

## Exam Specifications

The exam takes place **Thursday 23 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 on and/or questions relating to two seen passages (40%, or 26.7% of the full exam)
  - (b) Open questions on texts, doctrine, motifs, culture, influences, and/or language: mandatory (35%, or 23.3% of the full exam)
  - (c) Open questions on texts, doctrine, motifs, culture, influences, and/or language: choice (25%, or 16.7% of the full exam)

### 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 Old English passages (up to 12 lines of prose or verse each, with no or minimal glosses) that have **at least** been **set as translation homework**. You will be asked to answer questions relating to their 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 and significance to the cosmic conflict, as well as any further particulars that have been brought up in class, including matters of diction where applicable, but not metre.

#### Questions on Texts, Doctrine, etc.

These questions may range widely across issues addressed in class, including narrative, theology, and language. The first of these sections is mandatory in full; the second section will allow you to answer a selection of the questions provided (e.g. 3 out of 5). Review texts, class notes, and slides.

## How to Review the Texts

You will be expected to be familiar with our primary sources at three levels of intensity:

1. Expect questions on any selection of texts for which I have provided modern translations;
2. Expect more questions and greater detail on those passages listed in the “in the original” column on the *revised* schedule (these passages may also appear on the exam as seen passages);
3. Expect the greatest number of questions and the highest level of detail on passages whose translation was actually discussed in class. This includes passages that I have briefly explained in class, but especially passages translated by students. These are the likeliest to be used on the exam as seen passages.

You may use the following table (you’ll have to complete rows 2 and 6–9 yourself!) to keep track of what original-language passages have been discussed in class:

Text	Explained by instructor	Translated by students
<i>De etatibus huius seculi</i>		ll. 1–14
<i>Christ and Satan</i>	ll 1–18,	ll. 19–21,
<i>Genesis A</i>	ll. 1263–1268	ll. 1248–1262
<i>Genesis B</i>		ll. 409–423, 442–451
<i>Beowulf</i>		ll. 102–114, 1258b–1266a
<i>Job</i>		
<i>The Fifteen Days Before Judgement</i>		
<i>Judgement Day I</i>		
<i>Soul and Body I</i>		

Please note that you should also be prepared to answer questions about the biblical passages listed on the schedule, especially in connection with the other primary readings. Relevant questions include what functions these narratives would have served for a Christian, Anglo-Saxon audience and how the Anglo-Saxon poet/preacher changes the biblical narrative.

## Example Questions

### Seen Passage

- 410    Gif ic ænegum þægne    þeoden-madmas  
       gears forgeafe,    þenden we on þan godan rice  
       gesælige sæton    and hæfdon ure setla geweald,  
       þonne he me na on leofran tid    leanum ne meahte  
       mine gife gyldan,    gif his gien wolde  
       minra þegna hwilc    geþafa wurðan,  
 415    þæt he up heonon    ute mihte  
       cuman þurh þas clustro, [...]

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1. In a few sentences, name and describe the text from which this extract was taken.
  2. Satan refers to “þas clustro” (“these locks *or* bars”). What role do these *clustro* play in later salvation history?
  3. Why does Satan need a volunteer? To what degree is this situation orthodox theology?
  4. What Germanic motif can you identify in this monologue?

### **General Questions**

1. Mention three ways in which the account of the Temptation in *Genesis B* differs from that in the biblical book of Genesis.
2. In a paragraph, how do the Church Fathers account for the creation of the angels?
3. In a paragraph, why does the *Beowulf* poet connect Grendel and his mother to Cain?