

Exam Specifications

The exam takes place **Tuesday 21 July in KWZ 0.602, 10:15–11:45.**

Structure

1. Lecture material (33% — count 30 minutes)
2. Seminar material (67% — count 60 minutes)
 - (a) Commentary and/or questions relating to two seen passages (40% of seminar, 26.7% of final score)
 - (b) Open questions on texts; theory; culture; language: mandatory (35% of seminar, 23.3% of final score)
 - (c) Open questions on texts; theory; culture; language: choice (25% of seminar, 16.7% of final score)

Specification

Lecture Material

You answer x out of y (e.g. three out of ten, or four out of twelve) questions about the lecture series. These questions are based on the lectures themselves and/or the primary and secondary readings set for them.

Seen Passages

This assignment will print two short passages from primary texts discussed in class. At least one of them will be printed in the original language. Whenever that is the case, it will be a passage that has been **translated in class** (up to c. 12 lines of prose or verse each, with no or limited glossing). You will be asked to answer questions relating to the content, context, and on rare occasion the form of these excerpts, and put them into theoretical perspective. For instance, you should be able to identify the text quoted, point out aspects that relate to religious affiliation and/or conversion, and make plausible inductions as to its authorship, intended audience, and aims, as well as any further particulars that have been brought up in class or that you may reasonably be expected to discuss in the light of our readings and the mini-lectures. There will be no translation assignment, but you may be called on to identify elements in the original text and use them in your answer.

Questions on Texts; Theory; Culture; Language

These questions may range widely across issues addressed in class, including narrative, conversion theory, conversion history, and (to the degree that it has been brought up in class) language. In the first section, you will be asked to answer all questions; in the second, you will be asked to choose and answer only a selection of the questions provided. Review class notes, lists of concepts, and slides.

How to Review the Texts

Our readings fall into two categories:

a) Old Germanic texts and excerpts read in the original (mostly with access to a translation)

1. *Æcerbot*; translated in class: ll. 1–42
2. *Beowulf* ll. 64–114; translated in class: ll. 80–108
3. (reviewed *The Dream of the Rood*)
4. *Muspilli* ll. 37–62; translated in class: _____
5. *Heliand* ll. 4317–4335, 4352–4377; translated in class: _____
6. Craigie ## 1, 4; translated in class: _____
7. _____

b) Old Germanic and Latin texts and excerpts read in translation

1. *The Voyage of Saint Brendan*
2. Bede's *Ecclesiastical History* chs. 2.1 (tail end), 1.23, 1.30, 1.32, 2.9–14
3. *Genesis B*
4. *Exodus*
5. Alcuin's letter to Speratus
6. *Vita Bonifatii* chs. 4–8
7. *Muspilli*
8. *Capitulatio de partibus Saxoniae*
9. *Heliand* fitts 1, 11–13, 16–18, 33, 55, 58, 66
10. *Völuspá*
11. Prologue to the Prose Edda
12. *Íslendingabók* ch. 7
13. *Þiðranda þáttr ok Þórhalls*
14. *Gesta Danorum* book 3

The passages you are expected to know in the greatest detail are those we have *translated and discussed in class*: from these will be chosen at least one seen passage. However, there will also be questions on passages, themes, and motifs read in translation, and you will always benefit from knowing the context of a seen passage, including context we have not discussed in class. What was discussed and/or translated in class is a strong indication of the general emphasis of the exam, but questions may concern any set readings, as well as class content, including mini-lectures/slides, discussions, and lists of concepts.

Example Questions

Seen Passage

Æcerbot

Her ys seo bot hu du meahþ þine æceras betan [...]. Genim þonne on niht aer hyt dagige feower tyrf on feower healfa þæs landes and gemearca hu hy ær stodon. Nim þonne ele and hunig and beorman and ælcas feos meolc þe on þæm lande sy, and ælcas treowcynnnes dæl þe on þæm lande sy gewexen, butan heardan beaman, and ælcra namcuþre wyrte dæl, butan glæppan anon, and do þonne halig-wæter dæron, and drype þonne þriwa on þone stadol þara turfa. And cweþe donne das word: [...].

1. In a few sentences, explain the genre and practical application of the text from which this excerpt was taken.
2. What could be the reasoning behind involving parts of the land's various plants and herbs in the remedy?
3. The formulas that follow the excerpt invoke, among other powers, the Christian God and Saint Mary. In one or two paragraphs, discuss the different types of religious motivation that come together in this text. Do you believe these form an irreconcilable tension? Explain your position.

General Questions

1. What agenda could be behind the composition of *The Dream of the Rood*? Involve cultural context as well as religious motivations in your answer (1–2 paragraphs).
2. In a paragraph, discuss King Alfred's aims and concerns in his translation programme. Would you consider him a gatekeeper? Why (not)?
3. What motivations could Bede or his source have had to invent the story about Gregory and the English slave boys?