



Thirteenth Annual Elementary  
CAMWS College Greek Exam (2021)



TIME: 50 MINUTES

DO NOT USE A DICTIONARY

*There is only one correct answer/choice for each question. Choose the BEST POSSIBLE ANSWER.*

- The case and number of the noun ὄρους is
  - genitive singular.
  - accusative plural.
  - nominative plural.
  - genitive plural.
- The aorist tense form ἤνεγκον corresponds to which present tense verb?
  - ἔχω
  - ἔρχομαι
  - φέρω
  - ὀράω
- Who wrote a history of the Peloponnesian War?
  - ὁ Ὅμηρος
  - ὁ Σοφοκλῆς
  - ὁ Θουκυδίδης
  - ὁ Πλάτων
- Which is the comparative adjective that corresponds to πολὺς?
  - πλείων
  - κρείττων
  - βελτίων
  - πότερος
- The singular of ταῦτα is
  - οὗτος.
  - τοῦτο.
  - τίς.
  - ἐκεῖνος.
- The English word “dynamite” is derived from the Greek word
  - δαίμων.
  - δύναμις.
  - δώναμις.
  - δίδωμι.
- Which verb is correctly accented?
  - γράφομεθα
  - γράφομεν
  - γραφομεθᾶ
  - γράφομεν
- The tense and voice of πείσας are
  - aorist active.
  - future active.
  - present active.
  - aorist middle.

*the exam continues on the next page →*

9. The form of the definite article that agrees with γυναῖκα is  
a) ἡ. c) αἱ.  
b) τὰ. d) τήν.
10. Choose the adjective that best completes this sentence:  
τὸ ἔθνος πάσχει \_\_\_\_\_ μάχας.  
a) μυρία c) μυρίης  
b) μυρίας d) μυρίη
11. Choose the best translation of this sentence:  
διὰ τὰ πνεύματα δεῖ μένειν ἐν τῇ οἰκίᾳ.  
a) Through the winds it seems best to remain in the house.  
b) Because of the winds we are able to remain in the house.  
c) Because of the winds it is necessary to remain in the house.  
d) Because of the winds he cannot remain in the house.
12. Choose the alternative that is closest in meaning to this sentence:  
ὁ στρατηγὸς εἶπε τὸν φόβον εἶναι πονηρόν.  
a) ὁ φόβος, ὁ στρατηγὸς ἔφη, πονηρὸς ἐστίν.  
b) ὁ στρατηγὸς λέγει τὸν φόβον εἶναι πονηρόν.  
c) ὁ φόβος, ὁ στρατηγὸς λέγει, πονηρὸς ἐστίν.  
d) ὁ στρατηγὸς λέγει ὅτι ὁ φόβος πονηρὸς ἐστίν.
13. The underlined words in this sentence could be replaced by:  
ὁ ἀδελφὸς ὡς βούλεται μανθάνειν τὴν ἀλήθειαν ἀμαρτάνει.  
a) βουλῶν c) βουλόμενον  
b) βουλόμενος d) βουλευσόμενος
14. Choose the preposition that fits correctly into this sentence:  
\_\_\_\_\_ τῇ πόλει οἱ ποιηταὶ τρέφουσι τὴν ἀρετήν.  
a) ἐκ c) κατὰ  
b) ὑπὸ d) ἐν

15. Which of the following forms best completes this phrase:

οἱ ἄρχοντες πιστεύουσι \_\_\_\_\_

- a) τοῖς μάρτυσιν.  
b) τοῦ μάρτυρος.

- c) ὁ μάρτυς.  
d) τὸν μάρτυρα.

16. The tense and voice of ὀρῶνται are

- a) present active.  
b) imperfect active.

- c) present middle.  
d) imperfect middle.

17. The aorist tense form ἔπεσον corresponds to which present tense verb?

- a) πίπτω  
b) πείθω

- c) παύω  
d) πέμπω

18. Choose the pronoun that correctly completes this sentence:

ἐθέλει σκοπεῖν τὸν ἰατρὸν \_\_\_\_\_ ἔσωσε τὸ σῶμα.

- a) ὃ  
b) ὅς

- c) οὗ  
d) οἷ

19. Choose the verb that best completes this sentence:

τὰ ἔθνη \_\_\_\_\_ τὴν εἰρήνην.

- a) ἀγγέλλουσι  
b) ἀγγέλλει

- c) ἀγγέλλονται  
d) ἀγγέλλετο

20. The tense and voice of δόμενος are

- a) present active.  
b) perfect active.

