

UNIVERSITY COLLEGE LONDON

University of London

EXAMINATION FOR INTERNAL STUDENTS

For The Following Qualification:–

B.A.

Old English Literature II

COURSE CODE : ENGLN21

DATE : 19-MAY-06

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)

‘Hwæt, þū wāst þæt nān mon ne mæg nænne cræft cýðan ne nænne anweald recčan ne stíoran bütan tólum ond andweorce; þæt bið ælcæs cræftes andweorc þæt mon þone cræft bütan wyrčan ne mæg.

þæt bið þonne cyninges andweorc ond his töl mid tō ricsianne þæt hē hæbbe his lond full monnad: hē sceal habban gebedmen ond ferdmen ond weorcmen. Hwæt, þū wāst þætte bütan þissum tólum nān cyning his cræft ne mæg cýðan. þæt is ēac his ondweorc þæt hē habban sceal tō ðæm tólum, þām þrim gefērscipum, bīwiste. þæt is þonne heora bīwist: land tō būgianne ond gifa ond wæpnu ond mete ond ealu ond clāpas ond gehwæt þæs ðe þā þrē gefērscipas behofigen. Ne mæg hē bütan þisum þās töl gehealdan ne bütan þisum tólum nān þāra þinga wyrčan þe him beboden is tō wyrçenne. 5

‘For þý ic wilnode andweorces þone anweald mid tō recçenne, þæt mīne cræftas ond anweald ne wurden forçitene ond forholene, for þām ælc cræft ond ælc anweald bið sōna forealdod ond forsugod gif hē bið bütan wīsdōme. For ðæm ne mæg nōn mon nænne cræft bringan bütan wīsdōme, for ðæm þe swā hwæt swā þurh dysig gedōn bið, ne mæg hit mon næfre tō cræfte gerēçcan. þæt is nū hraðost tō secçanne þæt ic wilnode weorðfulliçe tō libbanne þā hwīle þe ic lifde ond æfter mīnum life þæm monnum tō læfanne þe æfter mē wæren mīn gemyndig on gōdum weorcum.’ 10 15 20

TURN OVER

(b)

þā ðær wendon forð wlace þegenas,
unearge men efston georne;
hī woldon þā ealle oðer twēga,
līf forlātan oððe lēofne gewrecan.
Swā hī bylde forð bearn Ælfrīces, 5
wiga wintrum geong, wordum mælde,
Ælfwine þā cwæð, hē on ellen spræc:
'Gemunu þā mæla þe wē oft æt meodo spræcon,
þonne wē on bence bēot āhōfon,
hæleð on healle, ymbe heard gewinn; 10
nū mæg cunnian hwā cēne sȳ.
Ic wylle mīne æþelo eallum gecyþan,
þæt ic wæs on Myrcon miccles cynnes;
wæs mīn ealda fæder Ealhelm hāten,
wīs ealdorman, woruldgesælig. 15
Ne sceolon mē on þære þeode þegenas ætwītan
þæt ic of ðisse fyrde fēran wille,
eard gesēcan, nū mīn ealdor ligeð
forhēawen æt hilde. Mē is þæt hearma mæst;
hē wæs ægðer mīn mæg and mīn hlāford.' 20

(c)

And gīt hit is mære and ēac mænigfealdre þæt dereð þysse þeode.
Mænige synd forsworene and swýþe forlogene, and wed synd tōbrocene
oft and gelōme, and þæt is gesȳne on þysse þeode þæt ūs Godes yrre hetelīce
onsit, gecnāwe se þe cunne.

