MEDIEVAL INSTITUTE LATIN EXAM, FALL 2022

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, Latin 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 Latin text.

Procedure: After each paper has been graded independently by the members of the MI Latin 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 or the DGS of the Department of History.

Please schedule an appointment with the Chair of the Committee (hmuller@nd.edu) to discuss your exam paper!

PASSAGE NO 1: <u>UNAIDED</u> PASSAGE

Hugh of St Victor, *Didascalicon* 1.1-2: On wisdom and philosophy.

Omnium expetendorum prima est sapientia, in qua perfecti boni forma consistit. Sapientia illuminat hominem ut seipsum agnoscat, qui ceteris similis fuit cum se prae ceteris factum esse non intellexit. Immortalis quippe animus sapientia illustratus respicit principium suum et quam sit indecorum agnoscit, ut extra se quidquam quaerat. Summum igitur in vita solamen est studium sapientiae, quam qui invenit
5 felix est, et qui possidet beatus.

Primus omnium Pythagoras studium sapientiae philosophiam <u>nuncupavit</u>, maluitque philosophos dici, nam antea sophoi, id est, sapientes dicebantur. Pulchre quidem inquisitores veritatis non "sapientes" sed "amatores sapientiae" vocat, quia adeo latet omne verum, ut eius amore <u>quantumlibet</u> mens ardeat, <u>quantumlibet</u> ad eius inquisitionem assurgat, difficile tamen ipsam ut est veritatem comprehendere
10 queat. Est autem hic amor sapientiae intelligentis animi ab illa pura sapientia illuminatio, et quodammodo ad seipsam retractio atque advocatio, ut videatur sapientiae studium divinitatis et purae mentis illius amicitia. Haec igitur sapientia cuncto animarum generi meritum suae divinitatis imponit, et ad propriam naturae vim puritatemque reducit. Hinc nascitur speculationum cogitationumque veritas, et sancta puraque actuum <u>castimonia</u>.

6	nuncupo	to call, name
10-11	*quantumlibet*	however much
14	*castimonia*	chastity

PASSAGE NO 2: FIRST <u>AIDED</u> PASSAGE

Herbert of Boseham, *Life of St Thomas Becket***: The murder of Becket.**

The murderers break into Becket's chambers and force him to enter the cathedral. (The subject of the first sentence is Becket.)

Cum autem intrasset ecclesiam, sui prae timore mox dispersi sunt; fugerunt hi, fugerunt et illi et per cryptas ecclesiae et sub altaribus absconderunt se ab eo, ita ut illud <u>capiti</u> <u>conclamare</u> posset et plangere, *Sicut aqua effusus sum, et dispersa sunt omnia ossa mea*; et illud: *Elongasti a me amicum te proximum, et notos meos a miseria*. Quidam tamen de suis, cum ecclesiam intrasset ipse, ecclesiae fores clausit mox et
5   seravit. Illi vero carnifices milites cum cohorte, cum armis et gladiis et fustibus, <u>archipraesulem</u> <u>pedatim</u> sequentes, et iam ad fores ecclesiae venientes, terribiliter et clamose intonabant, ut cito sibi aperirentur fores. Quorum clamorem ad ecclesiae valvas mox futura Christi victima exaudiens praecepit ut confestim aperirentur, addens decere minime <u>incastellari</u> ecclesiam. Valvis vero apertis, mox irruentes carnifices, clamabat unus, "Ubi est" inquiens "seductor ille?" Et <u>christus</u> domini: "Ego sum; quid vultis?" Et ille
10   intonando, "Ut moriaris" inquit "nec ullatenus vivas". Et ille, "Et ego" inquit "pro deo meo et pro ecclesiae libertate <u>paratus</u> animam ponere."

2	*caput*	the Head, here said of Christ as the head of the Church (see e.g. 1 Corinthians 12:12)
	conclamo	to cry together with (+ dative)
5	*archipraesul*	archbishop
	pedatim	on foot
8	*incastello*	to fortify, to convert into a castle
9	*christus*	anointed (<u>not:</u> Christ!)
11	*paratus*	add *sum*

3   Ps. 21:15; Ps. 87:17

PASSAGE NO 3: Second <u>AIDED</u> PASSAGE

Enea Silvio Piccolomini: *Ecloga*

In a poem modeled after Virgil, two shepherds (representing Piccolomini and the poet Maffeo Vegio) meet and praise the emperor (Frederick III).

Silvius.
Rupibus in nostris quae te fortuna coegit,
solus ut ignotis valeas te credere silvis?
<u>Tene</u>, Vegi, agnosco? Ni me tua fallit imago,
ipsum te vidi dumosa in rupe canentem,
5   Tum potum pastos agerem dum ad flumina tauros.
Vegius.
O Silvi, …
… ego per silvas et per deserta ferarum
errabundus agor, nostri si forsitan ulla
Caesaris occurrant vestigia, quando <u>sequutum</u>
10   his illum accepi rigidas in montibus ursas.
Silvius.
Falleris: hac ipsa nunquam regione vagatur
Caesar …
Sed quae tanta <u>sui</u> tenuit te causa <u>videndi</u>?
Vegius.
Si nescis, semper pastoribus ille favendum
15   <u>duxit</u>, et agrestes prospexit honore poetas.
Ipse meam forsan, quamvis sit rustica, musam
Audiet; atque meis dederit si pascua capris,
mille suas referam praestanti carmine laudes.
Verum incerta sequor vestigia, montibus illum
20   omnibus exquiro silvasque revertor ad omnes,
si mihi <u>vel</u> tellus daret hunc ex omnibus una.

   3   *tene = te-ne* (*te* + interrogative participle)
   9   *sequutum = secutum*
  13 *sui … videndi:* take together!
  15 *duco*   to believe, deem, consider
  21 *vel*   at least (take with *una*)