- c) present middle.  
d) aorist middle.

**FOR THE FOLLOWING QUESTIONS, PLEASE CONSULT THE READING  
PASSAGE, WHICH YOU MAY FIND AT THE END OF THE EXAM.**

21. In line 1, Procopius implies that the streets of Byzantium

- a) connected at the marketplace.  
b) were deserted.  
c) were difficult to navigate.  
d) were filled with corpses.

22. In line 2, Procopius asserts that
- all the bodies were gathered into the houses.
  - all the healthy people stayed indoors.
  - everyone sat with the bodies in their houses.
  - everyone who stayed indoors recovered.
23. In line 3, the best translations of νοσοῦντας and ἀποθανόντας are
- “about to be sick” and “about to die”.
  - “having been sick” and “about to die”.
  - “to be sick” and “to die”.
  - “who were sick” and “who died”.
24. In line 3, Procopius emphasizes that
- everyone healthy grieved for the sick and the dead.
  - everyone healthy was occupied with nursing and mourning.
  - many died after tending the sick.
  - the sick were healed.
25. In lines 3-4, Procopius observes that
- everyone feared the plague.
  - people only ventured out to transport corpses.
  - people who trusted their luck ended up dead.
  - those who were strong enough disposed of the bodies.
26. In lines 4-6, Procopius documents
- a halt to the city’s economic activity.
  - a labor strike by the city’s craftsmen.
  - an increase in the work available to craftsmen.
  - hoarding, as people held on to as much as they could.
27. In line 7, Procopius’ use of ἐπεκώμαζεν is an example of
- |                |                     |
|----------------|---------------------|
| a) antithesis. | c) personification. |
| b) metonymy.   | d) understatement.  |
28. In lines 6-7, which word best identifies the statement of Procopius?
- |              |                 |
|--------------|-----------------|
| a) deduction | c) non sequitur |
| b) inference | d) paradox      |

29. In lines 7-8, Procopius suggests that
- getting enough food was difficult.
  - it was difficult to get by on bread alone.
  - people found things other than bread to eat.
  - some had no food at all while others had enough.
30. In line 9, the best equivalent of τὴν τοῦ βίου καταστροφήν is
- bad luck.
  - death.
  - famine.
  - murder.
31. In lines 8-9, Procopius concludes that
- a lack of food actually helped lessen the impact of the disease.
  - life was catastrophic even for those who had food.
  - some people died more from starvation than the disease itself.
  - when food supplies did not arrive in time, the sickness intensified.
32. In lines 9-10, Procopius observes that
- no one in Byzantium had ever paid attention to fashion.
  - no one outside of the imperial palace wore fancy clothes.
  - the clothing merchants had always remained discreet.
  - the imperial capital was typically full of people wearing formal dress.
33. In line 11, the best translation of μάλιστα ἐπεὶ βασιλεῖ νοσῆσαι συνέβη is
- “especially if the emperor should happen to become sick”.
  - “especially since chance governed the sickness”.
  - “especially when the emperor happened to become sick”.
  - “most of all when the illness itself became king”.
34. In line 11, the tense and voice of ἐχούση are
- aorist active.
  - aorist passive.
  - present active.
  - present middle.
35. In line 12, the word ἅπαντες refers to
- Byzantine clothing.
  - the citizens of Byzantium.
  - the empire’s inhabitants.
  - the sick and dying.

36. In lines 11-13, Procopius underscores the concern in Byzantium for
- ensuring that all Romans were adequately clothed.
  - preserving the life of private citizens as well as the royal family.
  - preventing the personal whims of the emperor from harming private citizens.
  - wearing clothes that reflect one's office in society.
37. In line 13, ἡσυχῆ expresses how people ἔμενον. Where did they most likely do so?
- ἐν ταῖς βασιλείαις
  - ἐν ταῖς ὁδοῖς
  - ἐν τοῖς οἴκοις
  - ἐν χερσίν
38. In line 13, the best translation for ἐν τῇ ἄλλῃ Ῥωμαίων γῆ is
- "in lands outside the empire".
  - "in the land of the other Romans".
  - "in the land of the Roman allies".
  - "in the rest of the Roman empire".
39. Which word would a reader expect to find in the text that immediately follows this passage?
- γάρ
  - δέ
  - μέντοι
  - οὖν
40. