what this ancient literature says about the culture and history of these peoples from their Biblical ancestors to more current times. It will explore such works as Virgil's "Aeneid" (Roman), Homer's "Iliad" (Greek), the Kojiki (Japan), etc. Information about this and other courses offered is at http://www.puritans.net/Westminster_Covenant_Academy/courseofferings.htm.

In a previous class I had mentioned how human cultures from around the world have an account of a great flood that destroyed most of humanity. Here is one website where you can read a compiled list of all the different societies and peoples from around the world that had this account:

<http://www.talkorigins.org/faqs/flood-myths.html>

One last item I want to mention is that of course grade (except for those who may be auditing the course). It will be determined as follows:

The weighed average grades from the various activities of the course-

Assignments	40%
Course Essay	20%
Final Exam	40%

The Course Essay will be a 1-2 page typewritten essay concerning the books “Beowulf” and “The Chronicles of the Early Britons”. More details about the essay will follow in a future email.

The final exam will be rather straight-forward, because I am going to tell you ahead of time what the questions will be on the exam. The exam will consist of 20 questions, chosen from among the 90-100 questions I give you ahead of time. (The questions come from your Assignments and what has been discussed in course lectures.) So if you know the answers to these questions, you can be assured of making 100. More details about the final exam will follow in a future email.

If you have any questions about the above, feel free to email me with your questions or concerns.



Class 4:

I. Should have collected Assignment 2 by now.

II. The first 3 classes introduced the general topic of Genesis' Table of Nations, and sketched out just some of the evidence that the ancient literature and records of people from many nations confirm its historicity. The remainder of the course will focus on some specific ancient literature, especially some ancient literature of the British Isles, showing how this literature reveals the descent of the various peoples that have inhabited the British Isles back to Genesis' Table of Nations. And it will explore what this ancient literature says about the culture and history of these peoples from their Biblical ancestors to more current times.

Recall from chapter 3 that the 8th century British historian Nennius compiled from ancient British chronicles, even British chronicles written during the time when the British were pagan, a genealogy of the British rulers which traced their lineage back to Noah. He titled his book "The History of the Britons". Appendix 5 in *After the Flood* contains quotes from Nennius' book.

Let's now begin examining another specific example of the British people: "The Chronicle of the Early Britons". Please turn to it now, as I discuss it.

The Introduction- (read from Introduction) Dr. William Cooper translated the manuscript from medieval Welsh to modern English. The manuscript he translated from is in Oxford library, and the original of the manuscript dates back to the 12th century. But there are many other manuscripts of it, as listed in Appendix 4 of "After the Flood".

Prologue – notice what the first footnote says

P. 2 – This account begins with a reference to the fall of Troy. The fall of Troy is documented by the chronicles of a number of different peoples, including British, Roman and Greek chronicles. One famous Greek account of it is called *The Iliad*, by Homer. One famous Roman account of it, especially its aftermath, is called *The Aeneid*, by Virgil. In fact, Aeneas is an important person in Roman history, for he moved from Troy and settled in the area around Rome. We will not be discussing it though in this course. But we will consider one great grandson of Aeneas of Troy, by the name of Brutus. (reading from p. 2)

So how does Brutus relate to Genesis' Table of Nations? For that, let's turn to p. 3 and read how Brutus relates to Dodan. Brutus was a member of what in Hebrew are known as the Dodanim, and which the Greeks Dardanians. (reading from p. 3) Now let's look again at Appendix 3 of Dr. William Cooper's book "After the Flood", entry 12. (read from entry 12) You will find the Dodanim mentioned in Genesis 10:4. Just as an aside, the Dodanim were also in Hebrew known as the Rodanim. Your Bible may mention that in the margin. Smith's Bible Dictionary notes how the island of Rhodes in this area of western Turkey received its name from this same Rodan.

So we have in the very first pages of the “The Chronicle of the Early Britons” something that drives Modern Rationalist Critics mad: confirmation of the Genesis’ Table of Nations. The Britons trace back their lineage to Brutus and further back to Dodan, who descended from Javan, who descended from Japheth, who descended from Noah, who descended from Adam. So what did the Modern Critics of the 18th and 19th centuries do? They basically said everything here recorded is nothing more than myth and legend, including Troy and the Trojan War. And virtually every Western University became dominated by this idea. Problem is for the Critics: more and more evidence keeps pouring in that contradicts their theories. For example, the ruins of ancient Troy have been found, and have been shown to authenticate a Trojan War and Troy’s fall around 1200 BC.

“The Chronicle of the Early Britons” goes on to tell how Brutus, and the band of Trojans and Dardanians under his command, traveled from Greece to Spain and eventually to Britain.

p. 6- Brutus was a pagan. In all likelihood he worshipped and prayed to his ancestors. William Cooper suggests that Jupiter is the Latinized form of Japheth, from whom Brutus descended. He prayed to the Queen of Heaven. Even to this day, many people in the world adore and pray to ancestors, and Roman Catholics pray to Mary, who they regard as the Queen of Heaven.

Let’s now consider some of what the book “After the Flood” says about the book “The Chronicle of the Early Britons”.

III. In Chapter 4 of “After the Flood” Dr. William Cooper lays out just some of the evidence that “The Chronicle of the Early Britons”, as well as the British chronicle compiled by Geoffrey of Monmouth in the 12th century, convey true historical information from time long ago, and is not merely a fictional tale woven out of the human imagination. We will not rehearse here all the evidence presented in chapter 4, but simply give 3 examples there mentioned:

- Dr. Cooper compares the account of Julius Caesar’s invasion from the perspective of “The Chronicle of the Early Britons”, and compares it with Julius Caesar’s own writings on the subject. This comparison confirms the historical accuracy of “The Chronicle of the Early Britons”.
- Dr. Cooper compares the account of the sack of Rome by the Gallic Celts from the perspective of “The Chronicle of the Early Britons”, and compares it with account by the ancient Roman historian Titus Livius in his book “History of Rome”. This comparison confirms the historical accuracy of “The Chronicle of the Early Britons”.
- The Molmutine Laws compiled under King Dunvallo Molmutius in the 5th century BC, which are well attested by evidence presented in Appendix 6, reveal a literate society, very different from the picture of the Britons presented by Modern Critics. Modern

Critics have long insisted the ancient Britons were a completely illiterate society, so could not possibly have kept written records such as we find in “The Chronicle of the Early Britons”.

III. Chapter 5 in *After the Flood* outlines the history presented in “The Chronicle of the Early Britons”. By reading Chapter 5 and doing Assignment 3, you will begin to become familiar with the contents of “The Chronicle of the Early Britons”. We are now in Class 4 of the course. In Class 10 of the course we will begin to discuss the book as a class. Between now and then, peruse “The Chronicle of the Early Britons”. I am not expecting you to read it word-for-word, much less to remember all its content. But I would like you to form for yourself impressions about the book from reading much of it on such questions as:

- What style is the book written in?
- Does this appear to be intended as historical narrative or mythical fiction?
- How is the story communicated?
- What seems to be the culture of those described, as well as the author(s) of the book?
- Are they superstitious? In what ways?
- Does the book help you to understand things about the geography of Britain, such as how cities got their names?

IV. Assignment 3 is due by next week’s class. Either email or hand it to me before then. I will subtract points if work is handed in late.

Email to send out after Class 4:

Intro to Ancient Literature Class Information

1. Some looking ahead in the course have expressed concern about Beowulf. No need to. We will walk through the first chapter or two together as a class. Then I will ask you to write a several sentence summary of the plot of the next chapter or 2, which we will then discuss in class, before proceeding to the other chapters. I am not going to be requiring you to summarize the plot for all of the chapters or even most of the chapters- just several of the chapters. Those chapters you do not summarize the plot, I will give you a summary of the plot, so you can know the plot of the whole Beowulf when you are done. I just will want you to have a taste of Beowulf when you are done with the course, and some appreciation of the culture which produced it. Oh, and you do not have to read it in the Old English either.

2. By reading Chapter 5 in “After the Flood” and doing Assignment 3, you will begin to become familiar with the contents of “The Chronicle of the Early Britons”. We have now completed Class 4 of the course. In Class 10 of the course we will begin to discuss the book as a class. Between now and then, peruse “The Chronicle of the Early Britons”. I am not expecting you to read it word-for-word, much less to remember all its content. But I would like you to form for yourself impressions about the book from reading some or much of it. Here are some questions you should try to ask as you peruse “The Chronicle of the Early Britons” :

- What style is the book written in?
- Does this appear to be intended as historical narrative or mythical fiction?
- How is the story communicated?
- What seems to be the culture of those described, as well as the author(s) of the book?
- Are they superstitious? In what ways?
- Does the book help you to understand things about the geography of Britain, such as how cities got their names?

3. Normally I will try to open the internet “classroom” 10 to 15 minutes before the class officially begins. For those who would like, feel free to enter the “classroom” then. Students should feel free to engage in informal conversation during that time, as a way to get to know one another. But this is in no way required.

4. Just as a reminder: if for some reason during class my computer should go down or for some other reason I should lose my internet connection, I would ask all students to leave the internet “classroom” and re-enter once I have re-opened the classroom. Hopefully that will not happen though.

Class 5:

I. Should have collected Assignment 3 by now. The material we shall review in today's class consists of material required as part of Assignment 4, which will be due by next week's class. By now you should also have begun to peruse the book "The Chronicle of the Early Britons". Has everyone found this book and begun perusing it? Are there any questions about "The Chronicle of the Early Britons" based upon your very preliminary reading of it?

II. Chapter 6 in *After the Flood*. Today we are going to start considering the literature and records of the Germanic peoples. The Germanic peoples include the English, the Dutch, the Scandinavians, and the Germans. Are any members in this class of some Germanic descent? Well, we are going to be considering some of your ancestors, and tracing the genealogy back to Noah, and from their to Adam. I should mention that the book "Beowulf" is an example of Germanic literature. Let's read some portions of chapter 6 of "After the Flood" now. (read from chapter)

You will notice in chapter 6, and later in chapter 7, that the royal houses of the Germanic peoples traced their ancestry back to a fellow named Woden or Odin. (see <http://www.angelfire.com/on/Wodensharrow/aboutwoden.html> for more info) He was a very interesting character indeed. So important was he in Germanic history and lore, that he has a day named after him: Wednesday (literally, Woden's day). And the fact that the Germanic people admired this fellow so much says a lot about their culture, which we shall see manifested in the book "Beowulf". Let me tell you how the Germanic literature describes him. First and foremost, Woden was a great warrior and hunter. That is why the pagan Germanic peoples worshipped him as the god of war. He was considered God of battle; and many of His names reflect this function. His is the gift of battle-frenzy, the berserker rage that can take a warrior out of himself, making him invulnerable to wounds and capable of superhuman feats of strength. Woden's own "Bear-shirt-wearers" the Berserks, reveled in the powers they gained from God, even if these powers earned them the fear and hatred of other men. Berserk means "without shirt". Berserkers were bold warriors that would fight without any protective clothing. People thought they must have magical powers to go into battle like this. They were the most feared. This is why people today say someone is going berserk when they are acting crazy. Woden's name means "Fury", "Cultic Frenzy", "Master of Ecstasy". Odin's familiar companions are the wolves Freki and Geri. Wolves are very vocal creatures, are highly intelligent, and haunt battlefields. The wolf is mentioned frequently in Germanic folklore as an animal into which a human transforms. These "werewolf" stories are remnants it seems of an Odhinnic cult of wolf-skin wearing warriors. Wolves are social animals who have a definite chain of command. The old Germanic aethelings' warband had a similar structure, with the lord taking the role of pack leader. And you know what wolves do when they circle their prey. The horse was holy to Woden as well. [Sleipner](#) was said to be Odin's eight-legged horse, said to be the finest of steeds. Horses were the steeds of warlords also, and are brave fighters. The horse carries the power not only of travel, but of fierceness and courage. In Viking times, it is known that horse

fighting were a popular sport. In Germanic tradition, horses were often sacrificed as sacred offerings, then eaten by the celebrants. However, Odin was also known as a God of wisdom, having cast an eye into the Giant Mimir's well in order to gain wisdom. According to the Eddas, the Icelandic poetic saga of the Norse Gods, the Runic alphabet was a gift from Odin. The word 'rune' means 'wisdom,' or 'secret wisdom.' Odin's wife was Frigg, who apparently stayed home while Woden went out fighting and exploring. She is commemorated too in our Friday (literally, Frigg's day). Frigg and Odin were the parents of [Bragi](#), [Balder](#), [Hod](#), and [Hermod](#). Odin apparently also had a mistress named Jord, by whom he had a child named Thor, commemorated in our Thursday (literally, Thor's day). So that is the picture we get of Woden from the literature, and as we shall see, it is illustrative in many respects of Beowulf too.

In chapter 6 notice that one ancestor of Ethelbert of the House of Kent was Hengist. As an example of how the records of the different peoples cross confirm one another, turn to pp. 38 in "The Chronicle of the Early Britons". There we read how Hengist was pivotal in leading the Germanic peoples into Britain through duplicity.

III. Chapter 7 in "After the Flood" focuses on how the Germanic peoples of Scandinavia trace their ancestry back to Woden, and then back to the Germanic equivalent of Japheth, and finally back to Noah. (read from chapter)

IV. Appendix 8 describes this method.

V. Any questions concerning Assignments 1 and 2? For most of you I have returned the graded Assignments. You all have done very well on your Assignments, so it seems you are generally understanding the material presented in "After the Flood".

VI. Assignment 4 is due by next week's class. Either email or hand it to me before then. I will subtract points if work is handed in late.

Class 6:

I. Should have collected Assignment 4 by now. Please make sure you have turned it in today. The material we shall review in today's class consists of material required as part of Assignment 5, which will be due by next week's class. Today we are going to start considering the literature and records of the Irish and Scottish peoples. In previous weeks we reviewed the Welsh or British peoples, and then the Germanic peoples. We noted how the Chronicle of the Early Britons is an example of Welsh or British literature, while Beowulf is an example of Germanic literature. By comparing these two works, we should gain insights into both peoples.

But as I said, today and in the Assignment you will be doing for next week, we shall consider Irish and Scottish literature and records. Are there any members in this class of some Irish or Scottish descent? Well, we are going to be considering some of your ancestors, and tracing the genealogy back to Noah, and from there to Adam. What is interesting about the Irish, is that they preserved their records better than most other peoples. They avoided some of the turmoil and strife that plagued continental Europe, perhaps due in part to being more isolated. And their Druidic priests put a high value on preserving ancient records. So perhaps only the Hebrews did a better job of preserving their ancient records than the Irish.

II. Chapter 8 in After the Flood. Let me now read highlights from chapter 8. (read from chapter 8) So let me ask you several questions, based upon what I have just read to you:

1. According to the early Irish chronicles and literature, from which son of Noah did the Irish descend? Magog
2. Which ancient people are associated with Magog and Ashkenaz? The Scythians
3. And what were the Irish traditionally called, that is etymologically related to "Scythian"? Scottish
4. I have said that the ancient Irish, like that ancient Hebrews, were very scrupulous about keeping accurate records. What did the Irish do to maintain accurate records? Provincial records were brought to Tara every 3 years to compare with other provincial records.

We will not be reading actual literature of the Irish in this semester's course. Instead, we will be reading sample British and Germanic literature. But I want to emphasize again that it is actually the Irish records that provide the most accurate chronology and information, and this is evidenced by its correspondence with the Hebrew scriptures. Both the Hebrews and the Irish devoted the most significant efforts to keeping accurate historical records of any peoples. Of course, in the case of the Hebrews they did it because they were explicitly called by God to do it. In the case of the Irish, it was more providential. They were pagan just like the other descendants of Japheth.

All sorts of factors can play a part in determining why one nation preserved its literature and records more than another nation. One factor, for example, is how many foreign conquests

occurred. Foreign conquests can lead to destruction of records, as the conquering foreigner erases the past of the conquered. Ireland was more isolated, so saved from some foreign invasion that continental nations were more subject to. Another factor is cultural. Some cultures emphasized scholarship and literature more than others. Ancient Ireland is an example where it was peculiarly valued. Another factor is political. Official records and histories are often influenced by politics. Let me give you a modern example. How do what the official public school textbooks in America say about evolution relate to the political issue of abortion? There are powerful political interests to teach evolution in order to uphold certain political agenda. Now let's apply this to ancient Israel's neighbors. For example, was it in ancient Egypt's political interests to be forthright about what happened to them during Israel's Exodus? Or was it in Canaan's political interests to preserve an accurate account of what happened to Ham? But since Ireland was far from Israel, and no Jews to speak of were in or near ancient Ireland, there was not much political interest in ancient pagan Ireland to doctor the books concerning their history back to Noah. But in the modern era there is a real political aspect to all of this, because if the Genesis account is true, then there will be many political implications, including on the issue of abortion.

III. Chapter 9 in After the Flood. Let me now read highlights from chapter 9. (read from chapter 9) The reality is that the Irish chronicles accurately correspond with the Hebrew chronicles, whereas the British and Germanic deviates more. Both the Hebrew scriptures and the ancient Irish chronicles would indicate the Creation of the earth occurred some time circa 4000 BC, plus or minus 50 to 100 years. But though there is more deviation with the British and Germanic chronologies, we should not over-state the differences. In broad terms they are alike, and all of them contradict the evolutionist's Old Earth model.

Let me now ask you 2 questions:

1. Have you ever heard the term "Creation Scientist"?
2. What is a Creation Scientist?

Now let me ask you this question: have you ever heard of a Creation Historian?

May I suggest to you that even though the term "Creation Historian" does not exist, it should. Because some of the most cogent reasons for believing that the Genesis account is true are historical in nature. There were eyewitnesses who observed events and made sure their observations were recorded. And those records have passed down to us. That is history, not science. And of course the most important eyewitness on record as to what He observed is none other than Jesus Christ. He was around during the Creation of the world, He observed it (as well as doing it), and He has made sure His observations have been recorded for mankind to see. Hutton, Lyle, and Darwin were not around then to observe what was happening. Sound history refutes the uniformitarian speculative scientists.

IV. Appendix 14- Appendix 14 offers us an interesting insight from the Irish records and literature into the Ice Age. Let me read to you highlights from the Appendix. (read from

Appendix). So we see how historical records of ancient peoples like the Irish can give us insights into the earth's physical development. Next week we will begin to consider how historical records and literature can give us insights into the earth's biological development.

V. Assignment 5 is due by next week's class. Either email or hand it to me before then. I will subtract points if work is handed in late.

Email after Class 6:

Here is the schedule of the 14 classes for the course that I planned, but I would like your feedback about this schedule:

Class 1 – Sept 23, 2004

Class 2 – Sept 30, 2004

Class 3 – Oct 7, 2004

Class 4 – Oct 14, 2004

Class 5 – Oct 21, 2004

Class 6 – Oct 28, 2004

Class 7 – Nov 4, 2004- discuss Beowulf

Class 8 – Nov 11, 2004- discuss Beowulf

Class 9 – Nov 18, 2004- Assignment 6 due today; discuss Beowulf

Class 10 – Dec 2, 2004- discuss Beowulf, Appendix 11, and Chronicle of the Early Britons

Class 11 – Dec 9, 2004- discuss Chronicle of the Early Britons

Class 12 – Dec 16, 2004- Assignment 7 due today; discuss what we learn about the cultures of the Britons and the Anglo-Saxons from the 2 books; explain Essay Paper due on Jan 13; explain questions that potentially will be on Final Exam

Class 13 – Jan 6, 2005

Class 14 – Jan 13, 2005 – collect Essay Paper; administer Final Exam.

Class 7:

I. Should have collected Assignment 5 by today. We now come to the beginning of our consideration of the book Beowulf today. Much can be learned from a study of this book, as well as just appreciating it for its literary merit. Dr. William Cooper points out the bearing this book has even on our understanding of the book of Genesis in scripture. Let's repeat what we have said in prior classes:

- If the account in Genesis is true, then we would expect many nations to trace their ancestry back to a family which survived a flood, in which the rest of the world perished, and
- If the account in Genesis is true, then we would expect many nations to have animal sacrifices as a centerpiece of their religious worship.

Now let's add to these 2 other assertions:

- First, if the account in Genesis is true, then we would expect historical evidence for an ice age in the northern regions of the earth, for there is evidence of an ice age in the physical geography of the earth, and if man were created in the 6th day of the world, then most likely man would have have lived contemporaneously with the ice age.
- Second, if the account in Genesis is true, then we would expect historical evidence for dinosaurs, for there is evidence of dinosaurs, and if man were created in the 6th day of the world, then most likely man would have have lived contemporaneously with the dinosaurs.

We saw in the assignment due today some historical evidence for an ice age. Now we will consider the historical evidence that dinosaurs lived contemporaneously with humans, including evidence in Beowulf itself.

Besides that, there is more information of historical significance that can be gleaned from Beowulf, and we will consider that as well. But for now let's simply consider this issue of dinosaurs, and what insights we can gather about dinosaurs from literature and records, including from ancient literature.

II. Chapter 10 in After the Flood. (read from chapter 10) Evolutionists cannot brook that humans, especially humans in the last 6000 years, have lived contemporaneously with dinosaurs, because the evolutionist model insists the dinosaurs became extinct long before that. I am originally from Texas, and in Texas there is a site called Glen Rose with many dinosaur tracks. All the scientists acknowledge the dinosaur tracks in the rocks are authentic. Interestingly, in some of the rocks there are human footprints along with dinosaur tracks. As you can imagine, that makes the evolutionists go wild in their concoction of excuses.

Up to this point in our classes, our focus has been primarily general and not specific. We have made reference to various ancient literature, and have even read quotes from some, but we have not extensively read from specific literature. The purpose has been to give you some general insights of what can be learned from ancient literature and records- insights which you can hopefully use as you study specific examples of ancient literature and records. For the rest of this course we shall be applying these insights as we study the works Beowulf and The Chronicle of the Early Britons. The focus of our classes will primarily be specific and not general.