And lā, hū mæg mære scamu þurh Godes yrre mannum gelimpan 5
þonne ūs dēð gelōme for āgenum gewyrhtum? Ðēh þræla hwylc hlāforde
ætlēape and of Cristendōme tō wīcinge weorþe, and hit æfter þām eft geweorþe
þæt wæpngewrixl weorðe gemæne þegene and þræle, gif þræl þæne þegen
fullīce āfylle, licge ægylde ealre his mægðe. And gif se þegen þæne þræl
þe hē ær āhte fullīce āfylle, gylde þegengylde. Ful earhlice laga and 10
scandlice nȳdgylde þurh Godes yrre ūs syn gemæne, understande se þe cunne,
and fela ungelimpa gelimpð þysse þeode oft and gelōme. Ne dohte hit nū
lange inne ne ūte, ac wæs here and hete on gewelhwilcan ende oft and gelōme,
and Engle nū lange eal sigelēase and tō swýþe geyrigde þurh Godes yrre, and
flotmen swā strange þurh Godes þafunge þæt oft on gefeohte ān feseð tȳne 15
and hwilum læs, hwilum mā, eal for ūrum synnum. And oft tȳne oððe
twelfe, ælc æfter oþrum, scendað tō bysmore þæs þegenes cwenan and hwilum
his dohtor oððe nȳdmāgan þær hē on lōcað þe læt hine sylfne rancne and
rīcne and genōh gōdne ær þæt gewurde. And oft þræl þæne þegen þe ær
wæs his hlāford cnyt swýþe fæste and wyrçð him tō þræle þurh Godes yrre. 20

CONTINUED

(d)

Wälā! āhte ic mīnra handa geweald,
and mōste āne tīd ūte weorðan,
wesān āne winterstunde, þonne ic mid þys werode—
ac licgað mē ymbe irenbenda,
rīdeð racentan sāl. Ic eom rīces lēas: 5
habbað mē swā hearde helle clommas
fæste befangen. Hēr is fȳr micel
ufan and neoðone— ic ā ne geseah
lāðran landscipe; lig ne āswāmað,
hāt ofer helle. Mē hafað hringa gespong, 10
slīðhearda sāl, siðes āmyrred,
āfyrred mē mīn fēðe; fēt synt gebundene,
handa gehæfte; synt þissa heldora
wegas forworhte; swā ic mid wīhte ne mæg
of þissum lioðobendum. Licgað mē ymbe 15
hardes irenes hāte geslægene
grindlas grēate, mid þȳ mē God hafað
gehæfted be þām healse. Swā ic wāt hē mīnne hige cūðe
and þæt wiste ēac weroda Drihten,
þæt sceolde unc Ādām yfele gewurðan 20
ymb þæt heofonrice, þær ic āhte mīnra handa geweald.

(e)

Hī cweþaþ ēac oft be Pētre, hwī hī ne mōton
habban wīf swā swā Pētrus se apostol hæfde, and hī nellað gehīran
ne witan þæt se ēadiga Pētrus leofede æfter Moises æ oþ þæt Crīst,
þe on þām tīman tō mannum cōm, began tō bodienne his hālige
godspel and gecēas Pētrum ārest him tō gefēran: þā forlēt Pētrus 5
þærrihte his wīf, and ealle þā twelf apostolas, þā þe wīf hæfdon,
forlēton ægþer ge wīf ge āhta, and folgodon Crīstes lāre tō þære
nīwan æ and clānnisse þe hē self þā ārærde. Prēostas sindon
gesette tō lārēowum þām lāwedum folce. Nū gedafnode him þæt
hig cūðen þā ealdan æ gāstlice understandan and hwæt Crīst self 10
tāhte and his apostolas on þære nīwan gecȳðnisse, þæt hig mihton
þām folce wel wissian tō Godes gelēafan and wel bīsnian tō gōdum
weorcum.

Wē secgað ēac foran tō þæt sēo bōc is swīpe dēop gāstlice tō
understandenne, and wē ne wītað nā mære būton þā nacedan 15
gerecednisse. þonne þīncþ þām ungelæredum þæt eall þæt andgit
bēo belocen on þære ānfealdan gerecednisse; ac hit ys swīðe feor
þām. Sēo bōc ys gehāten Genesis, þæt ys 'gecyndbōc' for þām þe
hēo ys firmest bōca and spricþ be ælcum gecinde (ac hēo ne spricð
nā be þære engla gesceapenisse). 20

TURN OVER

(f)

Hit is swutol þæt heo wæs ungewemmed mæden, þonne hire lichama
ne mihte formolsnian on eorðan, and Godes miht is geswutelod sōðlice þurh
hī, þæt hē mæg āræran ðā formolsnodan lichaman, se ðe hire lic hēold hāl on
ðære byrgene gīt oð þisne dæg; sȳ him ðæs ā wuldor. Þær wæron gehælede
þurh ðā hālgan fēmnan fela ādlice menn, swā swā wē gefyrn gehȳrdon; and
ēac ðā þe hrepodon þæs rēafes ænigne dæl þe heo mid bewunden wæs wurdon
sōna hāle; and manegum ēac fremode sēo cyst micclum þe heo ærest on læg,
swā swā se lārēow Bēda on ðære bēc sǣde þe hē gesette be ðysum.

