

Sensurveiledning

NFI2501 – North Sea Cultural Encounters in the Middle Ages

The exam consists of two questions:

1. **Describe** and **discuss** similarities and differences between the Norse culture and the cultures the Norse/Vikings met on the British Isles in the ninth century.
2. **Describe** and **discuss** evidence for and consequences of cultural contact with respect to the languages of the North Sea region.

Question one counts ca. 70% and question 2 counts ca. 30%. It is therefore expected that the answer to question 1 is longer than the answer to question 2. In addition, the exam papers are evaluated on the basis of presentation: structure, language, clarity. **A pass mark is required for both questions, and it must be clear which is the answer to question 1 and which is the answer to question 2.**

The maximum number of pages is set to 7 (TNR, 1.5 space). However, students will not be penalized for writing a little more, or a little less. The referencing needs to follow UiO/HF guidelines.

In view of the unusual semester we have had, the students are allowed to refer to internet sources and the powerpoint presentations from teaching, **but it is absolutely essential that they also use the syllabus texts.** Failure to refer to the syllabus is very heavily penalized, as is failure to provide references in general. The papers **must be related to the course content and the teaching that has been given.**

As regards question 1, the students were told that they are not restricted to *only* commenting on the ninth century.

As regards question 1, it is essential that Christianity and writing culture are described and discussed, as it has been emphasized throughout the semester. The early introduction of Christianity in Ireland and England and the concomitant development of writing and book production vs the oral (and runic), heathen culture of the Norse. Christianity spread from England to Norway, as did writing.

As regards question 2, it is essential that the relation between Old Norse and Old English is discussed, with reference to Townend (2002).

Syllabus texts:

Charles-Edwards, Thomas. 1998 (2006). **The context and uses of literacy in early Christian Ireland.** In Huw Pryce (ed.), *Literacy in Medieval Celtic Societies*, 62–82. Cambridge University Press.

Pons-Sanz, Sara. Manuscript in progress. **The lexico-semantic distribution of Norse-derived terms in Late Middle English alliterative poems: Analysing the *Gersum* database**

Rekdal, Jan Erik. 2003–2005. **Viking and saints – encounters Vestan um Haf.** *Peritia (Journal of the Medieval Academy of Ireland)* 17/18: 256–275.

Snyder, Christopher A. 2003. ***The Britons***. Blackwell.

Chap. 3: The Roman Period (pp. 29–53);

Chap. 5: Britons and Saxons (pp. 75–104);

Chap. 6: The British Church (pp. 105–138),

Chap. 9: Wales and the Isle of Man (pp. 175–197).

Townend, Matthew. 2002. ***Language and history in Viking Age England***. Brepols.

Chap. 1: Introduction: Anglo-Norse Language Contact (pp. 1–17)

Chap. 4: Anglo-Norse Contact in Anglo-Saxon Sources (pp. 89–143)

Chap. 5: Literary Accounts and Anecdotal Evidence (pp. 145–179)

Wright, Charles. 1993 (2006). ***The Irish tradition in Old English literature***.

Cambridge University Press.

Chap. 1: Introduction (pp. 1–48)

Chap. 3: The Visio S. Pauli and the Insular vision of hell (pp. 106–174)

Secondary literature:

O’Neill, Timothy. 2014. ***The Irish hand – scribes and their manuscripts from the earliest times to the seventeenth century with an exemplar of scripts***. Cork University Press.

Pye, Michael. 2014. ***The edge of the world. How the North Sea made us who we are***. Penguin