

MEDIEVAL INSTITUTE LATIN EXAM, FALL 2019

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, *De Articulis Fidei et Ecclesiae Sacramentis 2: On the nature of the sacraments*

Est primo igitur sciendum, quod sacramentum est sacrum signum vel sacrae rei signum. Fuerunt autem in veteri lege quaedam sacramenta, id est sacrae rei signa, sicut agnus paschalis, et alia sacramenta legalia, quae quidem solum significabant Christi gratiam, non tamen eam causabant. Sacramenta vero novae legis continent et conferunt gratiam. In eis enim “virtus Christi sub tegumento rerum visibilium secretius operatur salutem”, ut dicit Augustinus. Et ideo sacramentum novae legis est invisibilis gratiae visibilis forma, ut eius similitudinem gerat et causa existat, sicut ablutio quae fit in aqua baptismatis repraesentat interiorem mundationem, quae fit a peccatis per virtutem baptismi. Vita enim spiritualis conformatur vitae corporali. In vita autem corporali perficitur homo primo per generationem, qua nascitur in hoc mundo; secundo per augmentum, quo perducitur ad quantitatem et virtutem perfectam; tertio per cibum, quo sustentatur hominis vita et virtutes. Et haec quidem sufficerent, si numquam eum infirmari contingeret; sed quia frequenter homo infirmatur, quarto indiget sanatione. Sic est in vita spirituali. Primo enim indiget homo regeneratione, quae fit per Baptismum.

2	<i>legalis</i>	of the Law (i.e., the Pentateuch)
9	<i>quantitas</i>	full size, full growth

PASSAGE NO 2: FIRST AIDED PASSAGE

Bede the Venerable, *Historia Ecclesiastica Gentis Anglorum* 2.7: the trial of St. Alban

Contigit autem iudicem ea hora, qua ad eum Albanus adducebatur, aris adsistere ac daemonibus hostias offerre. Cumque vidisset Albanum, mox ira succensus nimia ad simulacra daemonum, quibus adsistebat, eum iussit pertrahi. At sanctus Albanus, qui se ultro persecutoribus fidei Christianum esse prodiderat, nequaquam minas principis metuit; sed accinctus armis militiae spiritalis, palam se iussis illius parere nolle pronuntiabat. Tum iudex: 'Cuius,' inquit, 'familiae vel generis es?' Albanus respondit: 'Quid ad te pertinet, 5 qua sim stirpe genitus? sed si veritatem religionis audire desideras, Christianum iam me esse, Christianisque officiis vacare cognosce.' Ait iudex: 'Nomen tuum quaero, quod sine mora mihi insinua.' At ille: 'Albanus,' inquit, 'a parentibus vocor, et Deum verum ac vivum, qui universa creavit, adoro semper, et colo.' Tum iudex repletus iracundia dixit: 'Si vis perennis vitae felicitate perfrui, diis magnis sacrificare 10 ne differas.' Albanus respondit: 'Sacrificia haec, quae a vobis redduntur daemonibus, nec auxiliari subiectis possunt, nec supplicantium sibi desideria vel vota complere. Quin immo, quicumque his sacrificia simulacris obtulerit, aeternas inferni poenas pro mercede recipiet.'

7 *vacare* here: to be bound by

PASSAGE NO 3: Second AIDED PASSAGE

Alain de Lille, *Anticlaudianus*: The heavenly home of Nature

Est locus a nostro secretus climate longo
Tractu, nostrorum ridens fermenta locorum:
Iste potest solus quicquid loca cetera possunt;
Quod minus in reliquis, melius suppletur in uno;
5 Quid praelarga manus Naturae possit et in quo
Gratius effundat dotes, exponit in isto.
Non ibi nascentis expirat gratia floris
Nascendo moriens; nec enim rosa mane puella,
Vespere languet anus, sed vultu semper eodem
10 Gaudens, aeterni iuvenescit munere veris.
Hunc florem non urit hiems, non decoquit aestas.
Non ibi bacchantis Boreae furit ira, nec illic
Fulminat aura Noti, nec spicula grandinis instant.
Quicquid depascit oculos uel inebriat aures,
15 Seducit gustum, nares suspendit odore,
Demulcet tactum, retinet locus iste locorum.
Iste parit, nullo vexatus vomere, quicquid
Militat adversum morbos nostramque renodat,
Instantis morbi proscripta peste, salutem.

2 *fermentum*

here: plants, flora, growth

19 *proscribo*

to outlaw; here: to conquer, overcome