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SECOND PUBLIC EXAMINATION

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

TRINITY TERM 2016

Wednesday, 18 May, 9.30am – 12.30pm

Time allowed – Three hours

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. 'Poets of Germanic legend ... conjured up for their contemporaries a magnificent, aristocratic descent, a proud history embodying current hopes and fears, a pleasant dream transmuting the desert of daily existence into a landscape rare and strange' (ROBERTA FRANK).
2. Cristene men ne moton healdan nu ða ealdan .æ. lichamlice. ac him gedafenað þæt hi cunnon hwæt heo gastlice getacnige (ÆLFRIC, *Homily on the Easter Day sacrifice*).
[Christian folk are not allowed now to keep the old law bodily, but it behoves them that they know what it may signify spiritually.]
3. 'If the ultimate heroic reputation may be gained by risking death in a glorious combat, the ordinary obligations of a retainer's life manifest themselves in the literature in less spectacular ways' (KATHERINE O'BRIEN O'KEEFFE).
4. Sitteð sorgcearig, sælum bidæled,
on sefan sweorceð, sylfan þinceð
þæt sy endeleas earfoða dæl.
Mæg þonne geþencan, þæt geond þas woruld
witig dryhten wendeþ geneahhe.
(*Deor*)
[The sorrowing man sits, separated from happiness, broods in his heart and thinks to himself that his portion of miseries is endless. Then he can consider how throughout this world the wise Lord frequently brings about change.]
5. 'Bede's story of Cædmon locates the origins of Old English Christian verse in miraculous inspiration on the one hand, and the classroom on the other. The surviving poetry presents a slightly different picture' (DANIEL ANLEZARK).
6. For þan nis naht þysse middangeardes wlite þysse worulde wela; he is hwilendlic and yfellic and forwordenlic, swa ða rican syndon her in worulde. Hwær syndon þa rican caseras ond cyningas, þa þe gio wæron, oððe þa cyningas þe we io cuðon? (*Vercelli Homily X*)
[For the beauty of this earth is transitory and mean and perishable. So are the powerful here in this world. Where are the powerful caesars and kings, those who once were, or the kings we once knew?]
7. 'The saint's power of intercession was the hagiographer's uppermost concern: and hence it did not matter whether the saint was tall or short, fair or bald, fat or thin, blonde or brunette' (MICHAEL LAPIDGE).
8. Gyt ða hæþenan noldon beon gehealdene on swa feawum godum swa hy ær hæfdan, ac fengon to wurðienne æt nyhstan mistlice entas and strece woruldmen þe mihtige wurdan on woruldafelum and egesfulle wæran þa hwyte þe hy leofedon, and heora agenum lustum fullice fulleodan (WULFSTAN, *De falsis deis*)
[Still, the heathens would not be satisfied with as few gods as they had previously had, but at last took to worshipping various giants and savage earthly men who became mighty in worldly powers and were awe-inspiring while they lived, and foully followed their own lusts.]

9. 'Wulfstan did not make modern differentiations between genres in his writing: his law codes underlie many passages in the homilies, the homilies contribute to the law codes, and both draw on his political theory as laid out in *Polity*' (JOYCE TALLY LIONARONS).
10. Ic þa wiht geseah on weg feran;
heo wæs wrætlice wundrum gegierwed.
Wundor wearð on wege; wæter wearð to bane.
(*Riddle 66*)
[I saw a creature travelling on the way; it was marvelously adorned with wonders. There was a wonder in the wave: water became bone.]

Discuss the role of the marvellous in Old English literature.
11. 'After the conversion of the various Anglo-Saxon royal houses to Christianity in the seventh century, the mythology of the late pagan cults which had supported their sovereignty was supplanted, but not utterly destroyed, by the sacred history of the Bible' (CRAIG R. DAVIES).
12. Ic hate gewitan fram me þa meremen þe synt sirene geciged, and eac þa Castalidas nymphas (þæt synt dunylfa), þa þe wunedon on Elicona þæra dune; and ic wylle þæt Latona (þære sunnan moder and Apollonis and Diane) fram me gewite, þe Delo akende, þæs ðe ealde swæmas gecyddon (BYRHTEFERTH, *Enchiridion*).
[I command to depart from me the mermaids who are called Sirens, and also the Castalian nymphs (mountain elves) who dwelled on Mount Helicon; and I desire to depart from me Latona (mother of the sun), and Apollo and Diana, whom Delos brought forth, as ancient idlers made known.]
13. 'Old English poetry, even when it recounts verifiable historical events, does not generally rate as reliable history for modern scholars' (RENÉE R. TRILLING).
14. Hwæt, ic þysne sang siððgeomor fand
on seocum sefan, samnode wide
hu þa æðelingas ellen cyðdon,
torhte ond tireadige.
(Cynewulf, *Fates of the Apostles*)
[Listen, sad at departing, I, sick at heart, put together this poem, collected far and wide how those noblemen, famed and honour-blessed, revealed deeds of courage.]
15. '[D]id King Alfred actually *translate* anything?' (JANET BATELY).

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16. Ic þis giedd wrece bi me ful geomorre,
minre sylfre sið. Ic þæt secgan mæg,
hwæt ic yrmþa gebad, siþþan ic up weox,
niwes oþþe ealdes, no ma þonne nu.

(*The Wife's Lament*)

[I make this song about myself, the one deeply sad, the journey of my own life: I can tell what hardships I have suffered, since I grew up, new or old, none greater than now.]

17. '[S]ince almost all Old English poetry has been transmitted anonymously, Anglo-Saxonists have worked to develop modes of reading which do not demand assumptions or conclusions about authorship, date, or even relative chronology' (EMILY V. THORNBURY).

18. Ure ieldran, ða ðe ðas stowa ær hioldon, hie lufodon wisdom ond ðurh ðone hie begeaton welan ond us læfdon. Her mon mæg giet gesion hiora swæð, ac we him ne cunnon æfter spyrigean, ond forðæm we habbað nu ægðer forlæten ge ðone welan ge ðone wisdom, forðæmðe we noldon to ðæm spore mid ure mode onlutan. (KING ALFRED, *Preface to the translation of the 'Cura pastoralis'*)
[Our ancestors, who held these places previously, they loved wisdom, and with it they won wealth, and left it to us. Here one can still see their tracks, but we do not know how to follow after them, and because of that we have lost both the wealth and the wisdom, since we were unwilling to bend down to the trail with our minds.]

19. '[I]t might seem that there is little material to work with, and even less reward to be gained, from studying heathen gods in Old English literature' (RICHARD NORTH).

20. Gecyste þa cyning æþelum god,
þeoden Scyldinga ðegn betstan
ond be healse genam; hruron him tearas
blondenfeaxum.

(*Beowulf*)

[Then the king, noble in descent, the ruler of the Scyldings, kissed the best of warriors, and embraced his neck; tears fell from the grey-haired man.]