

Exam Specifications

The exam takes place Tuesday 4 February 2020 in the usual place, KWZ 0.606, 16:15–17:45; but let's be there at 4 sharp so we can start early.

Structure

1. Lecture part (33% — count 30 minutes)
2. Seminar part (67% — count 60 minutes)
 - (a) Commentary and questions relating to a seen passage (35% of seminar part)
 - (b) Translation of an unseen passage (30% of seminar part)
 - (c) General questions: on other texts; theology; motifs; culture; influences; language; scholarship (35% of seminar part)

Specification

Lecture Material

Dr Wolf will provide the questions relating to the lecture; I have no further information.

Seen Passage

This assignment will print a short passage (8–12 lines of prose or verse, with no or minimal glosses) that has been *translated and discussed in class*. You will *not* translate it; instead, 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 early English audience, as well as any further particulars that have been brought up in class either with reference to this particular text, or for other texts, or in the context of the broader subject matter. 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 prose extract (c. 4 lines) for translation, thoroughly but not exhaustively glossed. Words that we have often encountered may not be glossed, and the same applies to words whose senses are transparent from their Modern English and/or German reflexes.

General Questions

These questions may range widely across issues addressed in class, including narrative, theology, scholarship, the cultural contexts in which biblical narratives were encountered, and language. You will be given a larger number of questions than you are required to answer; thus you will be asked to answer e.g. 3 out of 4 or 5 questions. For these questions, review class notes and slides, as well as (but less centrally) secondary readings.

How to Review the Texts

We have read a number of different types of text in different ways:

- a) Old English texts from which we have read excerpts in the original only
 1. Ælfric's Preface to Genesis: lines 1–13
 2. Napier Homily I: down to p. 2, line 12, and from p. 2 l. 17 (“ac we”) down to p. 3 l. 3
 3. Riddle 66: in full
 4. *Beowulf*: lines 74–79, 86–89a (I have also translated 64–73 and 80–85 briefly in class); 99–114?
 5. *Judith* 7b–?
- b) Old English texts of which we have read part in Old, part in Modern English
 1. *Genesis A*: translated 1960–1964a; read 1960–2106
 2. *Exodus*: translated 41b–53, read in full
 3. *Daniel*: translated 495–507, read in full
- c) Old English texts from which we have read in Modern English only
 1. *Genesis B*: in full (235–851)
 2. *Hexameron*: in full
- d) Biblical texts: Gn 1–3, 14; Ex 3–14; Dn 1–5; Jdt 1–16; Jn 1:1–5
- e) Excerpts from the Church Fathers
 1. Gregory's *Dialogues*
 2. Augustine's *City of God*
- f) Scholarship
 - Wilcox
 - Ohly

-
- (Skip Anderson)
 - Zacher
 - Horowitz
 - Remley
 - Godden

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. You will want to prepare for two lines of questioning about the biblical books in particular: what functions would these narratives have served for a medieval English, Christian audience? And what modifications does the poet make to 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.

Example Questions

Seen Passage

		þa wintra XII
	norðmonnum ær	niede sceoldon
	gombon gieldan	and gafol sellan,
	oðþæt þa leode	leng ne woldon
1980	Elamitarra	aldor swiðan
	folcgestreonum,	ac him from swicon.
	Foron þa tosomne	— francan wæron hlude —
	wraðe wælherigas.	Sang se wanna fugel
	under deoreðsceaftum,	deawigfeðera,
1985	hræs on wenan.	

1. In a few sentences, name and describe the text from which this extract was taken.
2. What geopolitical resonances would the combination of *norðmenn* and *gafol* in lines 1977–1978 have had for the Anglo-Saxons? What is the significance for the dating of the poem for this question?
3. What literary motifs can you identify in lines 1982–1985?
4. The poet turns Abraham's rescue of Lot into an extended battle sequence. Using the theological concept of the four senses of Scripture, how could this episode nevertheless be of edifying (religious) value?

General Questions

1. What objections did Anglo-Saxon clergymen like Ælfric have to translating the Old Testament?
2. According to Gregory the Great and his Anglo-Saxon translator in Napier Homily I, why does faith become less with each generation?
3. Mention three ways in which the account of the Temptation in *Genesis B* differs from that in the biblical book of Genesis.