

MEDIEVAL INSTITUTE LATIN EXAM, Spring 2026

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

Hugh of St Victor, *De sacramentis Christianae fidei* 1.17.16: De visione Dei

Si quaeris, utrum possit Deus videri, respondeo: Potest. Si quaeris unde sciam, respondeo: Quia in verissima Scriptura legitur: *Beati mundo corde quoniam ipsi Deum videbunt*. Si quaeris, quomodo dictus sit invisibilis, si videri potest, respondeo invisibilem esse natura. Videri autem potest cum vult sicut vult. Plurimis enim visus est non sicut est, sed quali specie illi placuit apparere. Quid est ergo quod eadem dicit

5 auctoritas: *Deum nemo vidit umquam*, et quod Apostolus planius explicans *Quem nemo*, inquit, *hominum vidit nec videre potest*? Quomodo ergo Deum vidit Abraham, Isaac, Jacob, Job, Moyses, Michaelas, Isaias, et si qui alii sunt de quibus veracissima Scriptura testatur, quoniam Deum viderint, si *Deum nemo vidit umquam* nec videre potest? “Certe refelli non potest”, ut dicit Ambrosius, “vel Patrem vel Filium vel Spiritum sanctum ea specie videri quam voluntas elegerit, non natura formaverit. Et ideo *Deum nemo vidit*

10 *umquam*, quia eam, quae in Deo habitat, plenitudinem divinitatis nemo conspexit, nemo mente aut oculis comprehendit.” Nemo potest eum in hoc vita vivens videre sicuti est.

2 Matthew 5:8

5 John 5:18

5sq. 1 Timothy 6:16

8-11 Ambrose, *Expositio euangelii secundum Lucam* 1.25

PASSAGE NO 2: FIRST AIDED PASSAGE

Otto of Freising, *Gesta Friderici Imperatoris* 1.35: Bernard of Clairvaux and the second crusade

Lodewicus dum occultum Hierusalem eundi desiderium haberet, diutius protelare nolens propositum, quibusdam ex principibus suis vocatis, quid in mente voveret, aperuit. Erat illo in tempore in Gallia coenobii Clarevallensis abbas quidam Bernhardus dictus, vita et moribus venerabilis, religionis ordine conspicuus, sapientia litterarumque scientia praeditus, signis et miraculis clarus. Hunc principes
5 vocandum, ab eoque, quid de hac re fieri oporteret, tamquam a divino oraculo consulendum decernunt. Vocatur praefatus abbas, consiliumque ipsius super praedicti exposcitur principis voluntate. Ille de tam grandi negotio ex propriae auctoritatis arbitrio responsum dare frivolum iudicans, ut ad Romani pontificis audientiam et examen deferatur, optimum esse respondit. Itaque missa ad Eugenium legatione totum illi negotium aperitur. Qui antecessorum suorum exempla revolvens, quod videlicet Urbanus huiusmodi
10 occasione transmarinam ecclesiam duasque patriarchales sedes, id est Antiochiam et Hierosolimam, ab obedientia Romanae sedis scissas in pacis unitatem receperit, votis praedicti regis pro dilatando Christianae religionis ritu annuit, auctoritate praedicandi animosque cunctorum ad hoc commovendi praenominato abbati, qui apud omnes Galliae ac Germaniae populos ut propheta vel apostolus habebatur, concessa.

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| 1 | <i>Lodewicus</i> | Louis VII (1137-1180), King of France |
| | <i>protelare</i> | to delay |
| 3 | <i>Clarevallensis</i> | (adj.) of Clairvaux |
| 6 | <i>super</i> | concerning, about |
| 7 | <i>propriae</i> | his own |
| 8 | <i>audientia</i> | attention |
| | <i>Eugenius</i> | Pope Eugene III (1145-1153) |
| 9 | <i>revolvere</i> | to reflect upon, consider |
| | <i>Urbanus</i> | Pope Urban II (1088-1099) |
| 13 | <i>praenominatus</i> | mentioned |

PASSAGE NO 3: Second AIDED PASSAGE

Ermoldus Nigellus, *In honorem Hludowici* 2.53sqq.: Charlemagne shares his kingdom with his son Louis

Incipit haec iterum Carolus, per singula verba

Dilectae proli narrat et exposuit:

"Nate, deo care et patri populoque subacto,

Quem mihi solamen cessit habere deus,

5 Cernis at ipse meam senio properante senectam

Deficere, et tempus mortis inesse mihi.

Prima mei cura regni moderamina constant,

Quae inmerito mihimet contulit ipse deus.

Francia me genuit, Christus concessit honorem,

10 Regna paterna mihi Christus habere dedit.

Caesareum primus Francorum nomen adeptus,

Francis Romuleum nomen habere dedi."

Haec ait, et capiti gemmis auroque coronam

Inposuit, pignus imperii, subolis:

15 "Accipe, nate, meam, Christo tribuente, coronam,

Imperiique decus suscipe, nate, simul.

Qui tibi concessit culmen miseratus honoris,

Conferat ipse tibi posse placere sibi."

Tum pater et soboles praestanti munere laeti,

20 Prandia magna colunt cum pietate dei.

O festiva dies multos memoranda per annos!

Augustos geminos, Francia terra, tenes.

6 *inesse* + dat. to be upon someone, to be imminent for someone

7 *constant* = *sunt*

12 *Romuleum* (adj.) of Rome, Roman

13 *capiti* modifies *subolis* (14)

22 *Francia* Francia, land of the Franks