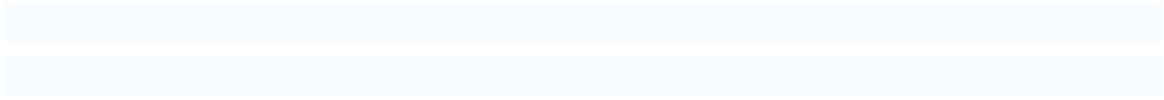
Just to recap our methodology, we start from the faith that scripture is true, and then we analyze literature and records with that faith in mind. That has led us to be able to say that while there may be some historical inaccuracies in accounts like The Chronicle of the Early Britons, there is much of it that is historically true. That is in contrast to Modern Critics with their faith in evolution and rejection of the historicity of the Genesis account. Their faith has led them to dismiss The Chronicle of the Early Britons as basically mythology, because there would be some grave consequences to their evolutionary theory if the chronicles of the British, Irish and Germanic peoples are true. If all these people really did descend from Noah, as the various chronicles and king's lists suggest, their evolutionary theory is very questionable, to say the least. And if people in Beowulf's time really did see and even fight with dinosaurs, then that too shoots a pretty big hole into the evolutionist ship.

III. Chapter 11 in After the Flood. I attended public high school, and in high school, when I studied Beowulf, I was taught to read it just like I read Huckleberry Finn and Tom Sawyer. In other words, I was told it was fiction, through and through. But I think Dr. Cooper presents compelling evidence that we should interpret it in a very different way. And the question I would ask you to ponder is this: what motivates the modern scholars that dominate our public education to treat Beowulf as nothing but fiction? But let's now read some highlights from Chapter 11 together. (read from chapter 11)

IV. Appendix 9- Appendix 9 provides detailed genealogical and historical information about Beowulf's royal family, as well as the other royal families treated in the poem Beowulf. The historical information matches what we read in the poem Beowulf. It is incredible, therefore, that modern literary critics treat Beowulf as fiction. But if they did otherwise, their evolutionary humanism would come into real question. First, it would refute their notion of dinosaurs. Second, it would refute their view that Bible figures like Cain were merely mythical. Both the descendants of Japheth as well as Shem recognized these ancient ancestors found in the Bible as real people. (read from Appendix 9)

V. Appendix 10- (read from Appendix 10)

VI. There is no written Assignment due next week. What I ask you to do is read Chapters 10 and 11 in After the Flood, along with Appendix 9 and 10, before next week's class. In next week's class we shall begin reading and studying Beowulf together.



Class 8:

I. We are now in the midst of studying Beowulf. Assignment 6, most of which pertains to the book Beowulf, is due by the date of next week's class. Some of the questions included in Assignment 6 will involve material I will cover in today's class; you will not find it in the book *After the Flood* or in the book *Beowulf*. During next week's class we will continue studying *Beowulf*, but material covered in next week's class will be incorporated in Assignment 7, which is not due until December 16. Let's now consider Beowulf some more.

II. Our worldview should influence how we interpret the literature we read. If according to our worldview, dinosaurs could not possibly have lived contemporaneously with humans and the account in Genesis could not possibly be historically accurate, then the way we interpret Beowulf will be influenced in one direction. On the other hand, if according to our worldview, dinosaurs probably lived contemporaneously with humans and the account in Genesis is considered historically accurate, then the way we interpret Beowulf will be influenced in another direction. And this is just one example. The moral code of Christianity is different from the moral code of other religions, so our moral evaluation of literature will be influenced by our religion. It is silly for public schools to assert that the way they teach literature (as well as a host of other subjects) is religiously neutral. There is no such thing as a religiously neutral interpretation of literature.

Hopefully by now you have read chapter 11 of *After the Flood*. Dr. Cooper presented in chapter 11 of *After the Flood* the evidence that Beowulf should be interpreted not as myth and fiction, but as history. He also presented evidence in chapter 11 that Beowulf was originally written by a pagan author about a pagan Beowulf for a pagan audience.

It is not at all inconsistent with a Christian worldview that Beowulf should be interpreted as history, and that Beowulf was originally written by a pagan author about a pagan Beowulf for a pagan audience. But a humanistic evolutionist could not accept this possibility, because the possibility contradicts his worldview. Let me briefly summarize the arguments again for believing that Beowulf should be interpreted as history, and that Beowulf was originally written by a pagan author about a pagan Beowulf for a pagan audience.

III. The book *Beowulf* should be interpreted as history because there is significant evidence that Beowulf was a real person who engaged in many of the activities recorded in the book, and there is significant evidence that other events described in the book also happened. As Dr. Cooper showed, the chronicles and records of other peoples confirm what is recorded here.

Of course, just because Beowulf is interpreted as history, does not mean everything we read in *Beowulf* is necessarily historically accurate, but it was written with the aim of being history and not fiction.

Can you think of any reasons why there might be historical inaccuracies in a book intended to convey history?

1. The superstitions of the author.
2. Transcription errors.
3. Oral errors in account before account was transcribed
4. Inadvertent errors of the author
5. Exagerations , often added to enhance the glory of a national political leader or cause, or simply to make the story more interesting and dramatic (official accounts of events have various political agenda)

There are many history books that contain some historical accuracies, but that does not mean we classify them as something other than history.

Also, just because *Beowulf* was written in the form of a poem does not disqualify it as history. Many ancient peoples kept their historical chronicles in poetic form, for various reasons. For example, the Irish tended to do that. And the official history textbook for the Roman Empire, Virgil's *Aeneid*, was composed in the form of an epic poem. So that too does not disqualify *Beowulf* from being treated as essentially a history.

IV. The book *Beowulf* was originally written by a pagan author about a pagan Beowulf for a pagan audience. All of the historical records indicate Beowulf himself was pagan. The author seems to have lived not in England, but in Scandinavia. But Scandinavia was pagan up until around 1000 AD, and *Beowulf* was clearly written before that. The reasons critics claim that *Beowulf* was written by a Christian are flawed.

Here is a sample quote from one critic:

"both pagan and Christian elements are present in this section of the poem. Grendel and his mother are once again referred to as descendants of Cain, the biblical "kin killer." It says, "From him (Cain) sprang many a devil (monsters such as Grendel and his mother) sent by fate." (Norton, page 43.) While we see references to Cain and the devil (both Christian elements) in this quotation, we are told that they are sent by fate, a pagan element."

The sample quote assumes people only knew about Cain by being exposed to Christianity. But is that a certain assumption? Do records indicate that people, including the Germanic peoples, only know about Noah and the Flood from Christianity? So it is at least questionable that the knowledge of Cain required Christianity. And it is an even greater assumption to say that the author was Christian, when there are so many pagan elements, and no definitively Christian elements.

Is the *Beowulf* presented in *Beowulf* pagan or Christian? Pagan. Belief in God is not evidence of being distinctively Christian. No mention is made of Christ and the Apostles.

V. Just because a piece of literature should be interpreted as history, does not mean it does not have literary merit, and should not be studied as literature as well. Indeed, the book *Beowulf* is a magnificent epic poem. Let's now consider *Beowulf* from a literary perspective.

VI. *Beowulf* is an epic. Why do I say it is an epic? Here is a definition of 'epic':

Epic \Ep"ic\, a. [L. epicus, Gr. ?, from ? a word, speech, tale, song; akin to L. vox voice: cf. F. [e]pique. See [Voice](#).] Narrated in a grand style; pertaining to or designating a kind of narrative poem, usually called an heroic poem, in which real or fictitious events, usually the achievements of some hero, are narrated in an elevated style.

The epic poem treats of one great, complex action, in a grand style and with fullness of detail. -- T. Arnold.

[Source](#): *Webster's Revised Unabridged Dictionary*, © 1996, 1998 MICRA, Inc.

Beowulf certainly qualifies as an epic. It is the story of Beowulf, narrated in grand style. And Beowulf the man certainly was a hero among the Germanic peoples. He was their ideal man: courageous, generous, adventurous, strong, shrewd, etc.

VII. *Beowulf* is also a poem. Why do I say it is a poem? Here is the definition of a poem:

Poem \Po"em\, n. [L. po["e]ma, Gr. ?, fr. ? to make, to compose, to write, especially in verse: cf. F. po["e]me.] 1. A metrical composition; a composition in verse written in certain measures, whether in blank verse or in rhyme, and characterized by imagination and poetic diction; -- contradistinguished from prose; as, the poems of Homer or of Milton.

2. A composition, not in verse, of which the language is highly imaginative or impassioned; as, a prose poem; the poems of Ossian.

[Source](#): *Webster's Revised Unabridged Dictionary*, © 1996, 1998 MICRA, Inc.

Why do you think an author, writing a history, would choose to write it in poetic form?

1. Grandeur in style (to match grandeur of the hero or heroes)
2. Beauty of writing
3. To mark it as special

The author of *Beowulf* employed various poetic devices to create the poem *Beowulf*. Among these devices he employed are:

- a. Alliteration

- b. Meter
- c. Imaginative word choice
- d. Parallelism

VIII. One poetic device is alliteration.

al·lit·er·a·tion   [Pronunciation Key](#) (ə-ˈlɪt-ə-ˈrā-shən)

n.

The repetition of the same sounds or of the same kinds of sounds at the beginning of words or in stressed syllables, as in “on scrolls of silver snowy sentences” (Hart Crane). Modern alliteration is predominantly consonantal; certain literary traditions, such as Old English verse, also alliterate using vowel sounds.

[From **ad-** + Latin *littera*, *letter*.]

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"Bent back as Beowulf leaned up on one arm" (272).

Beowulf, lines 702-836, translation by Allan Sullivan and Timothy Murphy, now in the *Longmans Anthology of British Literature*. This excerpt was published on this site in 1999 by permission of the authors)

Cunningly creeping, a spectral stalker
 slunk through the night. The spearmen were sleeping
 who ought to have held the high-horned house,
 all except one, for the Lord's will
 now became known: no more would the murderer
 drag under darkness whomever he wished.
 Wrath was wakeful, watching in hatred;
 hot-hearted Beowulf was bent upon battle.

Girt with God's anger, Grendel came gliding
 over the moors beneath misty mounds.
 The man-scather sought someone to snatch
 from the high hall. He crept under cloud
 until he caught sight of the king's court

whose gilded gables he knew at a glance.
 He had often haunted Hrothgar's house;
 but he never found before or after,
 hardier hall-thanes or harder luck.

Lines 270-274 in Old English:

Habbað we to þam mæran micel ærende,
 Deniga frean, ne sceal þær dyrne sum
 wesan, þas ic wene. þu wast (gif hit is
 swa we soþlice secgan hyrdon)
 þa mid Scyldingum sceaðona ic nat hwylc,

PRELUDE OF THE FOUNDER OF THE DANISH HOUSE

LO, praise of the prowess of people-kings

IX. Another poetic device used in *Beowulf* is meter. Here is the definition of meter:

X.

me·ter¹ *n.*

1.

- a. The measured arrangement of words in poetry, as by accentual rhythm, syllabic quantity, or the number of syllables in a line.
- b. A particular arrangement of words in poetry, such as iambic pentameter, determined by the kind and number of metrical units in a line.
- c. The rhythmic pattern of a stanza, determined by the kind and number of lines.

[Middle English, from Old English *meter*, and from Old French *metre* both from Latin *metrum*, from Greek *metron*, *measure*, *poetic meter*. See *mē-*² in Indo-European Roots.]

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Here is how Howell Chickering has described the metrical scheme in *Beowulf* (see <http://www.jagular.com/beowulf/pronunciation.shtml>) :

“Old English poetry is accentual and alliterative verse. Its meter is defined by its stress patterns, not by vowel length or number of syllables. The Old English poetic line has two halves, divided

by a sharp pause, or caesura. There are two beats to each half-line. Thus there are four beats to the line. The alliteration of the whole line is determined by the first heavily stressed syllable of the second half-line. This third stress will alliterate with either or both of the two stresses in the first half-line. The third stress is the key sound that locks the two half-lines together. The fourth stress does not usually alliterate.”

We will come back to this issue in a later class. I simply wanted to mention it here.

XI. Another poetic device employed in *Beowulf* is imaginative word choice. We will discuss this device in another class.

XII. Another poetic device found in *Beowulf* is parallelism. It is also found in the Hebrew Old Testament. Here is the definition of parallelism:

parallelism

\Par"al*lel*ism\, n. [Gr. ?, fr. ? to place side by side, or parallel: cf. F. parall[’e]lisme.]

3. Similarity of construction or meaning of clauses placed side by side, especially clauses expressing the same sentiment with slight modifications, as is common in Hebrew poetry; e. g.:

At her feet he bowed, he fell: Where he bowed, there he fell down dead. --Judg. v. 27.

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See if you can find instances of parallelism in *Beowulf*.

XIII. Since *Beowulf* is a poem, this means it is not prose. Here is a definition of prose:

prose

n.

1. Ordinary speech or writing, without metrical structure.
2. Commonplace expression or quality.
3. Roman Catholic Church. A hymn of irregular meter sung before the Gospel.

intr.v. **prosed, pros-ing, pros-es**

1. To write prose.

2. To speak or write in a dull, tiresome style.

[Middle English, from Old French, from Latin *pr̄sa* (*pr̄t̄i*), *straightforward (discourse)*, feminine of *pr̄sus*, alteration of *pr̄rsus*, from *pr̄versus*, past participle of *pr̄vertere*, *to turn forward* : *pr̄-*, *forward*; see **pro-**¹ + *vertere*, *to turn*; see *wer-*² in Indo-European Roots.]

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X. Plot of Beowulf

I will be emailing you plot summary by chapter in Beowulf for every chapter except chapters 11 and 12. You will be composing the plot summary of chapters 11 and 12 in your own words.

Let me now summarize the plot of the Prologue and first 10 chapters.

Beowulf begins with a Prologue. Here is a several sentence summary of the Prologue of *Beowulf*: “The story begins with an account of Scyld Scefing, a great king who ruled by virtue of his power being greater than all others, and none would challenge him. This kept the peace, and he was rewarded tribute of gold. The son of Scyld, Beow(ulf), continued the rule gifting gold to the worthy and earning respect and loyalty. This fame spread throughout the Northlands and their prosperity grew. And when Beow died, they adorned him and his ship with treasure and set him off to burial at sea.”

Here is a plot summary by chapter in Beowulf up to chapter 10:

1. The plot of chapter 1 of *Beowulf* : The kingdom was left to Healfdene who upheld the reputation of the Scyldings. And born to him were Heorogar, Hrothgar, and Halga. Hrothgar was so renowned in battle and in generosity that a great mead-hall covered with gold, Heorot, was built in honor of the prosperity of his rule. But a creature heard the reveling, the music, and the happiness of the hall. The creature from the moor-land was Grendel, descended from Cain--one of the giant race who had survived God's flood.
2. The plot of chapter 2 of *Beowulf*. Use the chapters and appendices of *After the Flood* to assist you. When night fell, he went to Heorot, took thirty thanes who were sleeping off the reveling and brought them to his lair. When morning came, the thanes then knew the might of Grendel. Hrothgar was saddened for this foe was not like any other feud or crime. The thanes soon made their beds elsewhere for fear of Grendel's wrath. For twelve years he harassed Hrothgar; refusing tribute or any agreement for peace. Hiding among the moors, he ambushed old and young relentlessly. The evil one ruled over Heorot such that Hrothgar

could no longer rule upon his throne for none would approach the hall for fear of the creature.

3. Write a several sentence summary of the plot of chapter 3 of *Beowulf*. Use the chapters and appendices of *After the Flood* to assist you. So the son of Healfdene suffered in his days. Hygelac of the Geats heard of the wrath of Grendel, and his mightiest warrior set sail for Heorot with fourteen brave warriors to the land of the Danes. By the second day at sea, the seafarers approached the cliffs of the headlands. They landed and thanked God for their safe journey. A Scylding watchman stopped them where they landed and demanded of the armed seafarers where they had come from and why they were there. Hrothgar remembers Beowulf and his father Ecgtheow, and because there is recognition, or proof of identity, that Beowulf and his party are welcome in Heorot.
4. Write a several sentence summary of the plot of chapter 4 of *Beowulf*. Use the chapters and appendices of *After the Flood* to assist you. The leader of the Geat seafarers answers that he is the son of Ecgtheow. He has heard of the creature that haunts the Danes and has come to do battle with it. Hearing this plan, the watchman has the boat guarded from enemies, and escorts the visitors to Heorot. The palace gleams where it has been decorated with gold. With their destination in view, the watchman returns to his post.
5. Write a several sentence summary of the plot of chapter 5 of *Beowulf*. Use the chapters and appendices of *After the Flood* to assist you. Arriving in Heorot, the travelers observe the decorated streets. Wulfgar stops them to ask their business. The leader of the Geat seafarers is named Beowulf and he seeks an audience with Hrothgar. Hrothgar is upon his throne as Wulfgar asks him to speak with these armed men led by Beowulf of the Geats. Their leader appears to him a very strong warrior.
6. Write a several sentence summary of the plot of chapter 6 of *Beowulf*. Use the chapters and appendices of *After the Flood* to assist you. Hrothgar remembers Beowulf and Ecgtheow descended from the line of Hrethel. From his messengers to the Geats he has heard of Beowulf's strength of thirty men. This is good news for the war against Grendel, and they are given welcome to Danish land. Wulfgar goes to tell of the news, and bids them leave their weapons aside to enter Heorot and meet with Hrothgar. Under his shiny armour, Beowulf greeted Hrothgar. Citing his recent defense of the Weders where he defeated five giants, he has now come to rid the Bright-Danes of Grendel. He will battle the creature unarmed and unarmoured; to wrestle with the creature. If he should fail, there would be no need to bury his body for Grendel will have devoured it. Yet if he is to fail, he asks the Danes to send his armour back to Hygelac -- given to him by Hrethel and made for him by Wayland.
7. Write a several sentence summary of the plot of chapter 7 of *Beowulf*. Use the chapters and appendices of *After the Flood* to assist you. Hrothgar speaks of the war between the Geats and the Wylfings; that the Geats had come for help when Beowulf's kin killed Heatholaf of the Wylfings. Hrothgar was young, Heorogar his older brother had died. The feud was settled when he paid with old treasure for its end. Now Grendel has brought hate and humiliation to the hall and his band of warrior's has diminished. Many a times over ale have warriors attempted to defeat the creature at night, only for us to find the walls covered

with their blood in the morning. Now Hrothgar's retainers were fewer. They then sat down to feast.

8. Write a several sentence summary of the plot of chapter 8 of *Beowulf*. Use the chapters and appendices of *After the Flood* to assist you. Unferth rose to challenge Beowulf for his quest to do what the Danes have failed to do filled him with envy. He asks if he is the Beowulf who did contest with Breca, son of Beanstan for seven days in the stormy winter sea where Breca arrived in the land of Brondings. He fears for Beowulf when night comes for him to face Grendel. Beowulf rises to answer the drunken Unferth. He maintains that he had superior strength in the sea in endurance. As children, he and Breca dared to risk their lives together in the sea. With only a sword for defense against the whale-fish, they swam together for five days. Then a flood drove them apart and the sea-fishes began to attack. A creature grabbed Beowulf and dragged him to the bottom where it was killed with a stroke of the sword.
9. Write a several sentence summary of the plot of chapter 9 of *Beowulf*. Use the chapters and appendices of *After the Flood* to assist you. Threatened by the sea-monsters, Beowulf returned the blows with his sword. He had ruined the undersea feast that was planned of him. By morning, the sea-creatures lay wounded upon the shore where they would bother seafarers no more. That night, he had killed some nine sea-monsters and the tide had brought him to the land of the Finns. The contest with Breca was no contest of war, Grendel has brought suffering and humiliation to Hrothgar; for his envy, the son of Ecglaf may rot in hell. Beowulf has no fear of feud from the Danish Clan; he fights, murders, and feasts upon them. But in the morning he will know of the might of the Geats and the sun will rise from the south once more. With that, Hrothgar, the Jewel-giver, was happy with Beowulf's commitment to his task. Amid the laughter, the queen Wealhtheow appeared wearing gold and bearing the cup of the hall. Allowing her king to drink first, she brought it around to everyone in the hall. When she reached Beowulf, she thanked God for this saviour. Beowulf spoke to reaffirm his commitment to the task, or to die in the process. Pleased with his words, she went and sat by her lord. The time grew late, and the son of Healfdene retired to bed. He spoke to Beowulf, who was to remain in the hall, once more bequeathing power over Heorot to him for the night, and to seek glory in his upcoming battle.
10. Write a several sentence summary of the plot of chapter 10 of *Beowulf*. Use the chapters and appendices of *After the Flood* to assist you. Hrothgar retires to bed with Wealhtheow with a guard posted ordered to keep watch for monsters. Beowulf removes his armour and assigns a henchman to guard his possessions. Speaking, he issues a challenge to Grendel: without weapons or armour, he will face the creature using his own methods. In equal combat, God will decide the one who is right. And they all laid down to rest. None of the seamen feared that they would never return home even though many Danes have been carried away from this hall. There was one man who would oppose this foe, just as one God rules over mankind. As the wanderer-in-shadow was moving toward the hall, the warriors slept except one: Beowulf awaited the upcoming battle.

XI. Assignment due by next week's class: Assignment 6 .

Email #1 after Class 8:

Beowulf begins with a Prologue. Here is a several sentence summary of the Prologue of *Beowulf*: “The story begins with an account of Scyld Scefing, a great king who ruled by virtue of his power being greater than all others, and none would challenge him. This kept the peace, and he was rewarded tribute of gold. The son of Scyld, Beow(ulf), continued the rule gifting gold to the worthy and earning respect and loyalty. This fame spread throughout the North-lands and their prosperity grew. And when Beow died, they adorned him and his ship with treasure and set him off to burial at sea.”

