

UNIVERSITY COLLEGE LONDON

University of London

EXAMINATION FOR INTERNAL STUDENTS

For the following qualifications :-

B. A.

Old English Literature II

COURSE CODE : ENGLN21

DATE : 16-MAY-02

TIME : 10.00

TIME ALLOWED : 3 hours

02-N0107-3-30

© 2002 *University of London*

TURN OVER

Answer Section A and Section B and one question from Section C.

Candidates must not present substantially the same material in any two answers, whether on this paper or in other parts of the examination.

SECTION A

1. Translate four of the following passages, including at least one verse passage.

(a)

'Hwæt sceal ic winnan?' cwæð hē. 'Nis mē wihtæ þearf
hearran tō habbanne; ic mæg mid handum swā fela
wundra gewyrcean; ic hæbbe geweald micel
tō gyrwanne gōdlecran stōl,
hēarran on heofne. Hwý sceal ic æfter his hylde ðēowian, 5
būgan him swilces geongordōmes? Ic mæg wesan God swā
hē.
Bigstandað mē strange genēatas, þā ne willað mē æt þām
strīðe geswīcan,
hæleþas heardmōde; hīe habbað mē tō hearran gecoren[n]e,
rōfe rincas; mid swilcum mæg man ræd geþencean,
fōn mid swilcum folcgesteallan. Frýnd synd hīe mīne georne, 10
holde on hyra hygesceaftum; ic mæg hyra hearra wesan,
rædan on þis rīce. Swā mē þæt riht ne þinceð,
þæt ic ōleccan āwiht þurfe
Gode æfter gōde ānegum: ne wille ic leng his geongra
wurþan.' 15
þā hit se Allwalda eall gehýrde,
þæt his engyl ongan ofermēde micel
āhebban wið his Hearran, and spræc hēalīc word
dollice wið Drihten sīnne, sceolde hē þā dæd ongyldan,
worc þæs gewinnes gedælan, and sceolde his wīte habban, 20
ealra morðra mæst.

TURN OVER

(b)

Ðā ongon mon secgan be
ðām hearpere þæt hē meahte hearpian þæt se wudu wagode,
ond þā stānas hī styredon for ðý swēge, ond wildu dīor ðær
woldon tō irnan ond standan, swilce hī tamu wæren, swā stille,
ðeah him men oððe hundas wið ēoden, ðæt hī hī nā ne onscu- 5
nedon. Ðā sǣdon hī þæt ðæs hearperes wif sceolde ācwelan
ond hire sāule mon sceolde lǣdan tō helle. Ðā sceolde se hear-
pere weorðan swā sǣrig þæt hē ne meahte ongemong oðrum
mannum bion, ac tēah tō wuda, ond sǣt on ðām muntum
ǣgðer ge dages ge nihtes, wēop ond hearpode, ðæt ðā wudas 10
bifedon, ond ðā ēa stōdon, ond nān heort ne onscunode nāne
lēon, ne nān hara nǣnne hund, ne nān nēat nyste nǣnne andan
ne nǣnne ege tō oðrum, for ðære mergðe ðæs sōnes. Ðā ðām
hearpere ðā ðūhte ðæt hine nānes ðinges ne lyste on ðisse
worulde, ðā ðōhte hē ðæt hē wolde gesēcan helle godu, ond 15
onginnan him ðleccan mid his hearpan, ond biddan þæt hī him
āgēafan eft his wif. þā hē ðā ðider cōm, ðā sceolde cuman
ðære helle hund ongēan hine, þæs nama wæs Ceruerus, sē
sceolde habban þrīo hēafdu, ond onfǣgnian mid his steorte
ond plegian wið hine for his hearpunga. 20

(c)

Ðā þūhte mē hefigtime þē tō tūdiene þæs, and þū cwāde
þā þæt ic ne þorfte nā mære āwendan þære bēc būton tō Isaace,
Abrahames suna, for þām þe sum oðer man þē hæfde āwend fram
Isaace þā bōc oþ ende. Nū þincð mē, lēof, þæt þæt weorc is swiðe 5
plēolic mē oððe ānigum men tō underbeginne, for þan þe ic
ondrāde, gif sum dysig man þās bōc rǣt oððe rǣdan gehýrð, þæt
hē wille wēnan þæt hē mōte lybban nū on þære nīwan ā swā swā þā
ealdan fæderas leofodon þā on þære tīde ār þan þe sēo ealde ā
gesett wære, oþþe swā swā men leofodon under Moyses ā. Hwilum
ic wiste þæt sum mǣsseprēost, se þe mīn magister wæs on þām 10
tūman, hæfde þā bōc Genesis, and hē cūðe be dǣle Læden
understandan; þā cwæð hē be þām hēahfædere Iācōbe, þæt hē
hæfde fēower wif – twā geswustra and heora twā þīnena. Ful sōð hē
sǣde, ac hē nyste, ne ic þā gīt, hū micel tōdāl ys betweox þære
ealdan ā and þære nīwan. On anginne þisere worulde nam se 15
brōðer hys swuster tō wīfe, and hwilum ēac se fæder tūmde be his
āgenre dehter, and manega hæfdon mā wīfa tō folces ēacan, and
man ne mihte þā æt fruman wīfian būton on his siblingum. Gyf hwā
wyle nū swā lybban æfter Crīstes tōcyme swā swā men leofodon ār
Moyses ā oþþe under Moyses ā, ne byð se man nā Crīsten, ne hē 20
furþum wyrðe ne byð þæt him ānig Crīsten man mid ete.

CONTINUED

(d)

Ne bearh nū foroft gesib gesibban þē
mā þe fremdan, ne fæder his bearne, ne hwilum bearn his
āgenum fæder, ne brōþor oþrum; ne ūre ænig his lif fadode
swā swā hē sceolde, ne gehādode regollīce, ne lāwede lahlice.
Ac worhtan lust ūs tō lage ealles tō gelōme, and nāþor ne 5
hēoldan ne lāre ne lage Godes ne manna swā swā wē scoldan.
Ne ænig wið oþerne getrýwlice þōhte swā rihte swā hē scolde,
ac mæst ælc swicode and oþrum derede wordes and dæde; and
hūru unrihtlice mæst ælc oþerne æftan hēawep mid sceandli- 10
can onscytan, dō mære, gif hē mæge. For þām hēr syn on
lande ungetrýwpa micle for Gode and for worolde, and ēac hēr
syn on earde on mistlice wisan hlāfordswican manege. And
ealra mæst hlāfordswice sē bið on worolde þæt man his hlā-
fordes sāule beswice; and ful micel hlāfordswice ēac bið on 15
worolde þæt man his hlāford of life forræde, oððon of lande
lifendne drife; and ægþer is geworden on þysan earde: Ead-
ward man forrædde and syððan acwealde and æfter þām for-
bærnde [and Æþelred man dræfde ūt of his earde]. And god-
sibbas and godbearn tō fela man forspilde wīde gynd þās 20
þeode.

(e)

þæt godspel cweð þæt Rachel bewēop hire cildra, and nolde
bēon gefrēfrod, for ðan þe hī ne sind. Rachel hātte Iacōbes wif
ðæs hēahfæderes, and hēo getācnode Godes gelaðunge, þe
bewēpð hire gāstlican cild; ac hēo nele swā bēon gefrēfrod 5
þæt hī eft tō woruldlicum gecampe gehwyrfon þa þe æne mid
sygefæstum dēaðe middangeard oferswīðdon, and his yrmða
æt wundon tō wuldorbēagienne mid Crīste.
Eornostlice ne brēac se ārlēasa Herōdes his cynerīces mid
langsumere gesundfulnysse, ac būton yldinge him becōm sēo 10
godcundlice wracu, þe hine mid menigfealdre yrmðe fordyde,
and ēac geswutelode on hwilcum sūslum hē mōste æfter forð-
siðe ēcelīce cwymlīan. Hine gelæhte unāsecgendlic ādl: his
lichama barn wiðūtan mid langsumere hātan, and hē eal innan
samod forswæled wæs and tōborsten. Him wæs metes micel
lust, ac ðeah mid nānum ætum his gýfernysse gefyllan ne 15
mihte. Hē hriðode, and egeslice hwēos, and angsumlice sicce-
tunga tēah, swā þæt hē earfoðlice orðian mihte. Wætersēocnyss
hine oferēode beneoðan þām gyrdle tō ðan swīðe þæt his ge-
sceapu maðan wēollon, and stincende āttor singāllice of ðām
tōswollenum fōtum flēow. 20

