

# MEDIEVAL INSTITUTE BYZANTINE GREEK EXAM, SPRING 2024

The exam consists of **three passages**.

The **first** is a passage for unaided translation, i. e., it must be translated without a dictionary or any other kind of aid.

In your translation of the **second** and **third** passages you may make use of **any instruments** you wish (dictionaries, grammar books, Greek Bible, etc.).

You will be allowed **three hours** for this exam.

Please write your translation on **lined paper**, skipping **every other line**, **numbering** the pages consecutively, and labeling each with your **exam number**; please leave **wide margins** and use only **one side** to facilitate photocopying!

**You are not permitted to use a computer during the exam period. To pass the exam:**

- You must translate the **entire** passages (apart from possible minor omissions).
- The translation must show a good **overall understanding** of the text.
- The **syntactical structure** of the majority of single sentences must be correctly rendered.
- There should be very few grave errors in the translation of single **word-forms** (tense, number, case, etc.) per passage.

**Please produce an intelligible and grammatically correct English translation. If necessary, add a more literal translation in brackets or notes to show your understanding of the Greek text.**

**Procedure:** After each paper has been graded independently by the members of the MI Greek Exam Committee, the Committee will determine your final grade (**pass/fail**). You will be informed of the result by the Director of the Medieval Institute.

If you wish, please schedule an appointment with any of the committee members to discuss your exam paper:

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**Passage 1 – Unaided Passage. A dictionary is not permitted.**

Anna Komnene, *Alexiad*, book 7.

Context: Bryennius offers some advice during the war with the Scythians.

ἀλλ' ὅπερ ἔλεγον, ὡς οὖν ἡ σάλπιγξ μέγα ἠγήσασα ἅπαντας τὴν πρὸς τὸν Αἷμον ὁδὸν οἰονεῖ  
κατὰ τῶν Σκυθῶν προὔτρεπετο, ὁ Βρυέννιος πολλὰ κωλύων τὸν αὐτοκράτορα τοῦ  
ἐγχειρήματος, ὡς οὐκ ἔπειθεν, ἐπιφωνηματικῶς φησὶν· “ἴσθι, ὦ βασιλεῦ, εἰ τὸν Αἷμον διέλθητε,  
τοὺς δρομικωτέρους τῶν ἵππων δοκιμάσεις”· ἐρωτήσαντος δέ τινος, τί ὁ λόγος οὐτοσί βούλεται,  
“ἐν τῷ φεύγειν”, φησὶν, “ἅπαντας” οὗτος γὰρ ὁ ἀνὴρ, εἰ καὶ τοὺς ὀφθαλμοὺς δι’ ἀποστασίαν  
ἐξεκέκοπτο, ἀλλὰ τό γε εἰς στρατηγικωτάτην βουλήν καὶ παράταξιν δεινότατος τῶν πολλῶν καὶ  
ποικιλώτατος ἐγνωρίζετο. ὅπως δὲ τῶν ὀμμάτων ὁ προμνημονευθεὶς Βρυέννιος ἀπεστέρητο διὰ  
ἀποστασίαν ἢ ἐπανάστασιν κατὰ τοῦ αὐτοκράτορος Βοτανειάτου καὶ ὅτι παρὰ τοῦ Κομνηνοῦ  
Ἀλεξίου τότε μεγάλου δομestίκου τυγχάνοντος τῶν δυτικῶν τε καὶ ἀνατολικῶν στρατευμάτων  
κατασχεθεὶς τῷ Βορίλῳ παρεδόθη τὰς ὄψεις ἀβλαβεῖς ἔχων, τοὺς ἐθέλοντας λεπτομερέστερον  
μαθεῖν παραπέμπομεν εἰς τὸν μέγιστον καίσαρα.

Notes

Αἷμον: *Haemus* (a mountain range).

Σκυθῶν: *Scythians*

δρομικός, ἡ, ὄν: *swift, fleet, good at running*.

ποικίλος, η, ον: *skilful, artful*.

Βορίλῳ: *Boril* (ruler of Bulgaria)

λεπτομερής, ἑς: *treated in detail; of persons refined, meticulous*

## Passage 2 - A Dictionary is permitted

St. Basil, *On the Holy Spirit*

Preface

1 Ἐπήνεσα τὸ φιλομαθές σου καὶ φιλόπονον τοῦ τρόπου, καὶ ἤσθην γε ὑπερφυῶς τῷ ἐπιστατικῷ  
τῆς διανοίας, δι' ἣν οὐδεμίαν ἀδιερεύνητον οἶει χρῆναι καταλιμπάνειν φωνήν, τῶν ὅσαι περὶ  
Θεοῦ κατὰ πᾶσαν χρείαν τοῦ λόγου προφέρονται, ᾧ φίλη κεφαλή καὶ τιμιωτάτη μοι πασῶν,  
ἀδελφὲ Ἀμφιλόχιε. Καλῶς γὰρ ἀκούσας τῆς παραινέσεως τοῦ Κυρίου, ὅτι «Πᾶς ὁ αἰτῶν  
5 λαμβάνει καὶ ὁ ζητῶν εὐρίσκει», τῇ περὶ τὸ αἰτεῖν ἐμμελεία ... τὸν ὀκνηρότατόν μοι δοκεῖς ἂν  
διαναστῆσαι πρὸς τὴν μετάδοσιν. Ἐκεῖνο δέ σου καὶ πλέον ἄγαμαι, ὅτι οὐ πείρας ἔνεκεν κατὰ  
τοὺς πολλοὺς τῶν νῦν τὰς ἐρωτήσεις προτείνῃ, ἀλλὰ τοῦτο ὅπερ ἐστὶν αὐτὸ τὸ ἀληθὲς ἐξευρεῖν.  
Τῶν μὲν γὰρ ὠτακουστούντων νῦν καὶ διερωτώντων ἡμᾶς εὐθηνία πολλή.  
Φιλομαθεῖ δὲ ψυχῇ, καὶ πρὸς ἀγνοίας ἴασιν τὴν ἀλήθειαν ἐκζητούση χαλεπώτατον ἐντυχεῖν.  
10 Ὡς γὰρ παγὶς θηρατῶν, καὶ πολεμούντων ἐνέδρα, κεκρυμμένον τὸν δόλον .... ἔχει  
τὰ τῶν πολλῶν ἐρωτήματα, οἱ προβάλλουσι λόγους, οὐχ ἵνα τι χρήσιμον λάβωσιν ἐξ  
αὐτῶν, ἀλλ' ὅπως, ἐὰν μὴ συμβαινούσας τῇ ἑαυτῶν ἐπιθυμίᾳ τὰς ἀποκρίσεις εὐρωσι, ταύτην  
ἀφορμὴν δικαίαν ἔχειν δόξωσι τοῦ πολέμου.

