

**UNIVERSITY COLLEGE LONDON**

*University of London*

**EXAMINATION FOR INTERNAL STUDENTS**

*For The Following Qualification:-*

*B.A.*

**Old English Literature II**

**COURSE CODE : ENGLN21**

**DATE : 16-MAY-03**

**TIME : 10.00**

**TIME ALLOWED : 3 Hours**

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)

Hi ðā somod ealle  
ongunnon cohhetan, cirman hlūde  
ond grīstbitian, gōde orfeorme,  
mid tōðon torn þoligende. þā wæs hyra fīres æt ende,  
ēades ond ellendæda. Hogedon þā eorlas āweccan 5  
hyra winedryhten; him wiht ne spēow.  
þā wearð sīð ond late sum tō ðām arod  
þāra beadorinca þæt hē in þæt būrgeteld  
nīðheard nēðde swā hyne nȳd fordrāf.  
Funde ðā on bedde blācne licgan 10  
his goldgifan gāstes gēsne,  
līfes belidenne. Hē þā lungre gefēoll  
frēorig tō foldan, ongan his feax teran,  
hrēoh on mōde, ond his hrægl somod,  
ond þæt word ācwæð tō ðām wiggendum 15  
þe ðær unrōte ūte wæron:  
'Hēr ys geswutelod ūre sylfra forwyrd,  
tōweard getācnod þæt þære tīde ys  
mid nīðum nēah geðrunge þe wē sculon nyde losian,  
somod æt saccce forweorðan: hēr lið sweorde gehēawen, 20  
behēafdod healdend ūre.'

TURN OVER

(b)

Ēalā, Gesceādwisnes, hwæt, þū wāst þæt mē nǣfre sēo  
gītsung ond sēo gemægð þisses eorðlican anwealdes forwel ne  
licode, ne ic ealles forswīðe ne girnde þisses eorðlican rices,  
būton tōla ic wilnode þēah ond andweorces tō þām weorce  
þe mē beboden was tō wyrccanne; þæt was þæt ic unfracodlice  
5  
ond gerisenlice mihte stēoran ond reccan þone anweald þe mē  
befæst wæs. Hwæt, þū wāst þæt nān mon ne mæg nǣnne  
cræft cýpan, ne nǣnne anweald reccan ne stīoran būtan tōlum  
ond andweorce. þæt bið ælces cræftes andweorc þæt mon  
10  
þone cræft būton wyrccan ne mæg. þæt bið þonne cyninges  
andweorc ond his tōl mid tō ricsianne, þæt hē hǣbbe his land  
fulmannod. Hē sceal habban gebedmen ond fyrdmen ond  
weorcmen. Hwæt, þū wāst þætte būtan þisum tōlum nān  
cyning his cræft ne mæg cýðan. þæt is ēac his andweorc, þæt  
15  
hē habban sceal tō þām tōlum þām þrim gefērscepum bīwiste.  
þæt is þonne heora bīwist: land tō būgianne, ond gifta ond  
wǣpnu ond mete ond ealo ond clāpas ond gehwæt þæs ðe þā  
þrē gefērscepas behōfiað. Ne mæg hē būtan þisum þās tōl  
gehealdan, ne būton þisum tōlum nān þāra þinga wyrccan þe  
20  
him beboden is tō wyrccenne.

(c)

Understandað ēac georne þæt  
dēofol þās þēode nū fela gēara dwelode tō swýpe, and þæt  
lýtle getrēowþa wǣran mid mannum, þēah hý wel spæcan, and  
unrihta tō fela ricsode on lande; and næs ā fela manna þe  
5  
smēade ymbe þā bōte swā georne swā man scolde, ac dæghwām-  
lice man ihte yfel æfter ðōrum and unriht rǣrde and unlaga  
manege ealles tō wīde gynd ealle þās þēode. And wē ēac for  
þām habbað fela byrsta and bysmara gebiden, and, gif wē  
ænige bōte gebīdan scylan, þonne mōte wē þæs tō Gode ernian  
10  
bet þonne wē ær þysan dydan. For þām mid miclan earnungan  
wē gearnedan þā yrnða þe ūs on sittað, and mid swýpe  
micelan earnungan wē þā bōte mōtan æt Gode gerācan, gif hit  
sceal heonanforð gōdiende weorðan. Lā hwæt, wē witan ful  
georne þæt tō miclan bryce sceal micel bōt nýde, and tō miclan  
15  
bryne wæter unlýtel, gif man þæt fýr sceal tō āhte ācwencan;  
and micel is nýdþearf manna gehwilcum þæt hē Godes lage  
gýme heonanforð georne and Godes gerihta mid rihte gelāste.  
On hǣpenum þēodum ne dear man forhealdan lýtel ne micel  
þæs þe gelagod is tō gedwolgota weorðunge; and wē forhealdað  
20  
æghwær Godes gerihta ealles tō gelōme.

CONTINUED

(d)

Hwæt þā, se mæsseprēost þæs mannes ofhrēow, and scōf on hālig wæter of þām hālgan trēowe, sealde þām ādligan of tō sūpenne, and hē sōna gewyrpte, and syððan leofode lange on worulde, and gewende tō Gode mid eallre heortan and mid hālgum weorcum; and swā hwider swā hē cōm, hē cȳdde þæs wundra. For þȳ ne sceall nān mann āwāegan þæt hē sylfwylles behæt þām ælmihtigan Gode þonne hē ādlig bið, þē læs þe hē sylf losige, gif hē ālihð Gode þæt.