TURN OVER

(f)

Gefrægen ic ðā Ólofernus

winhātan wyrcean georne, and eallum wundrum þrym-
lic
girwan up swāsendo. Tō ðām hēt se gumena baldor
ealle ðā yldestan ðegnas; hīe ðæt ofstum miclum
ræfndon rondwiggende, cōmon tō ðām rīcan þeodne 5
fīran folces rīswan. þæt wæs þy feorðan dōgore
þæs ðe Iūðith hyne glēaw on geðonce,
ides ælfscinu, ærest gesōhte.
Hīe ðā tō ðām symle sittan eodon,
wlance tō wīngedrince, ealle his wēagesiðas, 10
bealde byrnwiggende. þær wāron bollan stēape
boren æfter bencum gelōme, swylce ēac būnan and
orcas
fulle fletsittendum: hīe þæt fāge þēgon
rōfe rondwiggende, þeah ðæs se rīca ne wēnde,
egesful eorla dryhten. Ðā wearð Ólofernus, 15
goldwine gumena, on gytesālum;
hlōh and hlýdde, hlynede and dynede,
þæt mihten fīra bearn feorran gehýran,
hū se stiðmōða styrnde and gylede,
mōdig and medugāl manode geneahhe 20
bencsittende þæt hī gebærdon wel.

CONTINUED

SECTION B

2. Choose two of the passages which you have translated in Question 1, one verse and one prose, and comment on any points of literary and stylistic interest.

SECTION C

3. Consider the ways in which Alfred's political ideas are expressed in his writing.
4. Examine the form and function of the Preface as it is used by Alfred, or Ælfric, or both.
5. Discuss Ælfric's use of Scripture.
6. Michael Lapidge says of Ælfric that 'it would have been no compliment to tell him that his hagiography imparted individual characteristics to individual saints'. Discuss.
7. The distinctive styles of writers as different as Ælfric and Wulfstan show the flexibility of Old English prose as an instrument of serious and consciously artful expression.

(Roy Liuzza)

Compare and contrast the styles of Ælfric and Wulfstan.

8. Consider Andy Orchard's claim that in his homilies Wulfstan was 'employing techniques of composition similar to those which had been used by Old English poets over many generations'.
9. Assess the balance between objective report and subjective response in what you have read of the Anglo-Saxon Chronicle, either in prose, or in poetry, or in both.
10. How far might *Judith* be described as a praise-poem in comparison with *The Battle of Brunanburh*? You may, if you wish, refer to other poems from the *Anglo-Saxon Chronicle*.
11. What kind of woman is Judith in the Old English poem of that name?

TURN OVER

12. We now return
To claim our just inheritance of old.

(Satan, in *Paradise Lost*, II.37-8)

How well do these words explain Lucifer's motives for rebellion in *Genesis B*?

13. Throughout there is a great sense of realism in the portrayal of the English characters, which has given rise to the assumption of first-hand reporting.

(Donald Scragg, on *The Battle of Maldon*)

Discuss what you consider to be fiction, as opposed to 'first-hand reporting', in this poem.

14. Examine the narrative structure of one or more of the poems you have read for this course.

15. Chaucer's Wife of Bath observes that

It is an impossible
That any clerk wol speke good of wyves.

With reference to two or more works on this course, explore the portrayal of women by Anglo-Saxon writers.

16. Discuss the ways in which comparison with source material has illuminated your understanding of one or more works you have studied on this course.
17. Choose any Old English word or word field which you consider significant and analyse its use in different literary contexts.
18. To what extent is it possible to chart the growth of an English national identity in the literature on this course?

END OF PAPER