Exam Specifications

Seen Passage(s)

This section of the exam will print one or more short passages with no or minimal glosses that have been *translated and discussed in class*. You will *not* translate them; instead, you will be asked to answer questions relating to their language (including grammar and syntax), content, and context. Questions may have a subjective or evaluative component: would you call this text a prayer, scribble, or encyclopaedic note? Why? What sort of person might have written this text, for what audience and to what end? However, the primary aim of this section will be to test your knowledge of information taken in, including relevant cultural phenomena like those listed under General Questions below, with an additional grammatical component: thus you may be asked to explain the grammatical case of a given form or shed light on the syntax of a passage.

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 matters raised in the written introductions to the texts and/or addressed in class. You should accordingly come prepared to explain and discuss such concepts as

- The sacrament of penance (and the steps involved)

- Catechetical texts and the implications of infant baptism

- The divine office (i.e. liturgy of the hours) and the division of time (in general outline; no need to memorize the names of all the services)

- Learned geography (the T-O map, Macrobius's climate zones)

- Medicine and magic (distinguishing between the two; a basic understanding of the humours; microcosm and macrocosm)

- Typology (the four senses of scripture)

- Ælfric of Eynsham

- The 325 Council of Nicaea and its most important issue

- Medieval just war theory

- The three estates

- Eyeskip (dittography and haplography)

- The system of Germanic personal names

If you were not present for some of these discussions, you can ask a fellow student or read up on them on your own.

Example Questions

Seen Passage

<blockquote>

Ic eom halgungboc;   healde hine dryhten
þe me fægere þus   frætewum belegde.
3   Þureð to þance   þus het me wyrcean,
to loue and to wurðe   þam þe leoht gesceop.
Gemyndi is he   mihta gehwylcre
6   þæs þe he on foldan gefremian mæg,

</blockquote>

1. Who is the speaker of this text? What traditions does such a choice of speaker evoke?

2. Who is meant by *he* (l. 5), and who by *he* (l. 6)? How do we know?

Unseen Passage

Provide a single translation into Present-Day English, without footnotes or parenthetical material. If you find any ambiguities, translate just one acceptable sense.

Pharaoh's Death

Ðā Pharao cōm tō ðǣre sǣ, ┐ eal his here, ðā fōr hē on þone ylcan weg æfter Israhēla folce on dægrēd mid eallum his folce ┐ mid eallum his wǣpnum. Ðā cwæð Drihten tō Moyse: "Aðene ðīne hand ofer ðā sǣ ┐ ofer Faraon ┐ ofer ealne his here." ┐ hē āhefde up his hand, ┐ sēo sǣ slōh tōgædere ┐ āhwylfde Pharaones cratu, ┐ ādrencte hine sylfne ┐ eal his folc.

Glossary

ādrencan (*1*) drown

āhebban (*1: āhefde*) raise up

āhwylfan (*1*) engulf

āþenian (*2*) stretch out

cræt (*1n*) chariot

cuman (*IV: cōm, cōmon, cumen*) come

cweþan (*V: cwæþ, cwǣdon, cweden*) say, speak

dægrēd (*1n*) daybreak

Drihten (*1m*) the Lord

faran (*VI: fōr, fōron, faren*) travel

here (*1n*) army

ilca (*pron*) same

Moyses (*m proper*) Moses

sǣ (*1m/2f*) sea

slēan (*VI: slōh, slōgon, slagen*) strike

wǣpen (*1n*) weapon

General Questions

1. What distinction does Ælfric make between permissible warfare in his biblical sources and in his own day, and how does he explain this difference?

2. If permissible times for saying mass were not discussed at the Nicaean Council, and Jerome of Stridon never corresponded with Pope Damasus about this matter, why do all three names appear in "Jerome and Damasus"?