5

Nū cwæð se hālg Bēda, þe ðās bōc gedihte, þæt hit nān wundor nys þæt se hālg cynincg untrumnyse gehæle, nū he on heofonum leofað, for ðan þe hē wolde gehelpan, þā þā hē hēr on life wæs, þearfum and wannhālum, and him bigwiste syllan. Nū hæfð hē þone wurðmynt on þære ēcan worulde mid þām ælmihtigan Gode for his gōdnyse. Eft se hālg Cūðberht, þā þā hē gīt cnapa wæs, geseah hū Godes ænglas feredon Aidanes sǣwle þæs hālgan bisceopes bliðe tō heofonum tō þām ēcan wuldre þe hē on worulde geearnode. þæs hālgan Ōswoldes bān wurdon eft gebrōht æfter manegum gēarum tō Myrcena lande intō Glēawceastre; and God þær geswutelode oft feala wundra þurh þone hālgan wer.

10

15

20

(e)

Ealle þās ungesǣlða ūs gelumpon þuruh unrǣdas, þæt man nolde him ā tīman gafol bēodan oþþe wið gefeohtan : ac þonne hī mǣst tō yfele gedōn hæfdon, þonne nam mon frið and grið wið hī. And nā þē læs for eallum þissum griðe and gafole hī ferdon æghweder flocmǣlum, and heregodon ūre earme folc, and hī rȳpton and slōgon.

5

And þā on ðissum gēare, betweox *Natiuitas Sanctæ Mariæ* and Sancte Michaēles mæssan, hī ymbsæton Cantwareburuh, and hī þærintō cōman þuruh syruwrencas, for ðan Ælmeār hī becyrde, þe se arcebisceop Ælfēah ær generede æt his life. And hī þær ðā genāman þone arcebisceop Ælfēah, and Ælfweard cynges gerēfan, and Lēofrūne abbudissan, and Godwine bisceop. And Ælmeār abbod hī lēton āweg. And hī ðær genāmon inne ealle þā gehādodan men, and weras and wif—þæt wæs unāsecgendlic ænigum men hū micel þæs folces wæs—and on þære byrig syþþan wæron swā lange swā hī woldon. And þā hī hæfdon þā buruh ealle āsmēade, wendon him þā tō scypan, and læddon þone arcebisceop mid him.

10

15

Wæs ðā rǣpling, sē ðe ær wæs hēafod Angelkynnes and Cristendōmes. þær man mihte ðā gescon yrmðe þær man oft ær geseah blisse, on þære earman byrig, þanon ūs cōm ærest Cristendōm and blis for Gode and for worolde.

20

TURN OVER

(f)

Byrhtnōð maþelode, bord hafenode,  
wand wācne æsc, wordum mælde,  
yrre and ānrād āgēaf him andsware:  
'Gehyrst þū, sǣlida, hwæt þis folc segeð?  
Hī willað ēow tō gafole gāras syllan, 5  
ættrynne ord and ealde swurd,  
þā heregeatu þe ēow æt hilde ne dēah.  
Brimmanna boda, ābēod eft ongēan,  
sege þīnum lēodum miccle lāþre spell, 10  
þæt hēr stynt unforcūð eorl mid his werode,  
þe wile gealgean ēþel þysne,  
Æþelrēdes eard, ealdres mīnes,  
folc and foldan. Feallan sceolon  
hǣþene æt hilde. Tō hēanlic mē þinceð 15  
þæt gē mid ūrum sceattum tō scype gangon  
unbefohtene, nū gē þus feor hider  
on ūrne eard in becōmon.  
Ne sceole gē swā sōfte sinc gegangan;  
ūs sceal ord and ecg ār gesēman, 20  
grim gūðplega, ār wē gofol syllon.'

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. What role do you think is played by the term *ofermod* in the poet's characterization of Byrhtnoth in *The Battle of Maldon*?
4. What role is played by missing text in your interpretation of either *Judith*, or *The Battle of Maldon*, or both?
5. Mark Griffith writes of *Judith* that 'the incongruous juxtaposition of sentimental emotion and homicidal intention is disturbing'. Examine this assessment of the poem.
6. Susan Rosser suggests that one way in which *Judith* may be understood is as 'a call to the English to take up the fight against the heathen armies who threatened them'. Discuss the poet's portrait of Holofernes and the Assyrians in the light of this view.
7. Donald Scragg describes *The Battle of Brunanburh* as 'a tissue of conventional images from heroic poetry'. How fair is this evaluation? You may, if you wish, refer to other poems from the *Anglo-Saxon Chronicle*.
8. In what ways does a consideration of differences between the plot of *Genesis B* and the biblical stories upon which it is based affect your reading of this poem?
9. Examine the concept of the duty of a Christian king in relation to Alfred's writings.
10. Alfred, argues Roberta Frank, 'looks for the moral and psychological laws of things, tries to understand and learn rather than condemn'. Consider this observation in relation to Alfred's treatment of classical material in the Old English *Boethius*.
11. *Ælfric* sometimes treats his authorities with such freedom that, quite apart from personal comments and topical applications, his work approaches original composition.

(John C. Pope)

Discuss with relation to one or more of the works by *Ælfric* that you have read.

TURN OVER

12. Examine the interaction between didacticism and rhetoric in any work or works by Ælfric that you have read.
13. Andy Orchard suggests that Wulfstan's sermons are marked out by 'techniques of composition rather similar to those which had been used by Old English poets over many generations'. What poetic techniques, if any, do you find in the *Sermo Lupi ad Anglos*?
14. How useful is it to think of historical writing in Old English as a literary genre?
15. In what ways might any one or more of the prose works you have read for this course be seen as representing for contemporaries 'those books which are most necessary for all men to know'?
16. Discuss the importance of narrative structure in any one or more of the works in Old English prose or verse that you have read for this course.
17. Compare and contrast the treatment of biblical material in any two Old English works that you have read for this course.
18. Examine the connection between the concepts of saintliness and heroism in any one or more of the works that you have read for this course.

END OF PAPER