

MEDIEVAL INSTITUTE LATIN EXAM, FALL 2016

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: UNAIDED PASSAGE

Thomas Aquinas, *Expositio super Iob ad litteram*, Prooemium: Is human life governed by providence?

Opinione igitur plurimorum firmata in hoc, quod res naturales non casu sed providentia agerentur – propter ordinem qui manifeste apparet in eis – emersit dubitatio apud plurimos de actibus hominum, utrum res humanae casu procederent an aliqua providentia vel ordinatione superiori gubernarentur. Cui quidem dubitationi maxime fomentum ministravit quod in eventibus humanis nullus certus ordo apparet:

5 non enim semper bonis bona eveniunt aut malis mala, neque rursus semper bonis mala aut malis bona, sed indifferenter bonis et malis et bona et mala. Hoc igitur est quod maxime corda hominum commovit ad opinandum res humanas providentia divina non regi. Haec autem opinio maxime humano generi nociva invenitur; divina enim providentia sublata, nulla apud homines Dei reverentia aut timor cum veritate remanebit, ex quo quanta desidia circa virtutes, quanta pronitas ad vitia subsequatur satis quilibet

10 perpendere potest: nihil enim est quod tantum revocet homines a malis et ad bona inducat quantum Dei timor et amor. Unde eorum qui divino spiritu sapientiam consecuti sunt, primum et praecipuum studium fuit hanc opinionem a cordibus hominum amovere.

4 *fomentum*: nourishment

7 *opinandum*: *opinor, -ari* to believe

8 *nociva*: *nocivus, -a, -um* harmful

9 *desidia*: indolence, laziness

pronitas: inclination

PASSAGE NO 2: FIRST AIDED PASSAGE

Eugippius, *Vita Severini*, epist. ad Paschasium 7: Severin's birthplace.

Sane patria, de qua fuerit oriundus, fortasse necessario a nobis inquiritur. De qua me fateor nullum evidens habere documentum. Nam cum multi sacerdotes et spiritales viri nec non et laici nobiles atque religiosi, vel indigenae vel de longinquis ad eum regionibus confluentes, saepius haesitarent, inter se quaerentes, cuius nationis esset vir, quem tantis cernerent fulgere virtutibus, nec ullus ab eo penitus
5 auferet inquirere, tandem Primenius quidam, presbyter Italiae nobilis et totius auctoritatis vir, post multos itaque familiaritatis adeptae dies erupit quasi pro omnibus et ita sciscitatus est dicens: "Domine sancte, de qua provincia deus his regionibus tale lumen donare dignatus est?" Cui vir dei faceta primum hilaritate respondit: "Si fugitivum putas, para tibi pretium, quod pro me possis, cum fuero requisitus, offerre". His talia serio mox subiciens: "Quid prodest", inquit, "servo dei significatio sui loci vel generis? Si
10 me indignum veraciter supernam patriam desiderare cognoscis, quid te necesse est terrenam cognoscere, quam requiris?" Tali memoratus presbyter responsione conticuit, nec quisquam ante vel postea beatum virum super hac parte percontari praesumpsit.

1 *oriundus*: the subject is *Severinus*.

6 *adeptae*: passive meaning!

10 *quid*: = *cur*

PASSAGE NO 3: Second AIDED PASSAGE

Alcuin, Vita Sancti Willibrordi 3: On the death of Willibrord's father.

Vita dei famuli multis exempla salutis
Praebuit, et testis pectoris omnis erat.
Huic famulo Christi reges famulantur, et illum
Per patriam populus totus amore colit.
5 Vir fuit iste dei patiens, moderatus, honestus,
Moribus egregius, mitis et ore pius.
Mox meritis, annis, tota et pietate repletus,
Tranquilla tandem in pace quievit ovans.
Spiritus aetheriam laetus migravit ad aulam,
10 Gaudia cum sanctis iam sine fine tenens.
Corpus in ecclesia curarunt condere fratres,
Quae constructa maris stat prope litoribus,
Atque sacrata, dei genetrix clarissima Christi,
Nomine fulgescit, virgo Maria, tuo:
15 Tu mundi vitam, totis tu gaudia saeculis,
Tu regem caeli, tu dominum atque deum
Ventris in hospitio genuisti, virgo perennis:
Tu nobis precibus auxiliare tuis.
Carmiger indoctus cecinit hos Alcuine versus,
20 Cui, rogo, quisque legas, dic: "Miserere deus".

- 2** *omnis*: sc. vita
12 *prope*: with abl.!
19 *carmiger*: poet
Alcuine: nom.!