

## Exam Specification

The exam officially runs 90 minutes and takes place **Thursday 20 July in a place to be determined (likely NOT in our regular room as currently advertised on UniVZ), starting at 10:00 sharp.**

An exam preparation session takes place Tuesday 4 July at 5pm in SEP 2.311 (top floor, south corridor). Bring questions!

### Structure

1. Lecture material (33% of your mark — count 30 minutes)
2. Seminar material (67% of your mark — count 60 minutes)
  - (a) Mandatory question(s) (30% of seminar exam)
  - (b) Translation and mandatory questions on the excerpt's content, language, and context (20% of seminar exam)
  - (c) Your choice of questions from a pool of questions (50% of seminar exam)

The lecture exam will require you to answer some three out of ten (or four out of twelve, or four out of ten) questions provided concerning the Power, Politics, and Identity lecture course in a paragraph or two each. For details, approach Professor Rudolf or attend Melanie Vollbrecht's end-of-term tutorial on 14 July (Theologicum T01, 10am–2pm). Specifics of the lecture exam should also be available to me by the time of our exam preparation session.

You may only answer questions from the lecture material that do not overlap significantly with questions from the seminar material. Your exam assignment sheet will indicate which, if any, lecture exam questions are off limits.

The seminar exam will require you to translate a brief passage of Old English discussed in class, but above all to reproduce, recombine, and apply knowledge about the history, primary literature, and secondary literature studied this term.

### Specifics and Preparation

The seminar exam will require you not only to reproduce, but also to apply knowledge gained. To this end, you will have to know the primary texts fairly well while having a strong grasp of the most relevant points made in secondary texts. Your main task will be to recombine knowledge gained by comparing the thought

of thinkers like Plato, Augustine, and Machiavelli (and don't forget the brief look we had at Hobbes) or analyzing primary texts in the light of premodern thought or current scholarly approaches.

A small number of questions will be mandatory; the remaining questions will be grouped into a pool from which you pick a certain number of questions to answer. Quotations will play a role in some questions: you may be asked to explain striking pronouncements by (e.g.) Machiavelli or Suetonius or form a discourse between the sentiment there expressed and views expressed by other sources.

The translation assignment will consist of approximately twelve lines of Old English verse or prose whose translation we discussed in class (thus eligible excerpts are ll. 812–830 of *Oratores* and however far we get with *Beowulf* and *Maccabees*), without a glossary. It will be accompanied by questions about the material contained not only in the passage as excerpted, but also in the wider work or the author's oeuvre to the degree that we have discussed it in class. Questions may also touch on the language used in the excerpt (e.g. terminology or grammatical constructions noted in class).

Some pointers for exam preparation:

1. Study your class notes, and look over class slides;
2. Study secondary texts as follows:
  - Godden: get a good sense of Ælfric's politics as argued in this article, but ignore specifics on textual transmission and the like.
  - Barrett: read pp. 1–8 well; don't look too closely at pp. 9–13, but be able to comment in general on the nature and quality of sources on the emperors; do have a look at pp. 14–16.
  - Carruthers: No need to internalize the linguistic details of the argument, but be able to sum up and critique the author's point in a few sentences.
  - Horowitz: will not appear on the exam (unless you bring it up yourself).
  - Anderson: **study closely**, with particular focus on themes of kingship, council, and gender.
  - Zacher: read closely, with particular focus on political implications.
  - Langan: **study closely** as an explanation of Augustine's position on the morality of warfare.
3. Study our primary texts, including sources like Tacitus that we have not found time to discuss in class, with particular focus on features relevant to leadership and ethics. Prepare to apply premodern or current critical theory from any of the above, as well as from class discussion, to any of these texts.
4. Pay particular attention to intersectionality: we are translating two excerpts from writings by Ælfric, we are reading two secondary texts on Ælfric (Godden and Anderson), and we are reading from the Books of Samuel, material touched upon by Anderson because Ælfric also adapted part of the Books of Kings with a lead-in from the Books of Samuel. Connections like these are likely to yield questions drawing on several of these sources!

Once you have studied these various elements, the single best way to prepare is to ask yourself questions like the following:

- What does primary text X have to say about the methods and morals of government?
- How would the author of political text Y respond to primary text X?
- How may primary text X be interpreted in the light of secondary text Z?
- How does the political philosophy of premodern or early modern thinker P differ from that of Q?
- What is the point made by secondary text Z?
- How would I adduce primary texts in a discussion of the topic taken on in secondary text Z?

Then write a variety of outlines and/or brief essay drafts to answer these questions: you will be able to draw on these (from memory) during the exam.

Good luck!