Here is a plot summary by chapter in *Beowulf* for every chapter except chapters 11 and 12:

- The plot of chapter 1 of *Beowulf*: The kingdom was left to Healfdene who upheld the reputation of the Scyldings. And born to him were Heorogar, Hrothgar, and Halga. Hrothgar was so renowned in battle and in generosity that a great mead-hall covered with gold, Heorot, was built in honor of the prosperity of his rule. But a creature heard the reveling, the music, and the happiness of the hall. The creature from the moor-land was Grendel, descended from Cain--one of the giant race who had survived God's flood.
- The plot of chapter 2 of *Beowulf*: When night fell, he went to Heorot, took thirty thanes who were sleeping off the reveling and brought them to his lair. When morning came, the thanes then knew the might of Grendel. Hrothgar was saddened for this foe was not like any other feud or crime. The thanes soon made their beds elsewhere for fear of Grendel's wrath. For twelve years he harassed Hrothgar; refusing tribute or any agreement for peace. Hiding among the moors, he ambushed old and young relentlessly. The evil one ruled over Heorot such that Hrothgar could no longer rule upon his throne for none would approach the hall for fear of the creature.
- The plot of chapter 3 of *Beowulf*: So the son of Healfdene suffered in his days. Hygelac of the Geats heard of the wrath of Grendel, and his mightiest warrior set sail for Heorot with fourteen brave warriors to the land of the Danes. By the second day at sea, the seafarers approached the cliffs of the headlands. They landed and thanked God for their safe journey. A Scylding watchman stopped them where they landed and demanded of the armed seafarers where they had come from and why they were there. Hrothgar remembers Beowulf and his father Ecgtheow, and because there is recognition, or proof of identity, that Beowulf and his party are welcome in Heorot.
- The plot of chapter 4 of *Beowulf*: The leader of the Geat seafarers answers that he is the son of Ecgtheow. He has heard of the creature that haunts the Danes and has come to do battle with it. Hearing this plan, the watchman has the boat guarded from enemies, and escorts the visitors to Heorot. The palace gleams where it has been decorated with gold. With their destination in view, the watchman returns to his post.
- The plot of chapter 5 of *Beowulf*: Arriving in Heorot, the travelers observe the decorated streets. Wulfgar stops them to ask their business. The leader of the Geat seafarers is named Beowulf and he seeks an audience with Hrothgar. Hrothgar is upon

- his throne as Wulfgar asks him to speak with these armed men led by Beowulf of the Geats. Their leader appears to him a very strong warrior.
- The plot of chapter 6 of *Beowulf*: Hrothgar remembers Beowulf and Ecgtheow descended from the line of Hrethel. From his messengers to the Geats he has heard of Beowulf's strength of thirty men. This is good news for the war against Grendel, and they are given welcome to Danish land. Wulfgar goes to tell of the news, and bids them leave their weapons aside to enter Heorot and meet with Hrothgar. Under his shiny armour, Beowulf greeted Hrothgar. Citing his recent defense of the Weders where he defeated five giants, he has now come to rid the Bright-Danes of Grendel. He will battle the creature unarmed and unarmoured; to wrestle with the creature. If he should fail, there would be no need to bury his body for Grendel will have devoured it. Yet if he is to fail, he asks the Danes to send his armour back to Hygelac -- given to him by Hrethel and made for him by Wayland.
 - The plot of chapter 7 of *Beowulf*: Hrothgar speaks of the war between the Geats and the Wylfings; that the Geats had come for help when Beowulf's kin killed Heatholaf of the Wylfings. Hrothgar was young, Heorogar his older brother had died. The feud was settled when he paid with old treasure for its end. Now Grendel has brought hate and humiliation to the hall and his band of warrior's has diminished. Many a times over ale have warriors attempted to defeat the creature at night, only for us to find the walls covered with their blood in the morning. Now Hrothgar's retainers were fewer. They then sat down to feast.
 - The plot of chapter 8 of *Beowulf*: Unferth rose to challenge Beowulf for his quest to do what the Danes have failed to do filled him with envy. He asks if he is the Beowulf who did contest with Breca, son of Beanstan for seven days in the stormy winter sea where Breca arrived in the land of Brondings. He fears for Beowulf when night comes for him to face Grendel. Beowulf rises to answer the drunken Unferth. He maintains that he had superior strength in the sea in endurance. As children, he and Breca dared to risk their lives together in the sea. With only a sword for defense against the whale-fish, they swam together for five days. Then a flood drove them apart and the sea-fishes began to attack. A creature grabbed Beowulf and dragged him to the bottom where it was killed with a stroke of the sword.
 - The plot of chapter 9 of *Beowulf*: Threatened by the sea-monsters, Beowulf returned the blows with his sword. He had ruined the undersea feast that was planned of him. By morning, the sea-creatures lay wounded upon the shore where they would bother seafarers no more. That night, he had killed some nine sea-monsters and the tide had brought him to the land of the Finns. The contest with Breca was no contest of war, Grendel has brought suffering and humiliation to Hrothgar; for his envy, the son of Ecglaaf may rot in hell. Beowulf has no fear of feud from the Danish Clan; he fights, murders, and feasts upon them. But in the morning he will know of the might of the Geats and the sun will rise from the south once more. With that, Hrothgar, the Jewel-giver, was happy with Beowulf's commitment to his task. Amid the laughter, the queen Wealhtheow appeared wearing gold and bearing the cup of the hall. Allowing her king to drink first, she brought it around to everyone in the hall. When she reached Beowulf, she thanked

- God for this saviour. Beowulf spoke to reaffirm his commitment to the task, or to die in the process. Pleased with his words, she went and sat by her lord. The time grew late, and the son of Healfdene retired to bed. He spoke to Beowulf, who was to remain in the hall, once more bequeathing power over Heorot to him for the night, and to seek glory in his upcoming battle.
- The plot of chapter 10 of *Beowulf*: Hrothgar retires to bed with Wealhtheow with a guard posted ordered to keep watch for monsters. Beowulf removes his armour and assigns a henchman to guard his possessions. Speaking, he issues a challenge to Grendel: without weapons or armour, he will face the creature using his own methods. In equal combat, God will decide the one who is right. And they all laid down to rest. None of the seamen feared that they would never return home even though many Danes have been carried away from this hall. There was one man who would oppose this foe, just as one God rules over mankind. As the wanderer-in-shadow was moving toward the hall, the warriors slept except one: Beowulf awaited the upcoming battle.
 - The plot of chapter 11 of *Beowulf*: Students summarize the plot of this chapter as part of Assignment 6.
 - The plot of chapter 12 of *Beowulf*: Students summarize the plot of this chapter as part of Assignment 6.
 - The plot of chapter 13 of *Beowulf*: For many days, travelers from afar visited Heorot to see evidence of Grendel: where he left footprints of blood, where he made the waters boil as hell claimed his soul. Beowulf's name and strength resounded throughout the land, though Hrothgar remained their good king, the tales of Beowulf's exploits were told again and again alongside legends of old. As was told the story of Sigemund, son of Wael known through his nephew Fitela: he had defeated many tribes of giants and he who had killed the dragon: keeper of the treasure hoard. Sigemund had pierced the dragon with his sword, impaling it to the wall as he loaded his boat and sailed home with its treasure. Glory went to Sigemund while war-like Heremod succumbed to the Jutes and he was left to rule the Scyldings and the treasure. He was closer to Hygelac than was the war-making Heremod. Riding quickly by horse, stout warriors arrived at Heorot to see the king emerge with his queen.
 - The plot of chapter 14 of *Beowulf*: Standing over the Grendel's arm, Hrothgar thanked God and Beowulf for ridding his kingdom of the sorrow that Grendel brought; a task none of his own retainers could achieve. He sends praise to Beowulf's mother. He accepted Beowulf for his own son, and promises the treasure he wields to him though it is insufficient that he can offer no more than he would for any other brave warrior. He hopes that God would reward him further. Beowulf responds wishing that he had the strength to hold Grendel so that Hrothgar would see the one who had harassed him defeated. But the foe was too strong, all he could leave as proof was his arm. Without help and mortally wounded, he goes to meet the doom that God had set out for him. No man was more silent than the son of Ecglaf for his boasting (VIII). He looked upon the hand of Grendel with claws of steel that no sword could have severed from the foe.
 - The plot of chapter 15 of *Beowulf*: Quickly, the hall was cleaned and polished so the gold on the walls once again gleamed. Although the door of the hall was torn from its

hinges, the roof survived the struggle when the creature turned to run. It has not been easy for one whose life was in peril to flee from this hall. And the time came when the son of Healfdene came to sit at a banquet. Never has there been so much revelry. Hrothgar and Hrothulf celebrate together, all are friends between Scyldings: they do not yet know treason. Hrothgar gives Beowulf a gold standard, golden armour, a golden helm, and a sword. Beowulf drank from the cup of the hall. he felt no shame in receiving four golden gifts at once. The helmet so designed that it would protect his head from blows. Eight horses were then led into the hall, one with a jeweled saddle that Hrothgar once rode into battle. They too were given as gifts to Beowulf so that none would say that his deeds that night were not repaid in gold.

- The plot of chapter 16 of *Beowulf*: Hrothgar then gave gifts of gold to the Geats who accompanied Beowulf across the sea. A gift of gold was also given to the one whom Grendel had eaten to compensate for his sacrifice; many others would have died if it were not for our hero. Then songs and music sounded as Hrothgar's singer sang of the raid of Finn. Hnaef the Scylding had fallen to the Frisians. Hildeburh, daughter of Hoc, had lost both son and brother suddenly. War had reduced Finn's army, and a peace was made with Hengest. Finn paid much tribute to Hengest knowing any ill thought of the Frisians to the Scyldings could only be answered by the sword and bloody war. Hildeburh then placed her son and brother upon the fire, and the dead warriors burned as their wives watched on. The strength of the two people were gone.
- The plot of chapter 17 of *Beowulf*: Winter came and Hengest kept the pact with Finn for the ice made it impossible for the Scyldings to go. By spring Hengest once again sought vengeance for their ill fated journey. Hun, brother of Guthlaf and Oslaf was killed with the sword "Lafing", a Frisian weapon, the feud began again. Finn is killed, and Hildeburh is taken back to Danish land by Hengest.

The story finished, the reveling recommences. Wealhtheow steps forth to speak; Unferth sits by the king's feet:

She invites her king to drink from the cup, and enjoy the company of the Geats who have saved their kingdom. She knows that he would have Beowulf for his son, but reminds him that his own sons, should have promise of the throne. Hrothulf would recognise their inheritance when they come of age. She turns to look at her sons Hrethric and Hrothmund with Beowulf sitting beside them.

- The plot of chapter 18 of *Beowulf*: The story finished, the reveling recommences. Wealhtheow steps forth to speak; Unferth sits by the king's feet:

She invites her king to drink from the cup, and enjoy the company of the Geats who have saved their kingdom. She knows that he would have Beowulf for his son, but reminds him that his own sons, should have promise of the throne. Hrothulf would recognise their inheritance when they come of age. She turns to look at her sons Hrethric and Hrothmund with Beowulf sitting beside them.

- The plot of chapter 19 of *Beowulf*: They all slept, but one was fated as if Grendel still ruled the hall. Grendel's Mother (GM), a monster of a woman, fated to live in the sea

since Cain had slain his brother, marked for his crime, and was forced to run from mankind; to dwell in the wastelands. She mourned the loss of her son. Grendel had gone to Heorot where one of great strength waited to do battle with him and had been victorious. She now sought vengeance. GM burst into Heorot, where the Danes slept, moving quickly for she, as with any woman, was not as strong as her son, snatched up a thane and quickly left. He was a thane that was dear to Hrothgar, one who was loyal and brave. Beowulf was not there, he slept elsewhere. There was an outcry in Heorot as the cost in lives was great to both Dane and Geat. The saddened king quickly summoned Beowulf.

- The plot of chapter 20 of *Beowulf*: Hrothgar spoke of the pain that had returned: Aeschere, elder brother of Yrmenlaf, trusted counselor and battle companion was dead. She had come in vengeance for the battle with Grendel and he was defeated. He had heard from kinsmen, that two giants dwelled in the wasteland and the moors. Grendel was the larger called in the form of a man. They knew of no father. The place was not far, a strange place where fire was seen upon the water. He would provide Beowulf with guides to the place if he would rid his kingdom of this new threat, he would have reward of more gold for his deeds.
- The plot of chapter 21 of *Beowulf*: Beowulf answers vengeance and not sorrow. They would ride immediately to seek out GM. Hrothgar with thanks quickly mounted a horse and they set off to the moor with his bravest warriors--save the one who had perished. Through steep cliffs and defiles they came upon the bloody waters where they found Aeschere's head. The sea was full of sea-creatures exploring their domain, some of them resting upon the shore. Scrambling for the sea at the sound of the war-horn, a Geat warrior fired his bow at a creature that moved too slowly. With boar spears, they dragged the creature ashore so they could look upon its grisliness. Beowulf put on his armour so that it may protect him from blows. Unferth offered his sword, Hrunting, an ancient heirloom of iron and a poisoned blade, to the better warrior. No longer was the son of Ecglaf full of drunken boasting for it was not he who risked his life in the waters.
- The plot of chapter 22 of *Beowulf*: Beowulf repeated his wish to Hrothgar, that if he is to perish in his attempt, that his fellow Geats would be ruled over fairly, and his armour and gold would be returned to Hygelac so that they would know that he fought for worthy friends. To Unferth should Hrunting be returned so that he may fight bravely. With that, He dove into the water. GM, sensing the intruder reached out with a clawed hand, but he was protected by his armour. She brought him to her home under the sea where the sea-creatures would not interfere with their battle. Beowulf found himself in an undersea hall without water, with a fire to light the way. He saw the moor creature that was his foe and struck out with his weapon, but it glanced off her head. The weapon was useless to him in battle. For the first time, the ancient weapon did not fulfill its need. He flung away the sword and grappled with the creature, which was his most reliable method of fighting. Battle hardened, he pulls GM to the floor. She responds by grabbing him, but he fell back. Drawing her short sword and committed to avenging her son, GM attacks but the battle armour keeps her blade from harming our hero.

- The plot of chapter 23 of *Beowulf*: Beowulf sees a sword, the sword of Eotens, forged by giants; a weapon far too large for ordinary men. Striking Grendel on the neck, breaking the bones, he fell to the ground dead. Looking about the underwater hall, he sees Grendel's body; the creature who had tormented Hrothgar for so long. With the blade now useful to him, Beowulf cut off Grendel's head. On the shore, the wise men watched the moor blood stained and thought that the sea-wolf had claimed their hero. Later, saddened by the thought that they would never again see their lord, the Scyldings returned to their homes. The giant blade then melted like icicles, the blood of the creatures was so hot. Though there were many treasures there, he took only the jeweled hilt of his sword and Grendel's head and swam for shore. Arriving at shore, the warriors who remained rejoiced to see their hero. They helped him remove his armour and wash away the blood of the sea. Four men struggled to carry the head on spears back to the hall when the fourteen Geat warriors arrived to celebrate their victory.
- The plot of chapter 24 of *Beowulf*: Beowulf speaks to the Danes, that his victory was not easy, for Hrunting, though it was a good sword, was useless to him in the fight. But instead, a sword from the Sovran of Men (God) he had found helped him win the day. So hot were the creatures' blood that the blade had melted away, but he returned with the hilt. But all in Heorot could rest assured that this foe had been defeated. With that, he gives the hilt to Hrothgar and it is cherished by the Danes as a symbol of their victory over their enemy and his mother as well. Hrothgar spoke as he looked over the hilt; engraved with the image of the flood threatening the giant-folk--a race estranged and doomed to destruction by God. He says to have not known any hero with honour as Beowulf has proven worthy for freeing his people from torment. And he begins the story of Heremod, son of Ecgwela who ruled by slaughter of both enemy and ally. He who ruled by the sword and gave no gold to the worthy and soon lost the approval of his retainers. Learn from his example. God gives to man the power to rule over others, to amass wealth and repute. But it takes an unguarded soul to over-extend that power.
- The plot of chapter 25 of *Beowulf*: Guard the heart against greed and the devil: jewels and fame kept from the worthy will yield to the weakness of the body and another will take the place of ruler. Hrothgar warns Beowulf to ban the thoughts of selfishness. For his strength will wane, his tempered pride will last eternally. For fifty years, Hrothgar ruled over the Danes until he thought that no foe would appear that could oppose him. Until Grendel came and caused him no end to grief. Now he thanked God that he should live long enough to gaze upon the enemy's bloody head. He calls for a feast and in the morning, more gold would pass between himself and Beowulf. Our hero sat at his place as the feast was served for the brave once again. Later, as night fell across the hall, the king retired to bed, and all warriors slept soundly until the raven cawed at the coming of morning. Beowulf called for Unferth, the son of Ecgtheow so that he could return Hrunting, the ancient sword that served him well. Prepared to depart, they awaited the arrival of Hrothgar at the sea-shore.
- The plot of chapter 26 of *Beowulf*: Beowulf announces to Hrothgar that he and his kinsmen are ready to depart and rejoin their lord Hygelac. Thanking Hrothgar for his hospitality, he offers his services if ever the Danes are threatened; he would bring

thousands of Hygelac's thanes to help. If Hrethric was to find himself in Geatland, he will most certainly find himself among friends. Hrothgar is impressed with Beowulf's words of wisdom and is assured that he would make a worthy and wise king. There will be a pact of peace between the Danes and the Geats, and their treasure hoards would mingle together as one. With twelve more golden treasures, Hrothgar embraced Beowulf once more and hopes that he would return soon so they might speak again. Then, with his treasures he set off never to see Hrothgar again; the Danish king who ruled flawlessly and lived to old age.

- The plot of chapter 27 of *Beowulf*: Sailed across the sea and arriving home, the heroes hear nothing but welcomes. Their boat was filled to the mast with treasure from Hrothgar. Beowulf gave the boat-guard an heirloom sword so that he would be esteemed from then on on the mead-bench. The ship had sailed from Daneland to the cliffs of Geatland, the sea warden having kept watch for the return of his kinsmen. They did not travel far with their treasure to meet with their leader, Hygelac, son of Hrethel, for he lived near to the sea. Within their fortress lived Hygelac and his young queen Hygd, daughter of Haereth. She was generous, unlike Thryth who had those men put to death who would look upon her in daylight except for her lord. It was no way for a queen, one who makes peace, to behave--cruel measures for imagined transgressions. But Hemming's kinsman fixed her; she was sent off to marry Offa, who adorned her with gold. Thereafter she was kind to the warriors. They begat Eomer, kinsman to Hemming, grandson to Gearmund, a strong warrior.
- The plot of chapters 28 through 30 of *Beowulf*: The heroes hastened to the home of Hygelac, slayer of Ongentheow. The hall was prepared for their arrival as Heareth's daughter brought mead to the warriors in the hall's cup. Hygelac was eager to hear of Beowulf's journeys. He asked why he had gone to Heorot to the aid of Hrothgar when he had asked Beowulf not to interfere in fear for his life. He was glad to see Beowulf triumphant. Beowulf answered that it was no secret that he had gone to avenge the Scyldings from the wrath of Grendel. Hrothgar had made him one of his sons, and his queen also gifted him with gold. Often Hrothgar's daughter, Freawaru, would offer the heroes mead from the cup; she who is promised to the son of Froda of the Heathobards to stop their feud. But although the bride is a good woman, violence among men is not easily forgotten (ASmarriage). Although she may walk in the Heathobards' hall, they will be wearing the heirlooms of their forbears who were killed by the Danes. One remembers the war may say:

Remember that sword that your father carried into war when the Danes had killed him, Withergild is fallen, and some young Dane walks about in his hall with the sword that is rightfully yours. These thoughts will surface whenever Freawaru reminds the men of her father who lives still. The peace appears doomed to fail as Ingeld's breast fills with hate once more. A marriage does not make friends so easily.

Beowulf has little faith in the marriage, but he turns again to the story of Grendel. Given safe refuge in Heorot, Grendel sought them out by taking Hondscio and eating him.

Beowulf was next; with a hand like an armoured glove, banded as if with dragon skins. Angrily, Beowulf stood his ground for the attack. Mortally wounded Grendel fled while his arm stayed behind in the hall. For this, Hrothgar awarded him gold and many treasures in the morning. Full of joy, the old king celebrated with a great feast with music. But that night, for her dead son, GM came to wreak her vengeance. She took the life of Aeschere, a loyal councillor and in the morning, the Danish people wept for their loss. GM had taken Aeschere below a mountain stream. Hrothgar, filled with sadness asked for Beowulf's assistance. As is known, Beowulf entered the water and did battle with her, taking her head with her own blade--Beowulf survived the danger. Since he was not yet dead, Healfdene's son once again gave him many gifts.

- The plot of chapter 31 of *Beowulf*: As to old customs, Hrothgar did not leave Beowulf unsatisfied. Beowulf offered all of the treasures given to him to Hygelac his leader. Hygelac ordered in his boar standard, a suit of armour, and a sword given to him by Hrothgar who had received it from his brother Heorogar and once promised to Heorowear and gave it all to Beowulf to use well. And Beowulf gave Hygelac four strong horses, for this is the way it should be between vassal and lord; not treachery between neighbours and comrades. Hygelac held his nephew dear.

The Ring of Brosings, given to him by Wealhtheow, Beowulf gave to Hygd and three horses. The necklace shone brightly around the queen's neck. So the son of Ecgtheow was known to be generous as well as for his great deeds. He was loyal to comrade or kin, he retains his God given strength and leadership. Geats who knew of him before thought him inconsequential, but that had changed through this trouble. Then Hygelac called for Hrethel's sword -- most prized among the Geats -- and laid it on Beowulf's lap. He assigned seven-thousand hides of land, a house, and a throne -- they became land-holders both, but Hygelac ruled over the realm. Time drew on and Hygelac and Heardred were killed at the shield wall fighting the Heatho-Scilfings led by Hereric's nephew. Beowulf then became king and ruled well for fifty years until someone awakened a dragon from its hoard. Someone had stumbled on the treasure and had taken a cup; for that the dragon would make prince and people alike pay.

- The plot of chapter 32 of *Beowulf*: Some thane, fleeing for his life, had stumbled upon the grave site for shelter. The sight of the dragon causes him to flee in terror, and takes along with him a cup. The earth hides many such treasure hoards from a dead race where one has survived and thought to hide away its heirlooms. Weeping for his friends, his last desire would be to guard their treasure.

The warden spoke of the treasure to keep held within the earth for his kinsmen have all perished in battle and there are none for which he could raise a sword for. The brave ones are gone: the polisher who cleans the armour, the armour that is no longer worn by the chieftain, the harp that does not sing, no hawks or horses, the life of his tribe were dead. There he mourned until death claimed him as well. With the door still open, a dragon had flown in during the night and claimed the treasure to guard for three hundred years. Until one came and took the cup to make peace with his lord; who came searching for the treasure. The man was pardoned, and the barrow was plundered -- so the dragon awoke. It saw the footprints of a man who had ventured too close to its

- head so it went outside to look for him. Seeing no-one, he returned to his barrow to find that a cup was missing. With thoughts of vengeance, it waited until nightfall to begin its task of finding the thief. Burning as it flew, this spelled the beginning of mankind's end.
- The plot of chapter 33 of *Beowulf*: Breathing fire, the dragon set homes aflame. The residents flew in terror. Far and near, one could see the dragon pursuing the Geats, at dawn it returned to its resting place. The land appeared burnt and empty, the dragon felt safe in his resting place; but that would not last. Beowulf heard the news of his home, the burned buildings of his kingdom. It saddened him that he must have angered God having broken some ancient law. The dragon had burned homes of his kingdom, and as war-lord he would retaliate. He demanded that a shield be made of iron, for he knew wooden shields would be useless against fire. Toward the end of his days, he would take the dragon with him. He did not assemble an army to engage the dragon. He feared not his task for in his youth he had faced many perils since he rid Hrothgar's hall of Grendel. He fought the Frisians and the Hetweras when Hygelac fell and few escaped with him. Swimming the ocean to find his home, Hygd offered him the hoard, lands, and the throne for her son was too weak to wield power and keep the peace after Hygelac had died. Heardred ruled well with Beowulf as regent. The exiled sons of Ohtere, Eanmund and Eadgils, arrived by sea. Heardred gave them shelter when the son of Ongentheow, Onela, responded and Heardred was killed. Beowulf then took the throne of the Geats and ruled as a good king.
 - The plot of chapter 34 of *Beowulf*: Conscious of avenging his fallen lord, Beowulf befriended Eadgils and assembled an army to pursue Onela. So Beowulf had survived many years until the worm threatened his people. With eleven others they sought the dragon. They had heard the story of the one who took the cup and awakened the dragon, he was the reluctant thirteenth man who lead the party to the barrow. Inside there was gold and jewels and its fierce guardian. Beowulf sat, he was old and the end of his life soon approached. He spoke aloud memories of his youth. He was seven when King Hrethel received Beowulf from his father and housed him as his own sons: Herebeald, Haethkyn, and Hygelac. Herebeald was killed by Haethkyn accidentally, a horror to Hrethel who must avenge his son's death. An awful thing for an old man to see his young son sent to the gallows. From then on, he lamented the death of Herebeald and cared less for his kingdom. There was no reveling or sound of harp in the court.
 - The plot of chapter 35 of *Beowulf*: Alone, Hrethel was sad for Herebeald for he could not avenge the death: to harass the enemy that did the deed. He died and left his kingdom to his remaining son. War was waged between Swede and Geat over the waters. Hrethel was dead and the sons of Ongentheow wanted no peace in Hreosnabeorh. Feud ensued and the Geats paid with the death of Haethcyn. At morning, he was avenged when Ongentheow attacked Eofor and was defeated. With sword, land, and home given to Beowulf by Hygelac, there had never been any need to ask help from the Gifthas, Spear-Danes, or Swedes, or to hire mercenaries. His sword had proven worthy since he killed Daeghrefn of Hugas. He did not survive to bring his armour or the standard he bore back to the Frisian king. He was not slain by

the cutting edge, but by strength alone did Beowulf burst his veins and break his bones. That sword will once again serve him against the dragon. Beowulf made a battle vow: Unlike the way he had faced Grendel, he would face the dragon with a sword. He will wear a breastplate and carry the iron shield for the dragon's breath is poison, he will not flee. He would play the hero once more -- it was his battle and none may interfere. And Beowulf arose with his shield and entered the barrow, he who had never fallen in battle. Arriving at a hollow, he summoned his rage and shouted for his foe. The dragon, knowing the sound of human voice -- no more chance for peace -- struck first with his fiery breath. The ground resounded, but Beowulf stood his ground protected by his shield. The coiled dragon advanced; thirsty for battle. Beowulf drew his sharp sword. The dragon moved in to attack, Beowulf's defenses lasted shorter than he would have liked for this was the day in which he would not prevail. He raised his hand and struck the dragon, but the weapon was of no use. Enraged by the blow, the dragon attacked once more and, as all men of war, Beowulf had left home to engage his foe and would not return. The dragon breathed with flaming breath once more and our hero is set aflame. His war party waiting outside the barrow were no longer there: they had escaped to the wood. All fled but one who watched on in sorrow for that was true kinship.

- The plot of chapter 36 of *Beowulf*: Wiglaf, son of Weohstan, a Scyfling and kinsman to Aelfhere. He saw his king oppressed by the fire, and recalled all of the gifts he and the Waegmunding family had received for loyalty to him. He took up his wooden shield and his sword -- given to Weohstan by Onela, for slaying Eanmund, son of Othere; the old sword of Eotens. His first battle alongside his lord, Wiglaf was brave, so the dragon was to learn. Wiglaf spoke of the mead hall where their lord had distributed hard swords and helmets. He had chosen them to assist him in battle, and though the hero might win the day by himself, this is the day when he requires the help of his kinsmen. If Beowulf should fall, his follower will fall with him. It was not fit to retreat but to remain and defend the life of their lord. To the shame of the Geats if they allowed their leader to fall alone. His sword and shield must then serve both himself and his lord. Entering the smoke, Wiglaf called out to Beowulf to fight for his life, for he had arrived to help. Hearing the words, the dragon was again enraged and he let fly his breath of fire. The flames quickly consumed Wiglaf's wooden shield and his mail shirt would serve no protection. He quickly entered to cover of the iron shield. Beowulf, aware of assistance, stuck out with Naegling and struck the dragon on the head, but the sword broke. Beowulf had simply been too strong for swords to be of great use to him. For the third time the dragon struck at Beowulf and succeeded in biting him about the neck and the blood welled about his breast.
- The plot of chapter 37 of *Beowulf*: When his lord needed him most, Wiglaf struck. He attacked the dragon away from the flaming head where his hand had already been burnt. Lower on the neck his blow penetrated the hide and the dragon's fire began to lessen. Still conscious, Beowulf drew a war-knife and struck at the dragon down the middle. Two noble kinsmen killed the dragon together. The wounds beginning to affect Beowulf, he sits by the wall, removes his helmet and begins to speak. He hopes that his

- war gear will soon be passed on to his son. For fifty years he had ruled without foreign threat, he made no oaths he did not keep, and God could not punish him for killing his kinsmen. He urges Wiglaf to go quickly and show him what treasure he had helped release from the clutches of the dragon.
- The plot of chapter 38 of *Beowulf*: Obeying his lord, Wiglaf went straight to the treasure and saw its many jewels, glittering gold, and unpolished vessels. His eyes were drawn to a bright golden banner, intricately weaved. He took the shiniest vessels, the golden standard, and the iron sword of the old lord. He returned to Beowulf weakening quickly against the wall. Reviving him with water until he looked on the gold and spoke: he thanked God for the treasure for his people, that he should see it before he died. To Wiglaf, he asked him to look after his people, and to mark the mound as Beowulf's Barrow so that all will be reminded of him. Beowulf undid his golden collar and gave it to his young vassal with his golden helmet, breastplate, and his ring. He wished the Waegmunding name good fortune, for his was sentenced to doom, for he was off to catch up with his ancestors. Those were the last words of the old king as his soul departed to seek the saints.
 - The plot of chapter 39 of *Beowulf*: It was a pity for the young hero, Wiglaf, to see his beloved lord dead at his feet. But dead also was the dragon who had killed him. Slain, it would no longer fly about at midnight guarding its horde after its battle with Beowulf. Few have survived the poison of the dragon's fiery breath and to claim the precious horde it guarded, Beowulf and his foe paid for this with their lives. Those warriors who had escaped to the wood now returned to see Wiglaf sitting with their lord trying to wake him with water, but the young thane could not stave off death. Speaking to the warriors: for all of the gold that their lord had gifted to them at the mead-hall, any treasure he could find, was worthless for they had failed him in battle. In his final hour, Beowulf wreaked his revenge on the dragon. Wiglaf had rescued him, wounding the dragon. Too few had come to aid their lord, now their begotten treasures and their land will become useless when it will be heard that they had run from battle. Death would be better than such a life of shame.
 - The plot of chapter 40 of *Beowulf*: The outcome of battle was announced to those warriors in the fort who waited for news of defeat or of victory. The herald spoke: the lord of Geats was on his death bed beside the serpent dead of knife wounds. Wiglaf and Weohstan sits at death-watch over Beowulf and the dragon. Now the Geats may be wary when news of their dead king reaches Frisian and Frank as when the Hugas attacked when Hygelac invaded the land of the Frisians and defeated the Hetware. Since then, they have not had good will from the Merowings. Nor is peace expected from the Swedes. Ongentheow had taken Heathkyn, son of Hrethel near Ravenswood when the Geats first attacked. Ongentheow attacked, defeated their king, and reclaimed the queen, mother of Onela and Ohthere (ASmarriage). He besieged the Geats at Ravenswood and threatened to cut them apart and hang them for the birds. But then Hygelac's horns sounded in rescue of his people.
 - The plot of chapter 41 of *Beowulf*: bloody trail of Swedes and Geats ensued as their feud raged. Against the might of Hygelac, Ongentheow retreated to his home. Hygelac

pursued the Swedes and overran their stronghold to the citadel. Ongentheow was captured by Eofor. Together, the sons of Wonred, Eofor and Wulf attacked Ongentheow. Wulf had wounded their foe until blood streamed from his head, but not before Ongentheow cut through his helmet, wounding but not killing. Eofor responded with a blow from his giant forged sword and struck the foe down.

There were many present to care for Wulf when the battle was over. A warrior took Ongentheow's armour and weapons to Hygelac. The Geat king accepted them and promised treasure for everyone. He repaid Wulf and Eofor with treasure, one hundred thousand lands for their great deeds. And Eofor was given Hygelac's daughter to bind their friendship. So went the fight, and so the Swedes were sure to come and claim their revenge once they learned that their king was dead; he who held treasure and lands against his enemies and did good things for his people. Quickly, he would be consumed on the funeral pyre with the treasure he had obtained in his last battle. No earl or woman will wear the dragon's treasure in remembrance of their beloved leader but they shall be mournful of his death. So the sorrowful news was told and the warriors rose to enter the barrow to see their dead king; he who gave them treasure. Also there was the dragon, fifty measures in length, coloured where fire had scorched it, where it once flew outside by night and returned to its den, it was now dead. There was the golden cups and rusted swords of the treasure horde that had been there for a thousand years. A spell was cast that none may touch the treasure unless God gives man protection for what deeds suited Him.

- The plot of chapter 42 of *Beowulf*: It is shown to be a perilous path for he who hides treasure and may end up killing another to keep the secret, only to fall victim to vengeance. Wondrous is the earl who, in his mead-hall, without the love of friends. Beowulf did not know that the gold in the barrow was cursed until doomsday that no man should claim it without consent from heaven (treasure). Wiglaf spoke of the death of one man who must cause grief for many. Thier shepherd had cared for them, thier beloved king. They would not claim the gold, but leave their fallen leader there to await the end of the world. The hoard was theirs, but the cost was high; it cost them their king. He was there to see the treasure, to carry an armful to his leige who was not yet dead, and was told to build his fire there in the barrow as his great memorial. He was the worthiest leader while he was generous with his gold.

Wiglaf called for haste to enter the barrow to look upon the treasure a second time. When they were done, the bier would be ready for them to carry out thier king where he would go to the shelter of God. He ordered men to gather wood for the pyre. Fire will consume the fearless warrior who had never been defeated in battle standing strong against a shower of iron arrows. Like an arrow, his shaft was strong for it was guided by good feathers. Wiglaf then summoned seven of the best thanes. He led them into the barrow with a torch. They did not seek to divide the horde for it laid there without a guardian and lost. They mourned a little the cost for which they had gained it. The dragon was tossed over the sea-wall for the waves to claim and the water claimed it. Countless gold was laid upon a wagon and the king was borne to Hrones-Ness.

- The plot of chapter 43 of *Beowulf*: Then, on Beowulf's funeral pyre, they laid on the helmets and armour of war. On that hill, the largest of fires was lit sending black smoke into the air and the flames roared until the burned to the bones and heart. Wailing, the widow sang a sorry song dreading the days to come and the imminent doom that battle would bring. The smoke was swallowed by the heavens. The Geats built a mound to be seen by passing seafarers. Ten days later they completed the monument with a wall surrounding the remains of the fire. Their gold was buried in the barrow for the earth to keep safe; useless to the men now as it was before. Twelve of the best warriors rode around the barrow to mourn their dead king and to honor him. So it is proper that they honor their lord after his passing. The men of Geatland mourned their leader, his kinsmen would tell others of all the kings, Beowulf was the mildest, the most loved, the most kind to his own, and most worthy of praise.

Email #2 after Class 8:

Here are definitions of some terms we discussed in class 8:

Epic \Ep"ic\, a. [L. epicus, Gr. ?, from ? a word, speech, tale, song; akin to L. vox voice: cf. F. [e]pique. See [Voice](#).] Narrated in a grand style; pertaining to or designating a kind of narrative poem, usually called an heroic poem, in which real or fictitious events, usually the achievements of some hero, are narrated in an elevated style.

The epic poem treats of one great, complex action, in a grand style and with fullness of detail. -- T. Arnold.

[Source](#): *Webster's Revised Unabridged Dictionary*, © 1996, 1998 MICRA, Inc.

Poem \Po"em\, n. [L. po["e]ma, Gr. ?, fr. ? to make, to compose, to write, especially in verse: cf. F. po["e]me.] 1. A metrical composition; a composition in verse written in certain measures, whether in blank verse or in rhyme, and characterized by imagination and poetic diction; -- contradistinguished from prose; as, the poems of Homer or of Milton.

2. A composition, not in verse, of which the language is highly imaginative or impassioned; as, a prose poem; the poems of Ossian.

[Source](#): *Webster's Revised Unabridged Dictionary*, © 1996, 1998 MICRA, Inc.

al·lit·er·a·tion   [Pronunciation Key](#) (ə-ˈlɪt-ə-rāˈshən)

n.

The repetition of the same sounds or of the same kinds of sounds at the beginning of words or in stressed syllables, as in “on scrolls of silver snowy sentences” (Hart Crane). Modern alliteration is predominantly consonantal; certain literary traditions, such as Old English verse, also alliterate using vowel sounds.

[From **ad-** + Latin *littera*, *letter*.]

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me·ter¹ *n.*

2.

- a. The measured arrangement of words in poetry, as by accentual rhythm, syllabic quantity, or the number of syllables in a line.

- b. A particular arrangement of words in poetry, such as iambic pentameter, determined by the kind and number of metrical units in a line.
- c. The rhythmic pattern of a stanza, determined by the kind and number of lines.

[Middle English, from Old English *meter*, and from Old French *metre* both from Latin *metrum*, from Greek *metron*, *measure*, *poetic meter*. See $m^{\bar{e}}-^2$ in Indo-European Roots.]

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parallelism

\Par"al*lel*ism\, n. [Gr. *?*, fr. *?* to place side by side, or parallel: cf. F. *parall[è]lisme*.]

3. Similarity of construction or meaning of clauses placed side by side, especially clauses expressing the same sentiment with slight modifications, as is common in Hebrew poetry; e. g.:

At her feet he bowed, he fell: Where he bowed, there he fell down dead. --Judg. v. 27.

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Email of New Terms:

1. **gen•re** (zhän' r^ə)

n.

A category of artistic composition, as in music or literature, marked by a distinctive style, form, or content: "his six String Quartets... the most important works in the genre since Beethoven's" (Time).

[French, from Old French, *kind*, from Latin *genus*, *gener-*. See *gen^ə-* in Indo-European Roots.]

2. **trag•edy** (trāj' ī-dē)

n. pl. trag•edies

1.

A drama or literary work in which the main character is brought to ruin or suffers extreme sorrow, especially as a consequence of a tragic flaw, moral weakness, or inability to cope with unfavorable circumstances.

[Middle English *tragedie*, from Old French, from Latin *tragoedia*, from Greek *tragōidīā*: *tragos*, *goat* + *aoidē*, *ōidē*, *song*; see *wed-²* in Indo-European Roots.]

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3. An Heroic Lay

lay³ (lē)

n.

1. A narrative poem, such as one sung by medieval minstrels; a ballad.

2. A song; a tune.

[Middle English, from Old French *lai*.]

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he·ro (hîr'ô)

n. pl. **he·roes**

1. In mythology and legend, a man, often of divine ancestry, who is endowed with great courage and strength, celebrated for his bold exploits, and favored by the gods.
2. A person noted for feats of courage or nobility of purpose, especially one who has risked or sacrificed his or her life: *soldiers and nurses who were heroes in an unpopular war.*
3. A person noted for special achievement in a particular field: *the heroes of medicine.*
See Synonyms at [celebrity](#).
4. The principal male character in a novel, poem, or dramatic presentation.
5. *Chiefly New York City.* See [submarine](#). See Regional Note at [submarine](#).

[Earlier *heroe*, back-formation from *heroes*, *heroes*, from Latin *hērōēs*, pl. of *hērōs*, from Greek. See *ser*-¹ in Indo-European Roots.]

Usage Note: Many writers now consider *hero*, long restricted to men in the sense “a person noted for courageous action,” to be a gender-neutral term. It is used to refer to admired women as well as men in respected publications, as in this quotation from *The Washington Post*: “Already a national hero in her economically troubled South Korea,... [Se Ri] Pak is packing galleries at [golf] tournaments stateside.” The word *heroine* is still useful, however, in referring to the principal female character of a fictional work: *Jane Eyre is a well-known literary heroine*. Ninety-four percent of Usage Panelists accept this usage.

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4. A drama or play

A play is: A literary work written for performance on the stage; a drama

Drama - A prose or verse composition, especially one telling a serious story, that is intended for representation by actors impersonating the characters and performing the dialogue and action.

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5. **on·o·mat·o·poe·ia** (ŏn'ə-măt'ə-pē'ə, -mä'tə-)

The formation or use of words such as *buzz* or *murmur* that imitate the sounds associated with the objects or actions they refer to.

[Late Latin, from Greek *onomatopoiia*, from *onomatopoiios*, *coiner of names* : *onoma*, *onomat-*, *name*; see *nō-men-* in Indo-European Roots + *poiein*, *to make*; see *kʷei-*² in Indo-European Roots.]

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6. **i·ro·ny** (ī'rə-nē, ī'ər-) *n. pl. i·ro·nies*

- a. The use of words to express something different from and often opposite to their literal meaning.
- b. An expression or utterance marked by a deliberate contrast between apparent and intended meaning.
- c. A literary style employing such contrasts for humorous or rhetorical effect. See Synonyms at [wit](#)¹.

[French *ironie*, from Old French, from Latin *īronīa*, from Greek *eirōneia*, *feigned ignorance*, from *eirōn*, *dissembler*, probably from *eirein*, *to say*. See *wer-*⁵ in Indo-European Roots.]

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Another literary device is the use of Symbolism. What is Symbolism?

7. **sym·bol·ism** (sīm'bə-līz'm)
n.

1. The practice of representing things by means of symbols or of attributing symbolic meanings or significance to objects, events, or relationships.

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Symbols are objects, characters, figures, or colors used to represent abstract ideas or concepts.

8. **con·trast** (kən-trāst', kŏn'trāst')

.

To set in opposition in order to show or emphasize differences: *an essay that contrasts city and country life; contrasted this computer with inferior models.*

[French *contraster*, from Italian *contrastare*, from Medieval Latin *contrāstāre*: Latin *contrā-*, *contra-* + Latin *stāre*, *to stand*; see *stā-* in Indo-European Roots.]

con·trast·a·ble *adj.*

con·trast·ing·ly *adv.*

Usage Note: The noun *contrast* may be followed by *between*, *with*, or *to*: *There is a sharp contrast between his earlier and later works. In contrast with (or less frequently, to) his early works, the later plays are dark and forbidding.* When *contrast* is used as a transitive verb, both *with* and *to* may follow, though *with* is more common: *Most scholars contrast the light comedies of his early career with (or to) the dark comedies that were written late in his life.*

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9. Themes - the fundamental and often universal ideas explored in a literary work

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

Note: Resources you may find useful in studying Beowulf include:

Beowulf in OE and modern English side-by-side (can also listen to Beowulf in OE) :

<http://www.heorot.dk/beo-intro-rede.html>

Old English Dictionary:

http://home.comcast.net/~modean52/oeme_dictionaries.htm

Email out Assignment 7:

Required Readings:

After the Flood, Chapter 12 and Appendices 11,12, and 13

Beowulf (You do not have to read all of it, but read some chapters as well as the plot summaries of the other chapters provided to you.)

The Chronicle of the Early Britons (Peruse it, but you do not need to read all of it in detail.)

Answer the Following Questions, based upon the Readings:

1. Using the 5 genealogical tables listed in Appendix 11 of *After the Flood*, prepare a genealogical table that incorporates what we know from the 5 tables to make as complete a genealogical table as possible from Japheth to Brutus.
2. What people in China claim descent from Japheth?
3. In what years was Bran, father of Caradog, a captive in Rome before his return to Britain?
4. Which ruler of Britain between 130 and 160 AD, who was the great grandson of Caradog, first gave lands and privilege of the country to Christians?
5. Give one example of parallelism in *Beowulf*.
6. Explain in a few sentences why you think *Beowulf* does or does not fit under the genre of tragedy.
7. Explain in a few sentences why you think *Beowulf* does or does not fit under the genre of historical narrative.
8. Explain in one or two sentences what you think is the climax of the plot in *Beowulf*.
9. What is the denouement in a story?
10. Give an example of alliteration in *Beowulf*, and briefly explain what makes it an example of alliteration.
11. If *Beowulf* was written by a pagan Scandinavian author, how most likely would this author then have known about the Great Flood, Cain, the race of giants before the Flood, the devil, hell, etc.?
12. For those modern critics who believe *Beowulf* was written by a Christian author, what do they generally assume concerning knowledge about the Great Flood, Cain, the race of giants before the Flood, the devil, hell, etc.?
13. Although compiled from pagan source documents, it is apparent that the compiler and editor of *The Chronicle of the Early Britons* was a Christian. Give one example from *The Chronicle of the Early Britons* that shows it was clearly of Christian authorship.
14. Shakespeare bases his play *King Lear* on historical records concerning King Lear (also spelled Leir), such as found in *The Chronicle of the Early Britons*. Below is a plot summary of Shakespeare's play *King Lear*. Read the plot summary, and then give an example of historical inaccuracy in this plot of the play *King Lear*, from what we read about the historical life of King Lear in *The Chronicle of the Early Britons*?

Plot Summary (from <http://shakespeare.about.com/library/weekly/aa021903c.htm>) :

“The story opens in ancient Britain, where the elderly King Lear is deciding to give up his power and divide his realm amongst his three daughters, Cordelia, Regan, and Goneril. Lear's plan is to give the largest piece of his kingdom to the child who professes to love him the most, certain that his favorite daughter, Cordelia, will win the challenge. Goneril and Regan, corrupt and deceitful, lie to their father with sappy and excessive declarations of affection. Cordelia, however, refuses to engage in Lear's game, and replies simply that she loves him as a daughter should. Her lackluster retort, despite its sincerity, enrages Lear, and he disowns Cordelia completely. When Lear's dear friend, the Earl of Kent, tries to speak on Cordelia's behalf, Lear banishes him from the kingdom. Meanwhile, the King of France, present at court and overwhelmed by Cordelia's honesty and virtue, asks for her hand in marriage, despite her loss of a sizable dowry. Cordelia accepts the King of France's proposal, and reluctantly leaves Lear with her two cunning sisters. Kent, although banished by Lear, remains to try to protect the unwitting King from the evils of his two remaining children. He disguises himself and takes a job as Lear's servant. Now that Lear has turned over all his wealth and land to Regan and Goneril, their true natures surface at once. Lear and his few companions, including some knights, a fool, and the disguised Kent, go to live with Goneril, but she reveals that she plans to treat him like the old man he is while he is under her roof. So Lear decides to stay instead with his other daughter, and he sends Kent ahead to deliver a letter to Regan, preparing her for his arrival. However, when Lear arrives at Regan's castle, he is horrified to see that Kent has been placed in stocks. Kent is soon set free, but before Lear can uncover who placed his servant in the stocks, Goneril arrives, and Lear realizes that Regan is conspiring with her sister against him.

Aware now of the extent of his daughters' betrayal, Lear rushes from the castle alone into the wilderness in a raging storm. After wandering for some time in the howling wind and pelting rain, the Fool and Kent find the King and beg him to seek shelter in a nearby hovel. But Lear, overcome with feelings of sorrow and remorse over his own transgressions, refuses to move, until the Earl of Gloucester arrives and convinces Lear that he understands his turmoil, for he too has an evil child, Edmund, and a beloved banished child, Edgar. The unsuspecting Gloucester has no idea that Edgar is nearby on the heath, disguised as a beggar.

Gloucester arrives back at Regan's castle in time to hear that the two sisters are planning to murder the King. He rushes away immediately to warn Kent to send Lear to Dover, where they will find protection. Kent, Lear, and the Fool leave at once, while Edgar remains behind in the shadows. Sadly, Regan and Goneril discover Gloucester has warned Lear of their plot, and Cornwall, Regan's husband, gouges out Gloucester's eyes. A servant tries to help Gloucester and attacks Cornwall with a sword – a blow later to prove fatal.

News arrives that Cordelia has raised an army of French troops that have landed at Dover. Regan and Goneril ready their troops to fight and they head to Dover. Meanwhile, Kent has heard the news of Cordelia's return, and sets off with Lear hoping that father and daughter can

be reunited. Gloucester too tries to make his way to Dover, and on the way, finds his own lost son, Edgar.

Tired from his ordeal, Lear sleeps through the battle between Cordelia and her sisters. When Lear awakes he is told that Cordelia has been defeated. Lear takes the news well, thinking that he will be jailed with his beloved Cordelia – away from his evil offspring. However, the orders have come, not for Cordelia's imprisonment, but for her death.

Despite their victory, the evil natures of Goneril and Regan soon destroy them. Both in love with Gloucester's conniving son, Edmund (who gave the order for Cordelia to be executed), Goneril poisons Regan. But when Goneril discovers that Edmund has been fatally wounded by Edgar, Goneril kills herself as well.

As Edmund takes his last breath he repents and the order to execute Cordelia is reversed. But the reversal comes too late and Cordelia is hanged. Lear appears, carrying the body of Cordelia in his arms. Mad with grief, Lear bends over Cordelia's body, looking for a sign of life. The strain overcomes Lear and he falls dead on top of his daughter. Kent declares that he will follow his master into the afterlife and the noble Edgar becomes the ruler of Britain.”

15. How does drama generally differ from historical narrative?
16. Give an example of an onomatopoeia in *Beowulf*, and explain how it is an onomatopoeia.
17. What is a theme?
18. What is a motif?
19. On page 47 of *The Chronicle of the Early Britons*, what do we read is placed upon Arthur's head, and what is it a symbol of?
20. After the reign of Cordelia, daughter of Leir, Cunedagius was a king of the Britons. According to *The Chronicle of the Early Britons*, which two brothers founded Rome, during the reign of Cunedagius?
21. According to *The Chronicle of the Early Britons*, which city did King Leir build, which unto this day bears his name in it?
22. Leir, like *Beowulf*, was a pagan. For example, they both believed in fate. The pagan Britons, coming originally from an area near the pagan Greeks, shared with the Greeks similar myths about fate. According to Greek and Roman mythology, the Goddess of Necessity, Themis, brought forth three lovely daughters, known as The Fates. All living things must eventually submit to these divine daughters of Zeus and Themis. Their names are: Clotho, Lachesis and Atropos. Life is woven by Clotho, measured by Lachesis and finally, in a very literal sense, the thread of life is cut by Atropos. They laugh at our feeble attempts to cheat them because they always prevail. What question does Leir ask of the Fates in his prayer, as he is traveling from Britain to Gaul?
23. Yet, as part of this same prayer, who else did Lear pray to, which suggests he had a knowledge of a Supreme Being, albeit also believing in lesser gods?

Class 9:

I. Assignment 6 is due today. Assignment 7 is due by the day of Class 12 (Dec 16). I will be emailing you out Assignment 7 within the next day. Today we shall continue our consideration of Beowulf.

II. We have discussed the historical nature of Beowulf already, and I think Dr. Cooper in *After the Flood* does a good job of presenting why we should consider it under the genre of history. What does 'genre' mean?

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gen·re (zhän' rē)
n.

1. A type or class: "Emaciated famine victims... on television focused a new genre of attention on the continent" (Helen Kitchen).
2.
 - a. A category of artistic composition, as in music or literature, marked by a distinctive style, form, or content: "his six String Quartets... the most important works in the genre since Beethoven's" (Time).
 - b. A realistic style of painting that depicts scenes from everyday life.

[French, from Old French, *kind*, from Latin *genus*, *gener-*. See *genē-* in Indo-European Roots.]

I personally believe Dr. Cooper explodes the notion of treating Beowulf simply as allegory, or relegating practically all of it to the realm of myth and legend.

III. In my opinion, Dr. Cooper is less thorough in addressing the issue of whether Beowulf is of pagan authorship. I should state that on this issue I do not want to be totally dogmatic. But I certainly lean to the view that Beowulf was originally written by a pagan Scandinavian author.

Modernist scholars are rather perplexed by the combination of what they regard as pagan and Christian elements in Anglo-Saxon works such as Beowulf. Consider this quote from one of them (from http://members.fortunecity.com/gtharrison/between_two_worlds.htm):

“One of the most perplexing characteristics of Anglo-Saxon poetry is the juxtaposition of apparently Pagan symbols and phrases to those which seem obviously Christian. In *Deor*, the poet describes the legendary maker of magical weapons, the Germanic smith Weland, yet ends on a Christian note, stating that “the wise Lord frequently causes change” (Bradley 365). In *The Wanderer*, the narrator speaks of “the old works of giants” that were destroyed because “The Creator of men [i.e. God] laid waste this dwelling-place” (Diamond 155). And *Beowulf* just begs the question: What’s a pagan dragon doing in a Christian poem? “

This critic, like most modernist critics, goes on to reconcile this perplexity by suggesting that it was written by an author in the early stages of his Christianization. Here is what she says:

“From the modern point of view, the poets include references which, on the surface, seem to be incompatible with each other. However, during the period from the seventh to the ninth centuries, such cross-cultural and religious references are not only not unusual but, on the contrary, strongly reflect the changing, dualistic nature of the evolving Anglo-Saxon society of the time.”

However, it is one thesis of Dr. Cooper, a thesis I think has more evidence to support it, that what modernist critics are describing as “Christian” elements in these works are actually beliefs passed down from Noah to Japheth and eventually to these Anglo-Saxon people. In other words, the so called “Christian” elements in *Beowulf* I think are not distinctively Christian beliefs, but rather beliefs shared by Christians and these pagan Germanic peoples.

Let’s take the issue of Hell, for example. Who has noticed mention of the term ‘hell’ in *Beowulf*? Where did the term ‘hell’ come from- Christian or pagan sources?

Actually, though the concept of hell is found in the Bible, the term itself is not Christian at all; it is a pagan Germanic term. Nelson’s Illustrated Bible Dictionary says this about the term ‘hell’ :

“The NKJV and KJV use this word to translate Sheol and Hades, the Old and New Testament words, respectively, for the abode of the dead. Hell as a place of punishment translates Gehenna, the Greek form of the Hebrew word that means ‘the vale of Hinnom’ - a valley just south of Jerusalem.”

So the term ‘hell’ per se never appears in the Bible, although the concept of ‘hell’ is in the Bible.

The American Heritage® Dictionary of the English Language, Fourth Edition Copyright © 2000 by Houghton Mifflin Company. Published by Houghton Mifflin Company. All rights reserved. Says this:

[Middle English *helle*, from Old English. See *kel*-¹ in Indo-European Roots.]

Word History: *Hell* comes to us directly from Old English *hel*. Because the Roman Church prevailed in England from an early date, the Roman—that is, Mediterranean—belief that hell was hot prevailed there too; in Old English *hel* is a black and fiery place of eternal torment for the damned. But because the Vikings were converted to Christianity centuries after the Anglo-Saxons, the Old Norse *hel*, from the same source as Old English *hel*, retained its earlier pagan senses as both a place and a person. As a place, *hel* is the abode of oathbreakers, other evil persons, and those unlucky enough not to have died in battle. It contrasts sharply with *Valhalla*, the hall of slain heroes. Unlike the Mediterranean hell, the Old Norse *hel* is very cold. *Hel* is also the name of the goddess or giantess who presides in *hel*, the half blue-black, half white daughter of Loki and the giantess Angrbotha. The Indo-European root behind these Germanic words is **kel-*, “to cover, conceal” (so *hell* is the “concealed place”); it also gives us *hall*, *hole*, *hollow*, and *helmet*.

So the term ‘hell’ has roots back to pagan Germanic thought and even further back to Indo-European thought in general. In other words, it is likely the belief in hell was passed down from Japheth, father of the Indo-European people, who no doubt got it from Noah. And the term ‘hell’ is only one idea that the Indo-European people had independent of the Bible.

What ancient literature can we read that will give us a good idea of what the ancient Indo-European people believed and passed down? Arguably the best source are Zarathushtra's songs called the "Gathas". Linguistically, these Gathas may be older than the Indian Vedic scriptures. The Gathas are written in an ancient Avestan dialect. This is a sister language to Sanskrit of India, and Greek and Latin of the West. The reason is, the common ancestors (common to the ancient Iranians, Ancient Indians, Greeks, and Europeans) were one and the same - the Indo-European or Aryan peoples. (For those who will be taking the ancient literature course next semester, we shall be reading selections from the Gathas.) Zarathushtra's songs are in effect scriptures for the Zoroastrian religion today. Concepts such as heaven and hell, God and the evil adversary *ahriman*, the coming of the Savior or *Saoshyant* born of a virgin, the end-time purge of the world by Fire followed by the resurrection of the dead (*Ristakhiz*), the making fresh of the world (*Frashogard*) and the final battle between good and evil leading to the final defeat of evil are contained in Zarathushtra's songs. (See <http://religion-cults.com/Eastern/Zoroastrianism/parsis.html> for more info.)

Zoroastrianism was the official religion of the Persian Empire until the Persian Empire was conquered by Alexander the Great. It was the religion of Cyrus, who was kind to the Jewish captives in Mesopotamia. Now here is the great irony: many modernist Higher Critics have argued in the last 2 centuries that many books in the Old Testament were written after the Babylonian captivity of the Jews, and that the Jews got some of their ideas about the Devil, hell, etc. from the Persians. Yet modernist critics then turn around and say in their critiques of *Beowulf* that these ideas as found in *Beowulf* must be because these Germanic people were Christianized, seeming to forget what the beliefs of the ancient Indo-Europeans was.

The simpler explanation of all this is that the descendants of Shem and the descendants of Japheth passed down similar information that they had gotten from their common ancestor Noah, who endured the Flood. It explains why both Semitic and Indo-European peoples have common stories about the Flood, about Cain, about God's judgment of Cain's descendants through the Flood, etc.

This explanation is confirmed in a book called *Runes*, which explores pre-Christian Germanic literature and religion. In his book "Runes", D. Jason Cooper (not related to Dr. William Cooper) suggests a close link between pre-Christian Germanic beliefs and Zoroastrian beliefs. He says that the Germanic peoples had traveled from Iran and India, and had kept some beliefs they had known before traveling, aspects of Indo-European thought seen in the Rig-Veda of India and the Gathas of Persia. As examples: pagan German religion says the doom of the world will come after 3 winters with no summer in between, then the fires of "Muspell" would sweep the world. In Zoroastrian religion the final battle between good and evil will take place after 3 years of winter with no summer in between. Then a river of molten metal would sweep the earth, purifying the righteous as a bath of warm milk and scalding the evil, purifying them too. These have parallels with elements in our Bible, which speak of a purging of earth by fire on the Day of Judgment. The over 3 year period of oppression before relief sounds very much like the 3.5 year period prophesied in Daniel and Revelation (also referred to as a 1260 day period of oppression).

D. Jason Cooper also points out concerning pagan German and Zoroastrian religions how both teach about two necessarily antagonistic forces (good and evil) and their contention has brought the material universe into being, in both cases a sacred cow is involved, in both cases the death of a sexless giant is involved (the first man, GayoMaretan in Zoroastrianism). In both cases, the forces of good and evil will contend till the final days. Evil or chaotic forces are contained underground in both cases. Nails are considered a help to evil forces in both. (Loki and his ship of nails of dead men). Cooper also says that Germanic mythology as we now have it is a late corruption of the original, Ragnarok was originally a purification after which the world was restored to its pristine state. Only later it became the destruction of all Gods but a few. Not so in the Zoroastrian case.

(Here is more information on Zoroastrianism and Germanic religion: **The Fire Temple** By Royce Carlson - Fire is the symbol of Ahura Mazda, the one supreme, all-knowing god of Zoroastrianism. Zarathushtra, known to the Greeks as Zoroaster, was a prophet born in Persia at least around 600 BC and possibly as early as 1500 BC making Zoroastrianism one of the oldest monotheistic world religions. Their sacred text is the Zendavesta, composed by Zarathushtra as a series of five song-poems. This religion was the predominant religion of Persia for over a thousand years until about 600 AD when Arab conquerors invaded. The Zoroastrians then fled Persia to India. The religion still exists today. There is evidence of Zoroastrian influence on Christianity and in the Germanic religions. Zoroastrians had the concept of heaven and hell, the predicted coming of a savior born of a virgin, the end-time purge of the

world with fire followed by the resurrection of the dead, and a final battle between good and evil with good winning.) (see <http://tenets.zoroastrianism.com/zor33.html>)

Actually, even some modernist literary critics are beginning to acknowledge that Beowulf is not Christian in authorship. An example is Peter Farina, in his article "The Christian Color in Beowulf: Fact or Fiction?" University of Southern Florida Language Quarterly 20 (1981): 21f. Here is Peter Farina's thesis, and I am quoting: "the biblical legends in Beowulf have existed among pagan nations from time immemorial and may have existed among the Germanic races side by side with, but independently of, Jewish and Christian revelation." Farina regards parallels in mythology (including the Judeo-Christian) as the result of descent from a universal human mythology. He says that during the Great Migration, the Germanic races were exposed to many forms of this. Therefore, he rejects so-called Christian elements in the poem in favor of elements of a universal mythology. The "Christian" elements merely appear Christian because they were derived along a parallel line.

For instance, there is a Norse analogue to the Biblical story of the Flood that destroyed most of the giants. We even find this in the pagan Icelandic Edda. There we read about a race of Giants destroyed by a Flood, "except that one who escaped with all his household. Giants call him Bergelmir. He went up on to his ark with his wife and was preserved." (see Snorri Sturluson, Edda, trans. Anthony Faulkes (London: Dent, 1987)).

Of course, the modernist critics, including Peter Farina, regard these accounts of a race of Giants largely destroyed by a Flood as merely universal myths. In contrast, as Christians, we regard them as true historical accounts, confirmed by multiple sources of many peoples. The question to be asked of modern humanists is this: how likely is it that so many people around the world could have a similar view about past history, independent witnesses as it were, and yet all be wrong? If someone were to deny the many independent witnesses to the voyage of the ship Mayflower by the Pilgrims, would not we think there was something wrong?

III. Literary Analysis of Beowulf

Genre – We have said that Beowulf should be classified under the genre of “history” or “historical narrative”. Are there any other classes it could also fit?

Could it fit under the category of a Tragedy?

Here is the definition of Tragedy:

trage·dy (trāj'ī-dē)

n. pl. trage·dies

2.

A drama or literary work in which the main character is brought to ruin or suffers extreme sorrow, especially as a consequence of a tragic flaw, moral weakness, or inability to cope with unfavorable circumstances.

[Middle English *tragedie*, from Old French, from Latin *tragoedia*, from Greek *tragōidīā*: *tragos*, *goat* + *aoidē*, *ōidē*, *song*; see *wed*⁻² in Indo-European Roots.]

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Is it an Heroic Lay?

lay³ (lā)

n.

3. A narrative poem, such as one sung by medieval minstrels; a ballad.
4. A song; a tune.

[Middle English, from Old French *lai*.]

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he-ro (hīr'ō)

n. pl. heroes

4. In mythology and legend, a man, often of divine ancestry, who is endowed with great courage and strength, celebrated for his bold exploits, and favored by the gods.
5. A person noted for feats of courage or nobility of purpose, especially one who has risked or sacrificed his or her life: *soldiers and nurses who were heroes in an unpopular war*.
6. A person noted for special achievement in a particular field: *the heroes of medicine*.
See Synonyms at [celebrity](#).
7. The principal male character in a novel, poem, or dramatic presentation.
8. *Chiefly New York City*. See [submarine](#). See Regional Note at [submarine](#).

[Earlier *heroe*, back-formation from *heroes*, *heroes*, from Latin *hērōēs*, pl. of *hērōs*, from Greek. See *ser*⁻¹ in Indo-European Roots.]

Usage Note: Many writers now consider *hero*, long restricted to men in the sense “a person noted for courageous action,” to be a gender-neutral term. It is used to refer to admired women as well as men in respected publications, as in this quotation from *The Washington Post*: “Already a national hero in her economically troubled South Korea,... [Se Ri] Pak is packing galleries at [golf] tournaments stateside.” The word *heroine* is still useful, however, in referring to the principal female character of a fictional work: *Jane Eyre* is a well-known literary heroine. Ninety-four percent of Usage Panelists accept this usage.

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Is Beowulf a play or drama?

A play is: A literary work written for performance on the stage; a drama

Drama - A prose or verse composition, especially one telling a serious story, that is intended for representation by actors impersonating the characters and performing the dialogue and action.
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So we have discussed the issue of the genre of Beowulf. It is an epic poem, an heroic lay, and an historical narrative.

We also discussed various literary or poetic devices used in Beowulf, like alliteration and parallelism. Now let's consider other literary devices used in Beowulf.

One literary device is the use of onomatopoeia. What is an onomatopoeia?

on•o•mat•o•poe•ia (ŏn'ə-măt'ə-pē'ə, -mä'tə-)

The formation or use of words such as *buzz* or *murmur* that imitate the sounds associated with the objects or actions they refer to.

[Late Latin, from Greek *onomatopoiia*, from *onomatopoiōs*, *coiner of names* : *onoma*, *onomat-*, *name*; see *nō-men-* in Indo-European Roots + *poiein*, *to make*; see *k^wei-*² in Indo-European Roots.]

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Example from Beowulf:

Cunningly creeping, a spectral stalker
slunk through the night.
Another literary device is the use of irony. What is irony?

i·ro·ny (ī' rō-nē, ī' ər-)

n. pl. **i·ro·nies**

2.

- a. The use of words to express something different from and often opposite to their literal meaning.
- b. An expression or utterance marked by a deliberate contrast between apparent and intended meaning.
- c. A literary style employing such contrasts for humorous or rhetorical effect. See Synonyms at [wit](#)¹.

3.

- a. Incongruity between what might be expected and what actually occurs: "Hyde noted the irony of Ireland's copying the nation she most hated" (Richard Kain).
- b. An occurrence, result, or circumstance notable for such incongruity. See Usage Note at [ironic](#).

4. Dramatic irony.

5. Socratic irony.

[French *ironie*, from Old French, from Latin *īrōnīa*, from Greek *eirōneia*, *feigned ignorance*, from *eirōn*, *dissembler*, probably from *eirein*, *to say*. See *wer*-⁵ in Indo-European Roots.]

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Another literary device is the use of Symbolism. What is Symbolism?

sym·bol·ism (sĭm'bəl-ĭz'm)

n.

2. The practice of representing things by means of symbols or of attributing symbolic meanings or significance to objects, events, or relationships.
3. A system of symbols or representations.
4. A symbolic meaning or representation.
5. Revelation or suggestion of intangible conditions or truths by artistic invention.

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Symbols are objects, characters, figures, or colors used to represent abstract ideas or concepts. Because ritual behaviors and tokens of loyalty are so central to pagan Germanic culture, most of the objects mentioned in *Beowulf* have symbolic status not just for the readers but also for the characters in the poem.

The Golden Torque

The collar or necklace that Wealhtheow gives Beowulf is a symbol of the bond of loyalty between her people and Beowulf—and, by extension, the Geats. Its status as a symbolic object is renewed when we learn that Hygelac died in battle wearing it, furthering the ideas of kinship and continuity.

The Banquet

The great banquet at Heorot after the defeat of Grendel represents the restoration of order and harmony to the Danish people. The preparation involves the rebuilding of the damaged mead-hall, which, in conjunction with the banquet itself, symbolizes the rebirth of the community. The speeches and giving of gifts, essential components of this society's interactions, contribute as well to the sense of wholeness renewed.

We shall continue our literary analysis of Beowulf in our next class.

V. No class next week. Assignment 7 is due on December 16.



Email to Send Out before Class 10:

Here are definitions of some terms to be discussed in class 10:

1. Plot- The pattern of events or main story in a narrative or drama.
2. Climax
 - a. A moment of great or culminating intensity in a narrative or drama, especially the conclusion of a crisis.
 - b. The turning point in a plot or dramatic action.

3. Denouement

de·noue·ment also **dé·noue·ment**

n.

1.
 - a. The final resolution or clarification of a dramatic or narrative plot.
 - b. The events following the climax of a drama or novel in which such a resolution or clarification takes place.
2. The outcome of a sequence of events; the end result.

[French dénouement, from Old French desnouement, *an untying*, from desnouer, *to undo* : des-, *de-* + nouer, *to tie* (from Latin *nōdāre*, from *nōdus*, *knot*. See *ned-* in Indo-European Roots).]

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Emailed Out:

INTRODUCTION TO ANCIENT LITERATURE POSSIBLE FINAL EXAM QUESTIONS

The final exam of the course Introduction to Ancient Literature will consist of 40 questions, selected from among the questions below (so if you know the answers to the following questions, you can anticipate doing quite well on the final exam). On the day of the final exam, the final exam will be emailed to your parent's email address (which you gave us at the beginning of the course). A parent can administer this final exam, and the answers should be emailed back to us at info@puritans.net (with "FINAL EXAM" in the subject heading). I will grade it, and return it to you, along with your Certificate of Course Completion and course grade.

1. What is the Table of Nations?
2. Who was the father of the Semitic nations?
3. Who were the 3 sons of Noah?
4. Which descendant of Shem and Arphaxad gave his name to the Hebrew race?
5. Which son of Eber is said in Genesis to have lived during the time when the earth was divided? (Hint: The Akkadian noun "pulukku" means a dividing up of territory, and the Assyrian word "palgu" means dividing up of land by canals.)
6. Which son of Eber is remembered among modern Arabs as Yaqtan, and his descendants are regarded as the purest Arabs (in contrast to the Musta'rabs)?
7. Serug was the son of Reu and is descended from Shem, Eber and Peleg. His name is given to the land west of Haran. What land- which is still a country today - appears to have been named after him?
8. This father of Abraham later in life settled in Haran, where he died. There seems to be a direct etymological link between his name and the teraphim, small idolatrous images kept in most households. Joshua 24:2 indicates he was an idolator. There is a place near Haran apparently named after him, called Turahi by the Assyrians. What was his name?
9. Which son of Lot was a founder of a nation known to the Akkadians and Egyptians as Mu'abu?
10. What son of Ham reigned over the Ethiopians, and so have long been known by his name?
11. What son of Ham settled in Egypt, and so the land of Egypt has long been associated with his name by many different sources? (Hint: For instance, Egypt is known as Misri in the Amarna tablets of Egypt.)
12. This son of Cush seems to have been worshipped from the very earliest of times. His name is perpetuated as various deities: Marduk by the Babylonians, Nimurda by the

- Assyrians, and Bacchus (meaning son of Cush) by the Romans. Who is this mighty leader who instigated the Great Rebellion at Babel?
13. Philistim descended from Mizraim. What territory in the Middle East is named after Philistim?
 14. Which son of Ham settled in the land that was later given to Israel? (Hint: The Egyptians knew them as Kn'nw.)
 15. Which son of Canaan settled along the Mediterranean coast in what became the modern city of Sidon, giving rise to the Phoenician peoples?
 16. Naturalism (or materialism) is the philosophy that all that exists can be explained in terms of natural phenomena, without reference to the supernatural. How prevalent was naturalism in the history of ancient Egyptian philosophy?
 17. Of what ethnic stock was Cicero, who was a Stoic living in the first century BC, author of *On the Nature of the Gods*, and argued the existence of a supreme, intelligent Creator using evidence from design?
 18. Who was the father of the Indo-European nations, who the Greeks knew as Iapetos and the Romans as Jupiter and the Sanskrit vedas of India as Pra-Japati?
 19. Who is the son of Gomer, from whom the Askuzi tribe came, and which Herodotus the Greek historian called the Skythai (Scythians)?
 20. Which son of Japheth and brother of Gomer had descendants that seem to have mixed with the descendants of Gomer to form the Scythian hordes?
 21. Which son of Japheth had descendants known as the Mada in Old Persian inscriptions and are better known to us as the Medes?
 22. The Hebrews knew the Greeks as Jevanim, because they descended from this son of Japheth. Homer called this son of Japheth Iawones, the progenitor of the Ionians. Who was this son of Japheth?
 23. From which descendant of Japheth and Javan do we derive the name Dardanelles, an area around the ancient city of Troy in modern day Turkey?
 24. Which Roman Catholic bishop arrived in Britain in the closing years of the 6th century AD with the task of bringing British Christians under the authority of the Roman pontiff? Augustine (not to be confused with the Augustine who wrote *Confessions*)
 25. Which invading Germanic tribe was largely responsible for the displacement and the conquest of the Britons?
 26. What was the consequence on the knowledge of ancient British history when invading Germanic tribes conquered much of Great Britain?
 27. In the 1130s AD the archdeacon of Oxford handed over to a British (i.e., Welsh) monk an ancient manuscript of the early history of the Britons. What is the name of this monk who authored the *History of the Kings of Britain*, translating the ancient manuscript into Latin?
 28. Who at the end of the 8th century AD authored *Historia Brittonum*- the History of the Britons - which was a compilation of historical documents and testimonies available to him at the time?
 29. Which Roman leader invaded Great Britain in 55 BC, leaving a Roman account of the incident?

30. What do we learn about the historical reliability of Nennius' *Historia Brittonum*, the *Tysilio Chronicle* (aka the Welsh chronicle), and Geoffrey of Monmouth's *History of the Kings of Britain* by comparing them with the Roman account of the event?
31. How does the Roman historian Titus Livius' *History of Rome* - written some time during his life between 59 BC - 17 AD - confirm the general historical reliability of the *Tysilio Chronicle* (aka the Welsh chronicle), and Geoffrey of Monmouth's *History of the Kings of Britain*?
32. The *Tysilio Chronicle* (aka the Welsh chronicle) and Geoffrey of Monmouth's *History of the Kings of Britain* tell of the history of Dunvall Molmutius, who reigned during the 5Th.-4Th. centuried BC. Of what is he especially famous for in British history, which had a lasting impact upon British society for centuries afterwards?
33. What native rights did all freeborn men and women enjoy during this era of the pagan Britons?
34. According to the Welsh chronicle, who in the 12th century BC led the Britons in their formation of a colony on what became the British Isles?
35. According to ancient manuscripts, such as the Welsh chronicle, why was England known as Cambria, Scotland known as Albany, and England known as Loegria?
36. Upon the founding of the city of London, what was its name?
37. Which ancient British king is celebrated in a play by Shakespeare and founded the city of Kaerleir (Leicester) in England?
38. How did London acquire its present name?
39. Which British king from 306-309 AD is immortalized in the nursery rhyme "Old King Cole" and founded the city of Colchester in England?
40. The British king who we know as "Old King Cole" had a daughter named Helen, who married a Roman Senator named Constantius. This Roman Senator eventually became king of Britain. Who was the son of Helen and Constantius that eventually became emperor of the Roman Empire, famous for legalizing the Christian religion in the Roman Empire?
41. Which infamous British king who ruled from 43-455 AD and 460-480 AD invited Saxon adventurers, Hengist and Horsa, to Britain to help fight the Picts?
42. Which famous son of Uther Pendragon reigned over the Britons from 521-542 AD, and is known by many today from movies and dramas about Camelot?
43. Which event occurring in 604 AD greatly debilitated the scholarship of the Britons?
44. For centuries the Anglo-Saxon king-lists were held to be reliable genealogies. But then Enlightenment Rationalists began to deny the historicity of these ancient records. (Ironically, many of these same type Rationalists attempt to construct a chronology from ancient Egyptian king-lists.) In what century did Enlightenment Rationalists begin to deny their historical reliability, and what was in the Anglo-Saxon king-lists that discomfited these Rationalists?
45. In pagan Anglo-Saxon culture (as with other pagan cultures) how would descendants often treat an ancestor who founded a dynasty or did something of great distinction?

46. Which great English king of the House of Wessex was the son of Aethelwulf, had an authorized biography prepared by Asser, and had Bede's *Historia Ecclesiasticae* translated into old English?
47. In the pagan Norwegian and Danish king-lists, who does it seem "Noa" was?
48. In the pagan king-lists of the Norwegians, Danes, and Icelanders who does it appear Seskaf (or Sceaf) is?
49. One common ancestor on the king-lists of the pagan Norwegians, Danes, Icelanders and English was affectionately deified by many of his descendants. One sacrificial rite the Vikings performed on his behalf was cutting out the lungs of a living man and laying them out on his shoulders so they resembled the outspread wings of an eagle. Who was this ancestor so revered by his pagan descendants?
50. Which people's genealogy comes to us by way of such books and manuscripts as *The Book of Leinster*, the *Saltair of Cashel*, the *Book of Ballymote*, the *Chronicum Scotorum*, and the *Cin of Drom Snechta*?
51. The modern name of which people is the same in etymology as "Scythian"?
52. What people were long referred to as 'Scots' before the Scots migrated to Scotland?
53. Eber and Eremon traced their descent from Gadelas. What is the significance of Gadelas?
54. What theory did men like Hutton and Lyle promote, which had the effect of persuading the modern western world that the earth is millions or billions of years old?
55. Here is a several sentence summary of the Prologue of *Beowulf*: "The story begins with an account of Scyld Scefing, a great king who ruled by virtue of his power being greater than all others, and none would challenge him. This kept the peace, and he was rewarded tribute of gold. The son of Scyld, Beow(ulf), continued the rule gifting gold to the worthy and earning respect and loyalty. This fame spread throughout the North-lands and their prosperity grew. And when Beow died, they adorned him and his ship with treasure and set him off to burial at sea." Where in 1939 was a seventh-century ship burial excavated, confirming just such a custom among people groups like that of Beowulf?
56. Virtually every human culture, even those separated by vast distances from the Hebrews of the Middle East, have animal sacrifices as part of their religious culture. From Europe to Africa, from Asia to the Americas, every culture has practiced it. Most sacrifices were performed to appease angry deities or to ensure prosperity. The reason animal sacrifice is so universally present is because God commanded it as part of religious worship to our common ancestor Noah. How did this element of worship, commanded by God to Noah, preach and prophesy the First Advent of Jesus Christ to all people of the world before Jesus Christ even came, or before any Christian missionary had stepped foot in their land?
57. Human cultures from around the world have an account of a great flood that destroyed most of humanity. How did the Noahic Flood preach and prophesy the message of the

- Second Advent of Jesus Christ to all people of the world before any Christian missionary had stepped foot in their land?
58. Modern evolutionists assert that dinosaurs died out before the advent of man. Is this assertion consistent with recorded history?
 59. What is an 'epic'?
 60. What is a 'poem'?
 61. What is 'prose'?
 62. Is "Beowulf" more accurately described as a poem or prose?
 63. Is *The Chronicle of the Early Britons* more accurately described as a poem or prose?
 64. "Beowulf" contains many alliterations, which enhance its literary beauty. What is an alliteration?
 65. What is parallelism?
 66. Explain in a few sentences why you think *Beowulf* does or does not fit under the genre of tragedy.
 67. Explain in a few sentences why you think *Beowulf* does or does not fit under the genre of historical narrative.
 68. Explain in one or two sentences what you think is the climax of the plot in *Beowulf*.
 69. What is the denouement in a story?
 70. If *Beowulf* was written by a pagan Scandinavian author, how most likely would this author then have known about the Great Flood, Cain, the race of giants before the Flood, the devil, hell, etc.?
 71. Explain in a few sentences why you think *Beowulf* does or does not fit under the genre of heroic lay.
 72. The author of *Beowulf* used onomatopoeias to enhance his story. What is an onomatopoeia?
 73. How did the author of *Beowulf* use color motifs to get across his theme of good (Beowulf) versus evil (Grendel and other monsters)?

COURSE ESSAY PAPER INSTRUCTIONS

The course essay gives students an opportunity to communicate more thoroughly information they have learned in the course. It gives practice in presenting that knowledge in a logical and understandable manner. The course essay should be 1-2 typewritten pages.

Required Readings:

The Chronicle of the Early Britons
Beowulf

The Essay Assignment:

The Britons and the Anglo-Saxons were two of the most important early settlers in Great Britain. We can learn much about their respective societies from source documents like *The Chronicle of the Early Britons* and *Beowulf*. Describe each of their societies based upon the information in these two source documents. Include information about their government, their culture and lifestyle, their scholarship, their religious knowledge, and their values.

Class 10:

I. Remember: Assignment 7 is due in 2 weeks. Today we continue with our literary analysis of Beowulf, especially focusing upon its plot.

II. Assignment 6 was a very difficult assignment. Next week in class we will discuss it, as well as Assignments 1-5. I have emailed you the possible questions which will be on the Final Exam. You will notice that it mainly consists of Assignment questions. So it is important that you understand Assignment questions.

III. Continuation of Literary Analysis of Beowulf

- One literary device is the use of themes. What are themes?

Themes are the fundamental and often universal ideas explored in a literary work.

One theme is good versus evil. Good is associated with those who follow God and maintain the warrior's code. Evil is associated with dragons like Grendel, who were associated with the race of Cain and the devil.

- Another literary device is the use of motifs. What are motifs?

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

One motif in Beowulf is the use of contrasts to support the theme of good versus evil in Beowulf.

con·trast (kən-trăst', kŏn-trăst')

v. **con·trast·ed, con·trast·ing, con·trasts**

v. *tr.*

To set in opposition in order to show or emphasize differences: *an essay that contrasts city and country life; contrasted this computer with inferior models.*

[French *contraster*, from Italian *contrastare*, from Medieval Latin *contrāstāre*: Latin *contrā-*, *contra-* + Latin *stāre*, *to stand*; see *stā-* in Indo-European Roots.]

con·trast'able *adj.*

con·trast'ingly *adv.*

Usage Note: The noun *contrast* may be followed by *between*, *with*, or *to*: *There is a sharp contrast between his earlier and later works. In contrast with (or less frequently, to) his early works, the later plays are dark and forbidding. When*

contrast is used as a transitive verb, both *with* and *to* may follow, though *with* is more common: *Most scholars contrast the light comedies of his early career with (or to) the dark comedies that were written late in his life.*

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Example in Beowulf: the contrast of the evil Grendel versus the good Beowulf

And the contrast of the joy at the castle before Grendel versus the sadness after his molestation.

Notice to the contrasting imagery. Brightness is associated with good, but darkness is associated with evil.

IV. Plot of Beowulf - Let's now consider the plot of Beowulf.

I emailed you plot summary by chapter in Beowulf for every chapter except chapters 11 and 12. You composed the plot summary of chapters 11 and 12 in your own words.

Relevant terms to use when considering the plot of a story:

- Plot- The pattern of events or main story in a narrative or drama.

- Climax

a. A moment of great or culminating intensity in a narrative or drama, especially the conclusion of a crisis.

b. The turning point in a plot or dramatic action.

- Denouement

de·noue·ment also **dé·noue·ment**

n.

1.

a. The final resolution or clarification of a dramatic or narrative plot.

b. The events following the climax of a drama or novel in which such a resolution or clarification takes place.

2. The outcome of a sequence of events; the end result.

[French dénouement, from Old French desnouement, *an untying*, from desnouer, *to undo* : des-, *de-* + nouer, *to tie* (from Latin *nōdāre*, from *nōdus*, *knot*. See *ned-* in Indo-European Roots).]

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What do you think is the climax in the plot of *Beowulf*?

How does the fact that *Beowulf* is an historical narrative affect where the climax in the plot is?

Nevertheless, how could the author have changed *Beowulf*, remained faithful to the historical account, yet put the climax closer to the end of the story? By simply spending less time and chapters discussing what happened after Beowulf killed Grendel.

Let's now summarize the overall plot of *Beowulf*, and then consider what might be its climax and denouement.

The first 10 chapters are the lead up to Beowulf's battle with Grendel. Chapters 11 and 12 is the battle with Grendel, in which Beowulf wins.

Let me now summarize the plot of chapters 13 to the end:

- chapter 13 of *Beowulf*: For many days, travelers from afar visited Heorot to see evidence of Grendel: where he left footprints of blood, where he made the waters boil as hell claimed his soul. Beowulf's name and strength resounded throughout the land, though Hrothgar remained their good king, the tales of Beowulf's exploits were told again and again alongside legends of old.
- chapter 14 of *Beowulf*: Standing over the Grendel's arm, Hrothgar thanked God and Beowulf for ridding his kingdom of the sorrow that Grendel brought; a task none of his own retainers could achieve.
- chapter 15 of *Beowulf*. Quickly, the hall was cleaned and polished so the gold on the walls once again gleamed. (We see again how color imagery is used to develop the theme, with light and brightness associated with the good.)
- chapter 16 of *Beowulf*: Hrothgar then gave gifts of gold to the Geats who accompanied Beowulf across the sea. A gift of gold was also given to the one whom Grendel had eaten to compensate for his sacrifice; many others would have died if it were not for our hero. Then songs and music sounded as Hrothgar's singer sang of the raid of Finn. Hnaef the Scylding

had fallen to the Frisians. (History and religion were often preserved in song. We see this not only in the Germanic people, but in the psalms of the Hebrews, the Gathas of the Persians, and the Vedas of the Indians. Official singers of the king would preserve history for the people. It may well be that an official singer like this composed *Beowulf*. How would the fact that they are an official singer affect what is written about Beowulf? How does that contrast with what we read in the Bible? Prophets versus official singers.)

- chapter 19 of *Beowulf*: Everything was going well for awhile, but then Grendel's Mother (GM), a monster of a woman, appeared on the scene. It says she was fated to live in the sea since Cain had slain his brother, marked for his crime, and was forced to run from mankind; to dwell in the wastelands. She mourned the loss of her son. Grendel had gone to Heorot where one of great strength waited to do battle with him and had been victorious. She now sought vengeance.
- So now they face the menace of Grendel's mother. But in chapter 23 Beowulf kills Grendel's mother.
- Finally Beowulf kills GM, then returns to the land of the Geats, where he eventually becomes king. He remains king for about 50 years.
- the plot of chapter 35 of *Beowulf* : Towards the end of Beowulf's life he faced another dragon to kill. He will use his sword to kill the dragon. That sword will once again serve him against the dragon. Beowulf made a battle vow: Unlike the way he had faced Grendel, he would face the dragon with a sword. He will wear a breastplate and carry the iron shield for the dragon's breath is poison, he will not flee. He would play the hero once more -- it was his battle and none may interfere. And Beowulf arose with his shield and entered the barrow, he who had never fallen in battle. Arriving at a hollow, he summoned his rage and shouted for his foe. The dragon, knowing the sound of human voice -- no more chance for peace -- struck first with his fiery breath. The ground resounded, but Beowulf stood his ground protected by his shield. The coiled dragon advanced; thirsty for battle. Beowulf drew his sharp sword. The dragon moved in to attack, Beowulf's defenses lasted shorter than he would have liked for this was the day in which he would not prevail. He raised his hand and struck the dragon, but the weapon was of no use. Enraged by the blow, the dragon attacked once more and, as all men of war, Beowulf had left home to engage his foe and would not return. The dragon breathed with flaming breath once more and our hero is set aflame. His war party waiting outside the barrow were no longer there: they had escaped to the wood. All fled but one who watched on in sorrow for that was true kinship.
- the plot of chapter 36 of *Beowulf* : Wiglaf, son of Weohstan, a Scyfling and kinsman to Aelfhere. He saw his king oppressed by the fire, and recalled all of the gifts he and the Waegmunding family had received for loyalty to him. He took up his wooden shield and his sword -- given to Weohstan by Onela, for slaying Eanmund, son of Othere; the old sword of Eotens. His first battle alongside his lord, Wiglaf was brave, so the dragon was to learn. Wiglaf spoke of the mead hall where their lord had distributed hard swords and helmets. He had chosen them to assist him in battle, and though the hero might win the day by himself, this is the day when he requires the help of his kinsmen. If Beowulf should fall, his follower will fall with him. It was not fit to retreat but to remain and defend the life of their lord. To the shame of the Geats if they allowed their leader to fall alone. His sword and shield must

then serve both himself and his lord. Entering the smoke, Wiglaf called out to Beowulf to fight for his life, for he had arrived to help. Hearing the words, the dragon was again enraged and he let fly his breath of fire. The flames quickly consumed Wiglaf's wooden shield and his mail shirt would serve no protection. He quickly entered to cover of the iron shield. Beowulf, aware of assistance, stuck out with Naegling and struck the dragon on the head, but the sword broke. Beowulf had simply been too strong for swords to be of great use to him. For the third time the dragon struck at Beowulf and succeeded in biting him about the neck and the blood welled about his breast.

