

A14368W1

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 2019

Tuesday, 21 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. Sar eal gemon,
synna wunde, þe ic siþ oþþe ær
geworhte in worulde. Ðæt ic wopig sceal
tearum mænan.
(CYNEWULF, *Juliana*)

[I remember all of the suffering, the wounds of sin, which, early or late, I brought about in the world. For that must I, grief-stricken, lament with tears.]

2. Sio gesceadwisnes sceal on gehwelcum
þære wilnunge waldan semle,
and irsunge eac swa selfe;
hio sceal mid geþeahte þegnes mode,
mid andgite, ealles waldan.
(*Old English Boethius*)

[In everyone, reason must always govern desire, and also anger in the same way; through thought and discernment, it must completely govern the thane's mind.]

3. 'In the sources enterprise, the chronologically later (specifically, the Old English text) reforms the earlier, making it something it had not been at its inception by entering into a relationship with it' (KATHERINE O'BRIEN O'KEEFFE).

Discuss in relation to Anglo-Saxon practices of translation AND/OR other forms of textual adaptation.

4. Hleopon hornboran, hreopan friccan,
mearh moldan træd. Mægen samnode,
cafe to cease. Cyning wæs afyrhted,
egsan geaclad.
(*Elene*)

[The trumpeters rushed forward, the heralds shouted, the horse trod the earth. The host gathered quickly for battle. The king was afraid, petrified with fear.]

5. 'Whilst the manuscript still poses many questions for the critic, it is safe to say that the Exeter Book represents a snapshot of the poetry that was circulated, read and valued by a tenth-century religious community shortly before and after the Benedictine reform' (TOM BIRKETT).

What do Anglo-Saxon manuscripts have to tell us about the circumstances of their production AND/OR reception? Your answer need not address the Exeter Book specifically.

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6. 'Butan tweon, lar is haligdomes dæl, 7 ealles swiðost gif hio hyre gymeleste fram adrifeð 7 ælce gitsunge afyrreð 7 þyssa woruldlicra þinga lufan gewanige 7 þæt mod to Godes lufan gehwyrfeð' (*Vercelli Homily VII*).

[Without doubt, teaching is a portion of holiness, and most of all if it drives away negligence and casts out each type of avarice and causes the love of these worldly things to wane and the mind to turn to the love of God.]

7. 'Multae sunt aquarum congregationes inter me et te, tamen caritate iungamur quia vera caritas numquam locorum limite frangitur. Sed tamen dico quod umquam non recessit tristitia ab anima mea, neque per somnium mente quiesco, quia fortis est ut mors dilectio' (BERHTGYTH the nun writing to her brother Balthard).

[Many are the congregations of water between me and you, yet let us be joined in love because true love is never divided by the borders between places. But still I say that sadness never recedes from my soul, nor can I rest my mind in sleep, because love is as strong as death.]

Write about intimacy AND/OR separation in Anglo-Saxon literature.

8. Swylce se halga herigeas þreade,
deofulgild todraf ond gedwolan fylde.
Þæt wæs Satane sar to geþolienne,
mycel modes sorg.
(*Andreas*)

[In the same way, the saint attacked the idols, drove out devil-worship and destroyed heresy. That was painful for Satan to endure, a great sorrow in the mind.]

9. 'Although *Beowulf* and other heroic verse seem emblematic of Anglo-Saxon secular literature and have received extensive scholarly attention, more Anglo-Saxon material comes down to us about Alexander the Great than about Germanic heroes' (ELIZABETH M. TYLER).

10. Salomon cuæð:
'Modor ne rædeð, ðonne heo magan cenneð,
hu him weorðe geond worold widsið sceapen.
Oft heo to bealwe bearn afedeð,
seolfre to sorge.'
(*Solomon and Saturn II*)

[Solomon said: 'A mother does not determine, when she gives birth to a child, how his wide-journey throughout the world will be shaped. Often she raises the child for destruction, to her own sorrow.']

16. '[A]t certain historical moments, when literacy has been introduced to a society that still sustains a traditional oral poetics (like Anglo-Saxon England), the combination can produce extraordinary individuals with both traditional oral skills *and* advanced literacy' (DANIEL DONOGHUE).
17. 'Ic wolde þæt þa ongeaten þe þa tida ures cristendomes leahtriað, hwelc mildsung siþþan wæs, siþþan se cristendom wæs, [...] hu gelimplice ure God on þæm ærran tidum þa anwaldas 7 þa ricu sette, se ilca se þe giet settende is 7 wendende ælce onwaldas 7 ælc rice to his willan' (*The Old English Orosius*).

[I wish those who revile the period of our Christendom to perceive what mercy there was after Christendom was established, [...] how fittingly our God established empires and kingdoms in those earlier times, He who is still establishing and directing all empires and each kingdom according to his will.]

18. 'There is not abundant evidence that Old English sermon collections were meant for reading specifically in mass [...], but generically sermons were certainly written with the idea of performance in worship in mind' (BRANDON W. HAWK).
19. 'Old English literature is sadly lacking in the comic spirit' (SUSIE I. TUCKER).

20. ðæt gesyne wearþ,
widcuþ werum, þætte wrecend þa gyt
lifde æfter laþum, lange þrage,
æfter guðceare. Grendles modor,
ides aglæcwif, yrmþe gemunde.
 (*Beowulf*)

[It became evident, widely known to men, that an avenger yet survived the hostile one, a long time after the battle-sorrow. Grendel's mother, the lady, the fearsome woman, remembered misery.]