

**A14368W1**

**SECOND PUBLIC EXAMINATION**

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**HONOUR SCHOOL OF ENGLISH LANGUAGE AND LITERATURE**

**COURSE II**

**Paper 1 Literature in English from 650 to 1100**

**HONOUR SCHOOL OF HISTORY AND ENGLISH**  
**Literature in English from 650 to 1100**

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**TRINITY TERM 2017**

**Thursday, 18 May, 9.30am – 12.30pm**

**Time allowed – Three hours**

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**Answer *three* questions. You should pay careful attention in your answers to the precise terms of the quotations and questions.**

**Do *not* turn over until told that you may do so.**

1. 'Sometimes the stories are not recoverable [...] When we see no point, or little point, in an allusion, the fault lies in our lack of evidence' (DOROTHY WHITELOCK).
2. 'þa cuædon hie þæt him nænig mæg leofra nære þonne hiera hlaford' (*Anglo-Saxon Chronicle*, entry for 755, 'Cynewulf and Cyneheard').

[ 'Then they said that no kinsman was dearer to them than their lord.' ]

3. 'Ða ic ða gemunde hu sio lar Lædengeðīodes ær ðissum afeallen wæs giond Angelcynn, ond ðeah monige cuðon Englisc gewrit arædan, ða ongan ic ongemang oðrum mislicum ond manigfealdum bisgum ðisses kynerices ða boc wendan on Englisc ðe is genemned on Læden *Pastoralis*, ond on Englisc "Hierdeboc", hwilum word be worde, hwilum andgit of andgiete' [KING ALFRED, 'Preface to the Pastoral Care'].

[ 'When I then remembered how the teaching of the Latin language had declined before this throughout the English people, and yet many knew how to read English writings, then I began, among other various and manifold cares of this kingdom, to translate into English the book which is called *Pastoralis* in Latin, and in English "Shepherd's Book", sometimes word for word, sometimes sense for sense.' ]

4. 'He nales from monnum ne þurh mon gelæred wæs, þæt he þone leoðcræft leornade, ac he wæs godcunlice gefultumed, ond þurh Godes gife þone songcræft onfeng' (BEDE, 'Account of the poet, Cædmon').

[ 'He was not at all taught by men or by a man so that he learned that art of poetry, but he was divinely assisted, and received that gift of song making by God's gift.' ]

5.

We bi sumum hyrdon  
 wrætlice gecynd    wildra secgan  
 firum freamærne    feorlondum on  
 eard weardian,    eðles neotan.  
 æfter dunscafum.

(*The Panther*)

[ 'We have heard tell of the wondrous nature of one wild beast that, in a far land famous among men, bides in a dwelling, holds his domain amid mountain caves' (*trans.* Louis Rodrigues). ]

6. 'When, with wakeful mind he [Guthlac] contemplated the wretched deaths and the shameful ends of the ancient kings of his race [...] and also the fleeting riches of this world and the contemptible glory of this temporal life, then in imagination the form of his own death revealed itself to him' (FELIX, *Life of St Guthlac*, *trans.* Bertram Colgrave).

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7. 'Leofan men, gecnawað þæt soð is: ðeos worold is on ofste and hit nealæcð þam ende, and þy hit is on worolde aa swa leng swa wyrse' (WULFSTAN, *Sermo Lupi ad Anglos*).

[‘Dearly beloved, recognise what is true: this world is in haste and it approaches to the end, and thus in the world always the longer things go on, the worse they become.’]

8. 'þa gebroðra sona ceosan ongunnen Eugenian to abbude for hyre arfæstan life, and nystan þæt heo wæs wimman swa þeah' (ÆLFRIC, 'Life of St Eugenia')

[‘The brothers at once began to choose Eugenia as their abbot because of her pious life, and they did not know however that she was a woman.’]

Consider the presentation of women as leaders or governors.

9. Soð bið swutolost: sinc byð deorost,  
gold gumena gehwam, and gomol snoterost,  
fyrngearum frod, se þe ær feala gebideð.  
(*Maxims II*)

[‘Truth is most evident: treasure is most precious, gold (is most precious) to each of men, and the old man is the wisest, experienced in former years, he who formerly endures many things.’]