- the plot of chapter 37 of *Beowulf* : When his lord needed him most, Wiglaf struck. He attacked the dragon away from the flaming head where his hand had already been burnt. Lower on the neck his blow penetrated the hide and the dragon's fire began to lessen. Still conscious, Beowulf drew a war-knife and struck at the dragon down the middle. Two noble kinsmen killed the dragon together. The wounds beginning to affect Beowulf, he sits by the wall, removes his helmet and begins to speak. He hopes that his war gear will soon be passed on to his son. For fifty years he had ruled without foreign threat, he made no oaths he did not keep, and God could not punish him for killing his kinsmen. He urges Wiglaf to go quickly and show him what treasure he had helped release from the clutches of the dragon.
- the plot of chapter 39 of *Beowulf* : It was a pity for the young hero, Wiglaf, to see his beloved lord dead at his feet. But dead also was the dragon who had killed him. Slain, it would no longer fly about at midnight guarding its horde after its battle with Beowulf. Few have survived the poison of the dragon's fiery breath and to claim the precious horde it guarded, Beowulf and his foe paid for this with their lives. Those warriors who had escaped to the wood now returned to see Wiglaf sitting with their lord trying to wake him with water, but the young thane could not stave off death. Speaking to the warriors: for all of the gold that their lord had gifted to them at the mead-hall, any treasure he could find, was worthless for they had failed him in battle. In his final hour, Beowulf wreaked his revenge on the dragon.

Wiglaf had rescued him, wounding the dragon. Too few had come to aid their lord, now their begotten treasures and thier land will become useless when it will be heard that they had run from battle. Death would be better than such a life of shame.

- the plot of chapter 40 of *Beowulf* : The outcome of battle was announced to those warriors in the fort who waited for news of defeat or of victory. The herald spoke: the lord of Geats was on his death bed beside the serpent dead of knife wounds.
- the plot of chapter 42 of *Beowulf* : It is shown to be a perilous path for he who hides treasure and may end up killing another to keep the secret, only to fall victim to vengeance. Wondrous is the earl who, in his mead-hall, without the love of friends. Beowulf did not know that the gold in the barrow was cursed until doomsday that no man should claim it without consent from heaven (treasure). Wiglaf spoke of the death of one man who must cause grief for many. Thier shepherd had cared for them, thier beloved king. They would not claim the gold, but leave their fallen leader there to await the end of the world. The hoard was theirs, but the cost was high; it cost them their king. He was there to see the treasure, to carry an armful to his leige who was not yet dead, and was told to build his fire

there in the barrow as his great memorial. He was the worthiest leader while he was generous with his gold. Wiglaf called for haste to enter the barrow to look upon the treasure a second time. When they were done, the bier would be ready for them to carry out their king where he would go to the shelter of God. He ordered men to gather wood for the pyre. Fire will consume the fearless warrior who had never been defeated in battle standing strong against a shower of iron arrows. Like an arrow, his shaft was strong for it was guided by good feathers. Wiglaf then summoned seven of the best thanes. He led them into the barrow with a torch. They did not seek to divide the horde for it laid there without a guardian and lost. They mourned a little the cost for which they had gained it. The dragon was tossed over the sea-wall for the waves to claim and the water claimed it. Countless gold was laid upon a wagon and the king was borne to Hrones-Ness.

- the plot of chapter 43 of *Beowulf*. Then, on Beowulf's funeral pyre, they laid on the helmets and armour of war. On that hill, the largest of fires was lit sending black smoke into the air and the flames roared until they burned to the bones and heart. (Cremation is a mark of pagan culture.) Wailing, the widow sang a sorry song dreading the days to come and the imminent doom that battle would bring. The smoke was swallowed by the heavens. The Geats built a mound to be seen by passing seafarers. Ten days later they completed the monument with a wall surrounding the remains of the fire. Their gold was buried in the barrow for the earth to keep safe; useless to the men now as it was before. Twelve of the best warriors rode around the barrow to mourn their dead king and to honor him. So it is proper that they honor their lord after his passing. The men of Geatland mourned their leader, his kinsmen would tell others of all the kings, Beowulf was the mildest, the most loved, the most kind to his own, and most worthy of praise.

So what do you think is the climax of this plot?

My view would be is that it was the killing of Grendel.

Keep in mind that the author was constrained by the history. An author of fiction normally places the climax closer toward the end of the story. But *Beowulf* is basically history, not fiction.

What would the denouement then be?

IV. Remember: Assignment 7 is due in 2 weeks

Email to Send out before Class 11:

During part of Class 11 we will be focusing on 2 sections from *Beowulf*, that appear below. I wanted to email them for you to read before class.

#1 : End of Chapter 1 in Beowulf-

He sang who knew⁴
tales of the early time of man,
how the Almighty made the earth,
fairest fields enfolded by water,
set, triumphant, sun and moon
for a light to lighten the land-dwellers,
and braided bright the breast of earth
with limbs and leaves, made life for all
of mortal beings that breathe and move.
So lived the clansmen in cheer and revel
a winsome life, till one began
to fashion evils, that field of hell.
So lived the clansmen in cheer and revel
a winsome life, till one began
to fashion evils, that field of hell.
Grendel this monster grim was called,
march-riever⁵ mighty, in moorland living,
in fen and fastness; fief of the giants
the hapless wight a while had kept
since the Creator his exile doomed.
On kin of Cain was the killing avenged
by sovran God for slaughtered Abel.
Ill fared his feud,⁶ and far was he driven,
for the slaughter's sake, from sight of men.
Of Cain awoke all that woful breed,
Ettins⁷ and elves and evil-spirits,
as well as the giants that warred with God
weary while: but their wage was paid them!

⁴ A skilled minstrel...

⁵ A disturber of the border, one who sallies from his haunt in the fen and roams over the country near by. This probably pagan nuisance is now furnished with biblical credentials as a fiend or devil in good standing, so that all Christian Englishmen might read about him. "Grendel" may mean one who grinds and crushes.

⁶ Cain's.

⁷ Giants.

Easier translation of the same section as above:

The words of the poet,
the sounds of the harp,
the joy of people echoed.
The poet told how the world
came to be, how God made the earth
and the water surrounding,
how He set the sun and the moon
as lights for people
and adorned the earth
with limbs and leaves for everyone.
Hrothgar's people lived in joy,
happy until that wanderer of the wasteland,
Grendel the demon, possessor of the moors,
began his crimes.

He was of a race of monsters
exiled from mankind by God--
He was of the race of Cain,
that man punished for
murdering his brother.
From that family comes
all evil beings--
monsters, elves, zombies.
Also the giants who
fought with God and got
repaid with the flood.

#2 : End of Chapter 2 in Beowulf-

O'er Heorot he lorded,
gold-bright hall, in gloomy nights;
and ne'er could the prince⁴ approach his throne,
-- 'twas judgment of God, -- or have joy in his hall.
Sore was the sorrow to Scyldings'-friend,
heart-rending misery. Many nobles
sat assembled, and searched out counsel
how it were best for bold-hearted men
against harassing terror to try their hand.
Whiles they vowed in their heathen fanes

altar-offerings, asked with words⁵
that the slayer-of-souls would succor give them
for the pain of their people. Their practice this,
their heathen hope; 'twas Hell they thought of
in mood of their mind. Almighty they knew not,
Doomsman of Deeds and dreadful Lord,
nor Heaven's-Helmet heeded they ever,
Wielder-of-Wonder. -- Woe for that man
who in harm and hatred hales his soul
to fiery embraces; -- nor favor nor change
awaits he ever. But well for him
that after death-day may draw to his Lord,
and friendship find in the Father's arms!"

Easier translation of the section above:

Hrothgar was broken;
council after council proposed
what to do against the attacks.
They even went to heathen temples,
worshipped idols, and called
to the Devil for help.
The Danes forgot God.
(Woe be to those who go
to the fire's embrace,
even in great distress--
There is no consolation there.)"

Class 11:

I. Remember: Assignment 7 is due next week. Let me make a few comments about the Assignment 7 readings from *After the Flood*. The Assignment 7 readings include Chapter 12, and Appendices 11-13. I would like to briefly discuss Appendix 11 here. It brings us back to the book *The Chronicle of the Early Britons*, comparing the genealogical info in it with other independent historical sources. The info is cross-confirmatory. Some of the histories compared are ancient Roman histories (by Livy and Virgil). Does anyone remember from last week what I said about official histories? What is an official history? Virgil's history of Rome was an official history, commissioned by Caesar Augustus. I mentioned that it may be that *Beowulf* was an official history.

II. Let's now analyze the 2 representative sections in *Beowulf* that I had emailed to you.

#1 : End of Chapter 1 in Beowulf-

He sang who knew⁴
tales of the early time of man,
how the Almighty made the earth,
fairest fields enfolded by water,
set, triumphant, sun and moon
for a light to lighten the land-dwellers,
and braided bright the breast of earth
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since the Creator his exile doomed.
On kin of Cain was the killing avenged
by sovran God for slaughtered Abel.
Ill fared his feud,⁶ and far was he driven,
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Of Cain awoke all that woful breed,
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⁵ A disturber of the border, one who sallies from his haunt in the fen and roams over the country near by. This probably pagan nuisance is now furnished with biblical credentials as a fiend or devil in good standing, so that all Christian Englishmen might read about him. "Grendel" may mean one who grinds and crushes.

⁶ Cain's.

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Easier translation of the same section as above:

“The words of the poet,
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The poet told how the world
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Hrothgar's people lived in joy,
happy until that wanderer of the wasteland,
Grendel the demon, possessor of the moors,
began his crimes.

He was of a race of monsters
exiled from mankind by God--
He was of the race of Cain,
that man punished for
murdering his brother.
From that family comes
all evil beings--
monsters, elves, zombies.
Also the giants who
fought with God and got
repaid with the flood.”

In last week's class I had pointed out from *Beowulf* that the Germanic peoples retained their knowledge of history in part by the songs of poet-singers. These singers would sing poetic songs telling the narratives of past events. We had noted how in Chapter 16 Hrothgar had an official singer employed by his royal house to preserve through song history. It is likely the other Germanic peoples had the same, and that the book *Beowulf* itself was probably the product of

such a pagan poet-singer. Remember, most of the people in these Germanic societies would have been illiterate, but they could remember songs. Most likely the poet-singers, however, could read and write, for they certainly composed such histories in song. In this section of chapter 1 of *Beowulf* we read more about the official poet-singer of Hrothgar.

In the section read above, what was the poet-singer singing about? The Creation, the account of Cain, and the Flood

What does the poet-singer say was the origin of monsters like Grendel? They were of the race of Cain.

How does this view display pagan error? Yet how does it show knowledge of the Creation, Cain, and the Flood was passed down through the pagan Germanic peoples?

In the section above, is Hrothgar's house portrayed as on the side of God or on the side of the wicked (like Cain)? On the side of God. Remember, the composer of *Beowulf* was in all likelihood a Scandinavian pagan. They did not equate being a Christian with being on the side of God. Rather, they equated being on the side of God with being against Cain and his offspring, while being for God as they understood God.

Now let's consider a section from the end of Chapter 2 in *Beowulf*.

#2 : End of Chapter 2 in Beowulf-

"O'er Heorot he lorded,
gold-bright hall, in gloomy nights;
and ne'er could the prince⁴ approach his throne,
-- 'twas judgment of God, -- or have joy in his hall.
Sore was the sorrow to Scyldings'-friend,
heart-rending misery. Many nobles
sat assembled, and searched out counsel
how it were best for bold-hearted men
against harassing terror to try their hand.
Whiles they vowed in their heathen fanes
altar-offerings, asked with words⁵
that the slayer-of-souls would succor give them
for the pain of their people. Their practice this,
their heathen hope; 'twas Hell they thought of
in mood of their mind. Almighty they knew not,
Doomsman of Deeds and dreadful Lord,
nor Heaven's-Helmet heeded they ever,
Wielder-of-Wonder. -- Woe for that man
who in harm and hatred hales his soul
to fiery embraces; -- nor favor nor change
awaits he ever. But well for him

that after death-day may draw to his Lord,
and friendship find in the Father's arms!"

Easier translation of the section above:

"Hrothgar was broken;
council after council proposed
what to do against the attacks.
They even went to heathen temples,
worshipped idols, and called
to the Devil for help.
The Danes forgot God.
(Woe be to those who go
to the fire's embrace,
even in great distress--
There is no consolation there.)"

When we read literature in another language, we must try to understand what a term meant in that original language, and not import our own notions into it. The term 'heathen' as it appears in *Beowulf* is an example. When I say "someone is a heathen", I mean 'that person is not a Christian'. But that is not what a pagan Germanic person saying the word meant.

Here is what *Webster's Revised Unabridged Dictionary*, © 1996, 1998 MICRA, Inc. says about the term:

"Hea"then\ (?; 277), n., pl. [Heathens](#) or collectively [Heathen](#). [OE. hethen, AS. h??en, prop. an adj. fr. h?? heath, and orig., therefore, one who lives in the country or on the heaths and in the woods (cf. pagan, fr. pagus village); akin to OS. h??in, adj., D. heiden a heathen, G. heide, OHG. heidan, Icel. hei?inn, adj., Sw. heden, Goth. haipn?, n. fem. See [Heath](#), and cf. [Hoiden](#).]"

Another source (<http://www.ealdriht.org/history.html>) says:

"The word Heathen comes from Old English hæðen, a word whose origin has been stated by scholars as being a native word related to Greek *ethnos*, or a gloss for Latin pagan "rural dweller" meaning "dweller on the heath."

From the quote above, what did the term 'heathen' mean to the pagan Germanic people before the time of their conversion to Christianity? It meant someone who called to the Devil and his allies for help, by worshipping them.

Heathen, in English and Scots originally meaning someone who lived in the wild, uncultivated [heath](#) that was outside the village system and not covered by the parish boundary nor blessed

by the protective presence of a local priest, was often used as a synonym of "[pagan](#)." Like the word pagan, it came to mean a person holding onto pre-Christian customs and beliefs, often used in a pejorative sense of an unbaptized savage.

So this section of chapter 2 of *Beowulf* suggest Hrothgar's household had become so desperate that they had sunk into what they called the heathen practice of supplicating and worshipping the Devil, to appease him, so that he would hopefully have Grendel leave them alone.

So if we consider these sections in chapters 1 and 2, we see how they treat Hrothgar's house as formerly right with God, but then not right with God, after the menace of Grendel. But if *Beowulf* had really been written by a Christian author, is this how we would expect him to address the matter? No, because Christian authors typically portrayed all pagans as heathens, not just those that professedly worshipped the Devil.

Let me read from you an encyclopedia entry (from http://www.brainyencyclopedia.com/encyclopedia/n/no/norse_mythology_1.html) which points out how the Christians viewed the pagans:

“An important problem in interpreting indigenous religious mythologies is that often the closest accounts that we have to "pre-contact" times were written by Christian missionaries or Christian converts who were obviously biased against the former faith, and even taught to refer to it as the work of the Devil. This is true whether we are talking about Native Hawaiian and Native American religions or the old Germanic, Baltic and Norse religion.”

So we have here another evidence that *Beowulf* was composed by a pagan.

III. Other clearly Pagan elements in Beowulf

- No reference to Christ or His Apostles
- Fate is commonly mentioned. The idea of fate in pagan Germanic religion: “The concept of fate was one of the most important beliefs of Germanic religion; everything, even the gods, was subject to it.” The Columbia Encyclopedia, Sixth Edition. 2001.
- The manner Beowulf's body was handled at death, along with treasures.

IV. I have said how I believe Beowulf was written by a pagan. How do we know “The Chronicle of the Early Britons” was written by a Christian? See Christian references on p. 67 and p. 68.

V. Time of authorship of Beowulf. On p 61 of The Chronicle of the Early Britons we read how the Roman missionary Augustine came to the Germanic peoples in England in 597 AD. This is about the time they began to be Christianized. So if Beowulf was written by a pagan Scandinavian, it would have probably been written some time before 597

AD. But as the original manuscript deteriorated, a copyist would have copied it onto a new manuscript. And so on. The oldest manuscript we have is from around 1000 AD.

VI. Remember: Assignment 7 is due next week

Class 12:

- I. Should collect Assignment 7 today.
- II. Essay Paper assignment due by Class 14. It just has to be 1 typewritten page. Explain about the Essay Paper. Today's class should help you in composing the paper, because we shall spend most of our time discussing what we can learn about the culture of the peoples from the 2 books. My suggestion: finish your essay paper by Class 13, so you can spend at least the week before the last class (class 14) preparing for the exam.

The Essay Assignment:

The Britons and the Anglo-Saxons were two of the most important early settlers in Great Britain. We can learn much about their respective societies from source documents like *The Chronicle of the Early Britons* and *Beowulf*. Describe each of their societies based upon the information in these two source documents. Include information about their government, their culture and lifestyle, their scholarship, their religious knowledge, and their values.

- III. Final Exam- Possible questions to appear on Final Exam I have already provided to you. I will email exam to the email listed as your parent. Please email back the answers. I will provide you on the day of class 13 with the answers to all the Assignments, so you will have them to help you prepare for the Final Exam. In Class 13 I will review all of the Assignments with you. Everyone must have turned in all their Assignments by Class 13. Any assignments not turned in by that day will mean person gets a 0 on the assignment.
- IV. I will return to you graded Essay Paper, Final Exam, Course Certificate with grade once I get Essay Paper and Final Exams from students.
- V. Today we shall consider the culture of the pagan Germanic peoples and the Britons, from *Beowulf* and *The Chronicle of the Early Britons*. Studying the literature of a people is one way to understand them.

One thing to remember: *The Chronicle of the Early Britons* was compiled and edited centuries after the events occurred, using source documents closer in time to the events. The editor of *The Chronicle of the Early Britons* wrote his history through the prism of his own thinking, even though he relied much upon the source documents. We must keep that in mind as we read the account. *Beowulf* likely was written in time closer to the occurrence of the events described in it, and likely without an editor living centuries later.

Let me give you one example of how this occurs in modern times: Modern Egyptologists, writing the history of Egypt, using earlier source documents, tend to sift out information which describes certain ancestors living an extremely long time.

Nevertheless, much in the historical account of *The Chronicle of the Early Britons* seems to be historically accurate. And we can learn much about the ancient British and Germanic cultures by reading *The Chronicle of the Early Britons* and *Beowulf*. Based upon reading these, let's consider various aspects of their culture we can learn from these books.

A. Government

Germanic people (per *Beowulf*): Government by a king and his council. The council was the predecessor of the English Parliament. It consisted of male nobles. From chapter 2 of *Beowulf*: "Many nobles sat assembled, and searched out counsel how it were best for bold-hearted men against harassing terror to try their hand." Not democratic as we know it, but not one-man rule either.

British people (per *Chronicle of the Early Britons*): Rule by king. Legal system of the Britons was more sophisticated than that of Germans.

Civil laws instituted- p 10

Dunvallo Molmutius – p 17. His laws were even adopted centuries later by the Saxons.

The Mercian Code – p. 21

It would seem that Britain had a more developed govt and legal system than the Germanic peoples of Scandinavia. Over their history, they had more contact with advanced civilizations than did the Germanic Scandinavians. That is one reason Christianity even came to Britain sooner than it did to Scandinavia.

Why does a legal system most likely imply about literacy in Britain?

Which Israelite was most with respect to ancient Israel's legal code? Moses. He lived around 1450 BC, before what we read here of the Britons. Higher Critics had said people living at his time did not have such a developed legal system. But then came archaeological findings concerning Hammurabi.

Has anyone heard of Hammurabi? He was king of Babylon around 1700 BC. The legal code of Babylon during his reign was quite developed.

British nobles elect king- p 37, p 44

B. Keeping history and records

Which seemed to keep more detailed records of their history?

Germanic people (per *Beowulf*): passed down by poet-singers

British people (per *Chronicle of the Early Britons*): It must be they kept detailed records from early on.

C. Technology and engineering

Germanic people (per *Beowulf*): great naval capabilities. Naval battle – p 17-18

British people (per *Chronicle of the Early Britons*): More focused upon land technology.

Brutus built city with walls and towers – p 10

Building cities – p. 12

Great road building – p. 18

Why would the Britons be more expert in building cities and roads than the Germanic peoples of Scandinavia? Their experience on the Mediterranean; more favorable climate; culture

D. Religion

Germanic people (per *Beowulf*): superstitious yet belief in Supreme Being. Belief in heaven and hell. Belief in Fate.

British people (per *Chronicle of the Early Britons*): superstitious yet belief in God.

Recognition of one Supreme Being, God- p 11, p 19

Ritual- sacrifice to God- p. 11

Yet also worship of lesser gods, probably ancient historical figures (analogous to saints) – p. 6

Temple of Apollo- p. 13 (They carried Greek religion and culture with them. Remember, they had even spent time in Greece.)

Belief in Fate/Fates- p. 14

Heathen vs Christian – p 60

Germanic conversion – p 61

E. Drinking

Germanic people (per *Beowulf*): Drank mead often. Important aspect of life.

British people (per *Chronicle of the Early Britons*):

F. Fighting - both had wars with enemy tribes

Germanic people (per *Beowulf*): trick played by the Saxons – p 39

British people (per *Chronicle of the Early Britons*):

G. Ethical Code

Germanic people (per *Beowulf*): being generous with fellows, not greedy, sharing spoils of war, importance of bravery and loyalty

British people (per *Chronicle of the Early Britons*): wisdom, honesty

H. Knowledge

Germanic people (per *Beowulf*):

British people (per *Chronicle of the Early Britons*):

I. Their values

Germanic people (per *Beowulf*):

British people (per *Chronicle of the Early Britons*):

Which of the 2 peoples was conquered by another people? The Brits

By whom? The Romans

Effect?

Their culture and lifestyle

Germanic people (per *Beowulf*):

British people (per *Chronicle of the Early Britons*):

Class 13:

I. Essay Paper assignment due next week. It just has to be 1 typewritten page. Please turn it in to me as soon as you have completed it. Also, there will be a Final Exam during next week's class. In class 12 we went through what could be learned from *The Chronicle of the Early Britons* and *Beowulf*, to help you be able to prepare your essay paper. In today's class we will go through Assignments we have done, to help you prepare for the Final Exam.