Notes:

2: καταλιμπάνειν = καταλείπειν

2: οὐδεμίαν goes with φωνήν; οὐδεμίαν does not go with δι' ἣν

2: τῶν: add φωνῶν

6: διαναστῆσαι - it is fine to translate this as if it were the aorist of διανίστημι

7: προτείνῃ: middle form

7: ἐξευρεῖν: infinitive of purpose

9: χαλεπώτατον: supply ἐστὶν

9: ψυχῇ: dative with locative function

10: Ὡς: 'just as'. This comparative phrase stops at ἐνέδρα; after ἐνέδρα, go to τὰ τῶν πολλῶν ἐρωτήματα (11), which is the subject of ἔχει (line 10)

### Passage 3 - A Dictionary is permitted

The court poet Theodore Prodromos expresses his life-long loyalty to the Komnenian dynasty and asks Emperor Manuel I to continue supporting him as his parents did:

γίνωσκε, θεῖε βασιλεῦ, περὶ τοῦ σοῦ Προδρόμου,  
ὄτι οὐκ ἐγένετο ποτὲ δοῦλος πολλῶν κυρίων, (15)  
ἀλλ' οὐδὲ πολυδέσποτος, ἀλλ' οὐδὲ χορογύρης,  
οὐδ' εἰς αὐλὰς ἐσέβηκα τοῦ δεῖνος καὶ τοῦ δεῖνος,  
καὶ μὴ ἄπο τούτου οὐ ῥογευθῶ, νὰ ῥογευθῶ ἀπ' ἐκείνου',  
καὶ μὴ ἴο δεῖνα οὐ δώσει τον, ὁ δεῖνα νὰ τὸν δώσῃ',  
ἀλλ' ἀπ' αὐτῆς τῆς βρεφικῆς καὶ πρώτης ἡλικίας, (20)  
μίαν αὐλὴν ἐγνώρισα καὶ ἓνα αὐθέντην ἔσχον,  
τὴν ἱερὰν βασιλίσσαν τοῦ κράτους σου τὴν μάμμην,  
ἐξ ἧς καὶ ποριζόμενος τὰ ζωαρκῆ τοῦ βίου  
ἔζων σὺν τοῖς μαθήμασι καὶ μετὰ τῶν βιβλίων·  
ἐκείνης δὲ πρὸς οὐρανὸν ἀπὸ τῆς γῆς ἀρθείσης, (25)  
πάλιν τὸν σὸν μεγαλουργὸν δεσπότην καὶ πατέρα,  
τὸν αὐτοκράτορα τῆς γῆς, τὸν μέγαν Ἰωάννην,  
τὸν πορφυράνθητον βλαστὸν ἔσχον δεσπότην μόνον  
καὶ τούτου τοῖς δωρήμασι καὶ ταῖς φιλοτιμίαις  
ἀπήρκουν ζωαρκούμενος μὴ τινος ἄλλου χρήζων. (30)  
νῦν δὲ καὶ τούτου πρὸς θεὸν γῆθεν μεταθεμένου,  
σοὶ μόνῳ πάλιν πέποιθα, πρὸς σὲ θαρρῶ καὶ μόνον·  
ἂν σὺ παράσχῃς μοι τροφήν, ἂν χορηγήσῃς πόσιν,  
ἔχω καρδίας στηριγμόν, ἔχω ζωῆς ἐλπίδα,  
ἂν δ' οὐ παράσχῃς, τέθηκα· τίς μοι γὰρ ἄλλος δώσει; (35)  
καὶ σκόπησε, παρακαλῶ, καὶ βάλε το εἰς τὸν νοῦν σου·  
ἂν ἀποθάνῃ ὁ Πρόδρομος ἀπὸ στενοχωρίας,  
καὶ τότε ἐπὶ τοῦ κράτους σου καὶ ἐπὶ τῶν ἡμερῶν σου,  
ποῦ νὰ εὔρησ ἄλλον Πρόδρομον τοιοῦτον, τὴν κεφαλὴν σου;

χορογύρης: someone running around dancing, here used in a metaphorical sense for someone who has no stable position.

ἔσβηκα > εἰσβαίνω: enter

ῥογεύω: hand out salaries/stipends

τὰ ζωαρκῆ: the necessary things for life

ἀπῆρκουν > ἀπαρκέω: be sufficient, be content