

## Exam Specifications

The exam takes place Thursday 6 February in the usual place, KWZ 0.606, 12:15–13:45.

### Structure

1. Lecture material (33% — count 30 minutes)
2. Seminar material (67% — count 60 minutes)
  - (a) Commentary and questions relating to a seen passage (30%)
  - (b) Translation of an unseen passage (40%)
  - (c) Questions on other texts; theology; motifs; culture; influences; language (30%)

### Specification

#### Lecture Material

Professor Rudolf will provide the questions relating to the lecture; I have no further information.

#### Seen Passage

This assignment will print a short passage (10–15 lines of verse, with no or minimal glosses) that has been *translated and discussed in class*. You will be asked to answer questions relating to its form, content, and context. For instance, you should be able to identify the text quoted, point out relevant biblical typology and literary motifs, and discuss the text's relevance to an Anglo-Saxon audience, as well as any further particulars that have been brought up in class. You should also have a basic understanding of Old English verse (rhythm and alliteration) and be able to identify three types of dative: the dative of interest (usually meaning “to/for someone”); the instrumental dative (“by means of”); and the dative of respect (“strong in terms of his arms”), so be sure to review the relevant sections of the datives handouts (but only for those three). With regard to biblical typology, you should be especially familiar with the second and third senses of scripture, i.e. allegory (the Old Testament foreshadowing the New) and tropology (the Old Testament symbolizing events in the life of the individual Christian), but you should be able to define all four and give examples (see the slides for week one).

#### Unseen Passage

This will be a short extract of prose or verse (max. 8 lines) for translation, thoroughly but not exhaustively glossed. Words that we have often encountered may not be glossed, and the same is true for words whose senses are transparent from their Modern English or German reflexes.

## Questions on Other Texts, etc.

These questions may range widely across issues addressed in class, including narrative, theology, the cultural contexts in which biblical narratives were encountered, and language. You may or may not be asked to answer (e.g.) 5 out of 7 questions provided. Review class notes and slides.

## How to Review the Texts

We have read a number of different types of text:

- a) Old English texts from which we have read excerpts in the original only
  - 1. *Ælfric's Preface to Genesis*: down to line 94
  - 2. *Napier Homily I*: down to p. 3, line 1
- b) Old English texts of which we have read part in Old, part in Modern English
  - 1. *Genesis A*: translated 1960–\_\_\_\_; read 1960–2095
  - 2. *Daniel*: translated 495–\_\_\_\_; read all
  - 3. *Judith*: translated 1–\_\_\_\_; read all
- c) Old English texts from which we have read in Modern English only
  - 1. *Genesis B*: all (235–851)
  - 2. *Hexameron*: all
  - 3. *Exodus*: all
- d) Biblical texts (right-hand column of the syllabus schedule)
- e) Excerpts from the Church Fathers
  - 1. *Gregory's Dialogues*
  - 2. *Augustine's City of God*

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 the seen passage, on which a significant part of the exam depends. However, there will also be questions on passages, themes, and motifs read in translation and brought up in class, and questions regarding the seen passage will likewise invoke the passage's wider context *if you have been asked to read a translation of it*. So reread all items under (a), (b), and (c) carefully, and try to bring to mind everything that has been said about them in class.

Of the biblical passages, the only ones you should look over are Genesis 1–3 and 14; Exodus 13–14; Daniel 1–5; and Judith 8–13. There are two types of question you should be able to answer about the biblical books: what functions would these narratives have served for a Christian, Anglo-Saxon audience? and how does the Anglo-Saxon poet change the biblical narrative?

The passage by Gregory is short, so know it well. The extract from Augustine is long and monotonous; just be able to summarize his understanding of the creation and fall of the angels and where it fits in with the biblical account, and pay attention to his ideas about light and dark.