Oft woruldmenn ēac hēoldon, swā swā ūs bēc secgað, heora clānnysse
on synscipe for Cristes lufe, swā swā wē mihton recčan gif gē rohton hit tō
gehȳrenne. Wē secgað swā ðeah be sumum ðegne, se wæs þrȳttig gēara
mid his wīfe on clānnysse. Þrȳ suna hē gestrȳnde, and hī siððan būta
ðrīttig gēara wæron wunigende būtan hāmede and fela ælmyssan worhton
oð þæt se wer fērde tō munuclīcere drohtnunge; and Drihtnes englas cōmon
eft on his forðsiðe and feredon his sǣwle mid sange tō heofonum, swā swā
ūs secgað bēc. Manega bysna synd on bōcum be swylcum, hū oft weras
and wīf wundorlice drohtnodon and on clānnysse wunodon tō wuldre þām
Hǣlende þe þā clānnysse āstealde, Crist ūre Hǣlend, þām is ā wurðmynt and
wuldor on ēcnysse. Amen.

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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. The translator of the Old English *Boethius*, states Dorothy Whitelock, 'makes drastic changes to produce a work suitable for his own day'. Discuss some of the ways in which this work adapts its source.
4. To what extent are literature and power politics bound up with each other in the writings attributed to King Alfred?
5. According to Kathleen Davis, Alfred viewed translation 'not as an unfortunate compromise, but as legitimate interpretation operating within the well-defined parameters of Christian exegesis'. Discuss the Old English *Boethius* in the light of this remark.
6. 'The prose text which Alfred included before his translation of the *Pastoral Care* is not a "preface"' (Jennifer Morrish). Is the term 'preface', in your view, appropriate for either Alfred's Preface to his translation of the *Pastoral Care*, or Ælfric's Preface to *Genesis*, or both?
7. Ælfric 'took an artist's pleasure in all the little things that make for good writing' (K. Sisam). Do you find evidence of this in one or more of his works?
8. Patrick Conner writes that 'the narrative fabric of hagiography is in fact the superhuman, the marvellous and the fanciful'. Discuss Ælfric's treatment of miracles in either *The Life of St Edmund*, or *The Life of St Æthelthryth*, or both.
9. What contrasts, if any, do you find between Ælfric and Wulfstan in rhetorical style?
10. With what devices does Wulfstan give the *Anglos* ('English') to whom he addresses his *Sermo Lupi* a sense of their community in this work?
11. To R.D. Fulk it is remarkable that the poet of *Genesis B*, 'like Milton', chose to relate the Fall of the Angels 'from Satan's point of view, placing God in the inscrutable distance'. What do you think the *Genesis B*-poet gains by this disposition of characters?

TURN OVER

12. Does anachronism contribute to the meaning of the poem *Judith*?
13. Andy Orchard praises *Judith* for its 'polarisation and simplification of the narrative'. How important are these features in the poet's treatment of the biblical source?
14. Discuss type-scene composition as a key to understanding one or more Old English battle poems.
15. Do you consider the Chronicle poems to be versified chronicles or poems which allude to historical events? You may, if you wish, restrict your answer to *The Battle of Brunanburh*.
16. In its clarity, according to Edward B. Irving, Jr., *The Battle of Maldon* reads 'almost like a news story'. Do you agree?
17. Comment on the exploitation of generic conventions in the *Anglo-Saxon Chronicle* entries for 1011 and 1012.
18. Discuss the treatment of fame in any one or more of the works you have read for the course.
19. Is a sense of place important in any one or more of the works you have read for the course?

END OF PAPER