10. 'The [Old English] poems [...] are powerfully evocative of a Germanic past, but a past that is imaginatively conceived [...] The members of the audience were drawn into a world evocatively rich in legends of heroic deeds, retrospective, glorious, often tragic, and acted out in a tribal landscape that was more a geography of the imagination than the historical relationships of different times and places' (JOYCE HILL).

11. 'The poet's piling up of saintly connotation, holy language, and Christian allusion would probably have gone a long way to forestall such an imposition; nonetheless, without Judith's sexual attractiveness, the story could not exist' (PATRICIA A. BELANOFF).

12. þa hit se Allwalda eall gehyrde,  
þæt his engel ongan ofermede micel  
ahebban wið his Hearran, and spræc healic word  
dollice wið Drihten sinne, sceolde he þa dæd ongyldan.  
(*Genesis B*)

[When the Allruler heard all,  
that his angel began with great pride  
to rise up against his Lord. and spoke haughty words  
foolishly against his Lord, he had to pay for the deed.]

13. 'Micel yfel deð se unwritere, gif he nele hys woh gerihtan' (ÆLFRIC, 'Preface to Genesis').  
[The bad scribe does much harm, if he should not be willing to correct his mistake.']

14. 'Ne sorga, snotor guma! Selre bið æghwam,  
þæt he his freond wrece, þonne he fela murne.'  
(*Beowulf*)

[Do not grieve, wise man! It is better for each one  
that he should avenge his friend, than that he should greatly mourn.']

15.  
Moððe word fræt; me þæt þuhte  
wrætlicu wyrd, þa ic þæt wundor gefrægn,  
þæt se wyrm forswealg wera gied sumes.  
(Riddle 47)

[A moth ate words; that seemed to me  
a wondrous fate, when I heard of that marvel,  
that the worm should devour the word of men.]

16. 'The Germans have no taste for peace; renown is more easily won among perils, and a large body of retainers cannot be kept together except by means of violence and war. They are always making demands on the generosity of their chief' (TACITUS, *Germania*).

17. 'As we are Christians, we are glad that we have gotten God on our side, to maul our enemies, when we cannot do the work ourselves' (DRYDEN, *Dedication to Juvenal*).

Consider the presentation of the Christian hero in Old English literature.

18. 'Ac se sunu wæs swapeah swyðor on hæðenscype gewurðod þonne se fæder wære, and he is geteald eac arwurðost ealra þæra goda þe þa hæðenan on ðam dagum for godas hæfdon on heora gedwylde. And he hatte þor oðrum naman betwux sumum þeodum, ðone Denisca leoda lufiað swyðost and on heora gedwylde weorðiaþ geornost' (ÆLFRIC, 'De falsis deis' ['Concerning the false gods']).

[But, however, the son [Jove] was more greatly worshipped in heathenism than the father [Saturn] was, and he is reckoned to be the most honourable of all the gods which the heathens had for gods in those days, on account of their error. And he is called Thor, by another name, among certain peoples, whom the Danish people love most greatly, and worship eagerly in their heresy.']

19. 'Many of the old heroic tales were about the winning of a treasure. Treasures fascinated their hearers for its own sake, as sex fascinates the modern reader' (HENRY MAYR-HARTING).

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20. Swa ic geondferde fela fremdra londa  
geond ginne grund. Godes ond yfles  
þær ic cunnade cnosle bidæled,  
freomægum feor folgade wide.  
Forþon ic mæg singan ond secgan spell,  
mænan fore mengo in meoduhealle  
hu me cynegode cystum dohten.

(*Widsith*)

[So I travelled widely across many foreign lands  
across the wide world. Good and bad  
I experienced there, bereft of family,  
Far from protecting kinsmen, I served far and wide.  
Therefore I can sing and tell a tale,  
recount before the company in the meadhall  
how noble ones rewarded me with choice gifts.]