II. The Final Exam will consist of 25 questions. It will come from among the questions I have emailed you. If you know the answers to these possible questions, you are insured of making 100% on the test.

III. Assignments. Let's begin with Assignment 7.

One of the questions (question 14) in Assignment 7 involved a comparison of the play *King Lear* with the story of Lear found in *The Chronicle of the Early Britons*.

First of all, let me ask this: What is a play or drama?

Now here is question 14:

14. Shakespeare bases his play *King Lear* on historical records concerning King Lear (also spelled Leir), such as found in *The Chronicle of the Early Britons*. Below is a plot summary of Shakespeare's play *King Lear*. Read the plot summary, and then give an example of historical inaccuracy in this plot of the play *King Lear*, from what we read about the historical life of King Lear in *The Chronicle of the Early Britons*?

What were some differences you noted?

14. Lear fought with Cordelia against his sons-in-law and they beat them. They didn't fight against his daughters and lose. Lear also did not hold Cordelia after she was hung. In fact he ruled for 3 more years then was buried at Leicester. Cordelia was not hung either, she took her own life in the end.

Another question from Assignment 7 read like this:

15. How does drama generally differ from historical narrative?

Here are some differences: A drama is usually written for the stage and is not necessarily true, whereas a historical narrative is more of a historically accurate story.

If someone were writing a biography of you in prose, do you think it would be right if the author knowingly changed the facts? Do you think it is right for dramatists to change facts or make up things about someone that are not true?

The nature of drama is such that there is almost inevitably making up things. Why? First, we generally do not have a record of what people said, but drama generally involves dialogue.

Now let's consider other questions in Assignment 7.

1. Using the 5 genealogical tables listed in Appendix 11 of *After the Flood*, prepare a genealogical table that incorporates what we know from the 5 tables to make as complete a genealogical table as possible from Japheth to Brutus.
2. What people in China claim descent from Japheth?
3. In what years was Bran, father of Caradog, a captive in Rome before his return to Britain?
4. Which ruler of Britain between 130 and 160 AD, who was the great grandson of Caradog, first gave lands and privilege of the country to Christians?
5. Give one example of parallelism in *Beowulf*.
6. Explain in a few sentences why you think *Beowulf* does or does not fit under the genre of tragedy.
7. Explain in a few sentences why you think *Beowulf* does or does not fit under the genre of historical narrative.
8. Explain in one or two sentences what you think is the climax of the plot in *Beowulf*.
9. What is the denouement in a story?
10. Give an example of alliteration in *Beowulf*, and briefly explain what makes it an example of alliteration.
11. If *Beowulf* was written by a pagan Scandinavian author, how most likely would this author then have known about the Great Flood, Cain, the race of giants before the Flood, the devil, hell, etc.?
12. For those modern critics who believe *Beowulf* was written by a Christian author, what do they generally assume concerning knowledge about the Great Flood, Cain, the race of giants before the Flood, the devil, hell, etc.?
13. Although compiled from pagan source documents, it is apparent that the compiler and editor of *The Chronicle of the Early Britons* was a Christian. Give one example from *The Chronicle of the Early Britons* that shows it was clearly of Christian authorship.
14. Shakespeare bases his play *King Lear* on historical records concerning King Lear (also spelled Leir), such as found in *The Chronicle of the Early Britons*. Below is a plot summary of Shakespeare's play *King Lear*. Read the plot summary, and then give an example of historical inaccuracy in this plot of the play *King Lear*, from what we read about the historical life of King Lear in *The Chronicle of the Early Britons*?

15. How does drama generally differ from historical narrative?
16. Give an example of an onomatopoeia in *Beowulf*, and explain how it is an onomatopoeia.
17. What is a theme?
18. What is a motif?
19. On page 47 of *The Chronicle of the Early Britons*, what do we read is placed upon Arthur's head, and what is it a symbol of?
20. After the reign of Cordelia, daughter of Leir, Cunedagius was a king of the Britons. According to *The Chronicle of the Early Britons*, which two brothers founded Rome, during the reign of Cunedagius?
21. According to *The Chronicle of the Early Britons*, which city did King Leir build, which unto this day bears his name in it?
22. Leir, like *Beowulf*, was a pagan. For example, they both believed in fate. The pagan Britons, coming originally from an area near the pagan Greeks, shared with the Greeks similar myths about fate. According to Greek and Roman mythology, the Goddess of Necessity, Themis, brought forth three lovely daughters, known as The Fates. All living things must eventually submit to these divine daughters of Zeus and Themis. Their names are: Clotho, Lachesis and Atropos. Life is woven by Clotho, measured by Lachesis and finally, in a very literal sense, the thread of life is cut by Atropos. They laugh at our feeble attempts to cheat them because they always prevail. What question does Leir ask of the Fates in his prayer, as he is traveling from Britain to Gaul?
23. Yet, as part of this same prayer, who else did Lear pray to, which suggests he had a knowledge of a Supreme Being, albeit also believing in lesser gods?

IV. Assignment 6, 5, 4, 3, 2, 1

V. Reminder: Essay Paper assignment due next week. It just has to be 1 typewritten page. Please turn it in to me as soon as you have completed it. Also, there will be a Final Exam during next week's class, so make sure to prepare for it.

Email Out Final Exam:

INTRODUCTION TO ANCIENT LITERATURE FINAL EXAM QUESTIONS

The final exam of the course Introduction to Ancient Literature consists of 40 questions. On the day of the final exam, the final exam is emailed to your parent's email address (which you gave us at the beginning of the course). A parent should administer this final exam, and students should email their answers back to us at info@puritans.net (with "FINAL EXAM" in the subject heading). I will grade it, and return it to you, along with your Certificate of Course Completion and course grade.

1. What is the Table of Nations?
2. Who were the 3 sons of Noah?
3. Who was the father of the Indo-European nations, who the Greeks knew as Iapetos and the Romans as Jupiter and the Sanskrit vedas of India as Pra-Japati?
4. Who is the son of Gomer, from whom the Askuzu tribe came, and which Herodotus the Greek historian called the Skythai (Scythians)?
5. Which son of Japheth and brother of Gomer had descendants that seem to have mixed with the descendants of Gomer to form the Scythian hordes?
6. From which descendant of Japheth and Javan do we derive the name Dardanelles, an area around the ancient city of Troy in modern day Turkey?
7. Which invading Germanic tribe was largely responsible for the displacement and the conquest of the Britons?
8. In the 1130s AD the archdeacon of Oxford handed over to a British (i.e., Welsh) monk an ancient manuscript of the early history of the Britons. What is the name of this monk who authored the *History of the Kings of Britain*, translating the ancient manuscript into Latin?
9. Who at the end of the 8th century AD authored *Historia Brittonum*- the History of the Britons - which was a compilation of historical documents and testimonies available to him at the time?
10. Which Roman leader invaded Great Britain in 55 BC, leaving a Roman account of the incident?
11. The *Tysilio Chronicle* (aka the Welsh chronicle) and Geoffrey of Monmouth's *History of the Kings of Britain* tell of the history of Dunvallo Molmutius, who reigned during the 5th-4th centuries BC. Of what is he especially famous for in British history, which had a lasting impact upon British society for centuries afterwards?
12. According to the Welsh chronicle, who in the 12th century BC led the Britons in their formation of a colony on what became the British Isles?
13. According to ancient manuscripts, such as the Welsh chronicle, why was England known as Cambria, Scotland known as Albany, and England known as Loegria?

14. Upon the founding of the city of London, what was its name?
15. Which ancient British king is celebrated in a play by Shakespeare and founded the city of Kaerleir (Leicester) in England?
16. How did London acquire its present name?
17. Which British king from 306-309 AD is immortalized in the nursery rhyme “Old King Cole” and founded the city of Colchester in England?
18. Which famous son of Uther Pendragon reigned over the Britons from 521-542 AD, and is known by many today from movies and dramas about Camelot?
19. In the pagan king-lists of the Norwegians, Danes, and Icelanders who does it appear Seskaf (or Sceaf) is?
20. One common ancestor on the king-lists of the pagan Norwegians, Danes, Icelanders and English was affectionately deified by many of his descendants. One sacrificial rite the Vikings performed on his behalf was cutting out the lungs of a living man and laying them out on his shoulders so they resembled the outspread wings of an eagle. Who was this ancestor so revered by his pagan descendants?
21. Which people’s genealogy comes to us by way of such books and manuscripts as *The Book of Leinster*, the *Saltair of Cashel*, the *Book of Ballymote*, the *Chronicum Scotorum*, and the *Cin of Drom Snechta*?
- 22.** The modern name of which people is the same in etymology as “Scythian”?
23. Here is a several sentence summary of the Prologue of *Beowulf*: “The story begins with an account of Scyld Scefing, a great king who ruled by virtue of his power being greater than all others, and none would challenge him. This kept the peace, and he was rewarded tribute of gold. The son of Scyld, Beow(ulf), continued the rule gifting gold to the worthy and earning respect and loyalty. This fame spread throughout the North-lands and their prosperity grew. And when Beow died, they adorned him and his ship with treasure and set him off to burial at sea.” Where in 1939 was a seventh-century ship burial excavated, confirming just such a custom among people groups like that of Beowulf?
24. Virtually every human culture, even those separated by vast distances from the Hebrews of the Middle East, have animal sacrifices as part of their religious culture. From Europe to Africa, from Asia to the Americas, every culture has practiced it. Most sacrifices were performed to appease angry deities or to ensure prosperity. The reason animal sacrifice is so universally present is because God commanded it as part of religious worship to our common ancestor Noah. How did this element of worship, commanded by God to Noah, preach and prophesy the First Advent of Jesus Christ to all people of the world before Jesus Christ even came, or before any Christian missionary had stepped foot in their land?
25. Human cultures from around the world have an account of a great flood that destroyed most of humanity. How did the Noahic Flood preach and prophesy the message of the Second Advent of Jesus Christ to all people of the world before any Christian missionary had stepped foot in their land?
26. Modern evolutionists assert that dinosaurs died out before the advent of man. Is this assertion consistent with recorded history?

27. What is an 'epic'?
28. What is a 'poem'?
29. What is 'prose'?
30. Is "Beowulf" more accurately described as a poem or prose?
31. Is *The Chronicle of the Early Britons* more accurately described as a poem or prose?
32. "Beowulf" contains many alliterations, which enhance its literary beauty. What is an alliteration?
33. What is parallelism?
34. Explain in a few sentences why you think *Beowulf* does or does not fit under the genre of tragedy.
35. Explain in a few sentences why you think *Beowulf* does or does not fit under the genre of historical narrative.
36. Explain in one or two sentences what you think is the climax of the plot in *Beowulf*.
37. What is the denouement in a story?
38. If *Beowulf* was written by a pagan Scandinavian author, how most likely would this author then have known about the Great Flood, Cain, the race of giants before the Flood, the devil, hell, etc.?
39. Explain in a few sentences why you think *Beowulf* does or does not fit under the genre of heroic lay.
40. The author of *Beowulf* used onomatopoeias to enhance his story. What is an onomatopoeia?

Class 14:

I. Should have collected Essay Paper by now

- II. Final Exam has been emailed to your parent's email address. Your parent should administer it, and then please email me back your answers. I will be returning to you your graded essay paper, final exam, and course certificate, after I have graded the essay and final exam.
- III. You have been good students. I hope you have enjoyed studying the material as much as I enjoyed both studying it and teaching on it. I thought we would use our last day to cover some genealogical information based upon material we have read in the course, and also go over and review issues relating to literary analysis.

IV. Genealogy. I had told people at the beginning of the course that you would hopefully have a better idea of your genealogical roots back to Noah after completing the course. Of course, if someone knows their genealogy back to Noah, then they also know their genealogy back to Adam. At the time of Christ, of all the peoples in the world, the Jews had best kept their genealogical records. That is why they could trace Jesus' ancestry back to Abraham, Noah, and Adam. But now let's consider the genealogy of people in this class. Keep in mind that virtually every people on earth consists of mixtures, so there are few people that can say they just descended from Javan, or just descended from Ashkenaz. People would come to a certain region in waves, even as different people have come to America in waves. And the people over time inter-marry. Even the Jews, who were very particular about not intermarrying with Gentiles, have quite a mixture. Consider Jesus' ancestry. One ancestor was the Canaanite Rahab, and another ancestor was the Moabite Ruth.

One people we have not discussed in class so far are the Spanish people. Appendix 3 of *After the Flood* – p. 3 : Tarshish and Tubal. Appendix 5 (p. 2) – quoting chapter 18 of Nennius, regarding Tubal.

We have discussed other people in this class:

Germanic people –Chapter 7 in *After the Flood*, p 2 : . Also Appendix 3- Ashchenaz.

British/Welsh people - Appendix 5 (p. 2) – quoting chapter 18 of Nennius. Thus, their ancestry in part probably traces back to Dodan, who descended from Javan, who descended from Japheth, who descended from Noah.

Irish/Scottish people – Appendix 3- Magogite ancestry, along with Ashchenazian ancestry.

So now everyone in this class can say they know to some degree their genealogy. Of course, all mankind is descended from Noah, and from Adam. So everyone knows some of their ancestry. But there are even some people in the world who know a lot more of the details than

others. Ancient literature helps us trace our ancestry. It also offers confirmation of the Biblical account found in Genesis.

V.Literary Analysis. In this course we have sought to review how we can learn much about history and culture from ancient literature. But we have also sought to review literature as an art form. There is a real art to writing literature, whether that literature is in poetry or prose.

Poetry (*Beowulf*) versus Prose (*The Chronicle of the Early Britons*). What did we say prose is? Straight-forward writing, not poetry

Generally speaking, we can read through prose more quickly and easily, because the emphasis in prose is primarily to communicate information. In contrast, with poetry, its style and form are as important as the actual information being communicated. So we must read it more slowly to appreciate the various poetic devices employed in the language. It is probably fair to say poetry is more of an art form than prose.

<http://members.tripod.com/sandyshorespoetry/id22.htm> :

Poetry is a form of literature, spoken or written, that emphasizes rhythm, other intricate patterns of sound and imagery, and the many possible ways that words can suggest meaning. The word itself derives from a Greek word, *poesis*, meaning “making” or “creating.” Whereas ordinary speech and writing, called *prose*, are organized in sentences and paragraphs, poetry in its simplest definition is organized in units called lines as well as in sentences, and often in stanzas, which are the paragraphs of poetry. The way a line of poetry is structured can be considered a kind of garment that shapes and clothes the thought within it. The oldest and most longstanding genres for classifying poetry are:

- an epic, which is a long narrative poem centered around a national hero, and
- a short poem, which express intense emotion in a short amount of words

One characteristic that makes poetry different from ordinary language is that it uses many kinds of repetition. One kind, called poetic meter, is essentially the repetition of a regular pattern of beats. In poems organized by lines of syllabic meters—in which each syllable has a beat—the number of beats and the number of syllables are both repeated. Accentual poetry refers to poems organized by the recurrence of a set number of accents or stronger beats per line. In poetry written in accentual-syllabic meters, both the number of beats and number of syllables recur in a set pattern. The most commonly used accentual-syllabic meter in English language poetry is iambic pentameter, in which unaccented and accented syllables alternate in lines of ten syllables. Shakespeare wrote in iambic pentameter.

Other kinds of repetition in poetry include rhyme, the recurrence of sound clusters; assonance, the echoing of vowels; and consonance, the echoing of consonants. Many early poems included

refrains, the repetition of lines or whole phrases. Other older forms of poetry, such as the French villanelle and the Malay pantoum, have prescribed intricate patterns that are formed by the repetition of certain lines and the rhyming of certain lines. The Provençal sestina features a set of six words that end lines (end-words), repeated in a complex pattern.

So there are a variety of poetic devices that utilize repetition of some sort for poetic effect.

The range of effects created by the poetic line varies tremendously depending on its length, its patterns of repetition, and whether the sentence stops at the end of the line (end-stopped) or carries over the end of the line (enjambé).

Many of the earliest examples of Old English poetry feature an accentual line with four equally strong beats, with three of the four stressed words linked by the repetition of sounds, called alliteration, and a strong pause, called a caesura, in the middle of the line. We saw this accentual line poem in the Old English epic poem *Beowulf*. (The words with a strong accent connected by similar sounds are in boldface type. The caesuras are marked with a double slash (//).) Consider these lines from *Beowulf*:

. . . on the last of his **harryings**, // **Hygelac** the **Great**,
as he **stood** before the **standard**// **astride** his **plunder**,
defending his **war**-haul: // **Weird** struck him **down**;
in his **superb pride** // he **provoked** disaster
in the **Frisian feud**// This **fabled** collar
the **great war-king wore** // **when** he **crossed**
the **foaming** water.

(*Beowulf*, trans. Michael Alexander)

Consider especially this line: in the **Frisian feud**// This **fabled** collar

We read in this line 3 heavily accented words with similar sounds: **Frisian**, **feud**, and **fabled**. We also read of the pause in the middle of the line, called a caesura.

So here again are poetic devices:

A. Rhythm and Meter Use

Iambic pentameter, the most common metrical pattern in poetry written in English, alternates weak unstressed and strong stressed syllables to make a ten-syllable line (weak strong/weak strong/weak strong/weak strong/weak strong). With its resemblance to the rhythmic pattern of the English language, even a fairly strict iambic pentameter line can result in surprisingly natural rhythm.

B. Parallelism

We already covered parallelism in this course, where there is a repetition of idea.

C. Rhyme

In addition to creating balanced rhythms or cadence through the use of meter, poets give richness to their language through shadings of sound, orchestrating the musical quality of vowel and consonants through the words they use. Perhaps the most familiar form of sound patterning is end-rhyme, a similarity of sound carried by word endings. It began as an aspect of oral poetry (poetry composed, transmitted, or performed orally rather than through writing), and was probably intended to help people memorize poems. Over centuries written verse forms developed using rhyme in set patterns known as rhyme schemes.

In some cases, rather than making use of a full end-rhyme such as “me” and “sea,” poets instead employ *off-rhyme* or *slant rhyme* for a strange unsettling effect. Although end-rhyme is the most common form of rhyme, some poets have intricately crafted their work by embedding additional internal rhymes, full or slant, at various points.

D. Repetition of Words and Refrains

Repetition of lines and phrases is a common aspect of oral tradition. Later written forms also repeat lines for a deeply musical effect.

E. Metaphor and Simile (and Imagery)

Among the most important figurative (as opposed to literal or factual) uses of language, metaphor and simile make comparisons as a way of illuminating or developing meaning. Metaphor equates two things that are not the same, while simile says two unlike things are *like* each other. At their simplest, these may be used in a descriptive way to emphasize qualities.

A classical Greek philosopher in his *Poetics* (about 330 BC) declared metaphor one of the highest achievements of poetic style: “it is the token of genius. For the right use of metaphor means an eye for resemblances.”

Metaphor tends to encompass other poetic devices as well, in particular imagery, the use of descriptive language to create pictures in the reader's mind.

III. Ancient Poetry

Poetry is an ancient art. Some of the oldest surviving remnants come from the Near East. The Assyro-Babylonian, Sumerian, and Egyptian cultures all contributed to this fascinating store of work. The remnants are preserved in *cuneiform*, an ancient wedge-shaped writing on clay tablets, or on papyrus paper stenciled with *hieroglyphs*, characters used in picture writing. These early poems included praises of gods and heroes, chants (songs that repeat the same note or words), wisdom literature (lists of advice and truths from elders or other authorities), magic charms, and laments to mourn or inspire pity. All these poems were for the most part religious in nature. One of the chief structural characteristics was the use of recurrent phrases or refrains. Here is a sample ancient Sumerian poem:

*Your spirit—do I not know how to please it?
Bridegroom, sleep in our house till dawn.
Your heart—do I not know how to warm it?
Lion, sleep in our house till dawn.*

(Sumerian, about 2000 BC; trans. Jane Hirshfield, 1994)

Again, notice the repetition of words.

Evidence suggests that much early poetry was intended to be sung, at times with musical accompaniment. Longer works existed as well. The Old Testament, including the writings of Moses, includes poetry. The even older Sumerian, contains an account of a flood strikingly similar to that of Genesis in the Bible. Perhaps the oldest poem attributed to a specific author is the “Hymn to Inanna” by Enheduanna, a high priestess and daughter of Sumerian king Sargon I. Here she describes the destructive-creative fury of the fertility goddess Inanna in protecting her worshipers:

*Like a dragon,
you poisoned the land—
When you roared at the earth
In your thunder,
Nothing green could live.
A flood fell from the mountain:
You, Inanna,
Foremost in Heaven and Earth.
Lady riding a beast,
You rained fire on the heads of men.*

So both pagans and non-pagans had poetic hymns.

And as we saw in the case of Beowulf, the story of Beowulf, as well as other stories from history, was sung by official poet singers to the people. It was one important way they preserved history and taught history to the people, and it gave them a national and religious identity.

It should be noted that some modern poetry has tried to break with traditional poetic conventions.

What Is Free Verse Poetry?

Free verse poetry, rhymed or unrhymed is composed without attention to conventional rules of meter. Free verse was first written and labeled *vers libre* (French for "free verse") by a group of French poets of the late 19th century, including Gustave Kahn and other symbolists. Their purpose was to deliver French poetry from the restrictions of formal metrical patterns and to re-create instead the free rhythms of natural speech. Pointing to the American poet as their precursor, they wrote lines of varying length and cadence, usually not rhymed. The emotional content or meaning of the work was expressed through its rhythm. Free verse has been characteristic of the work of many modern American poets.

I must admit that in my opinion free verse poetry is not a positive development. In my opinion it detracts from the artistry of traditional poetry.

IV. This concludes the course Introduction to Ancient Literature. I hope you have enjoyed studying the material as much as I have. I will be sending you your Course Certificate, and graded materials. Please let me know if you have any questions about it. Again, you have all been attentive students, and it has been a pleasure being your teacher for this course in Introduction to Ancient Literature.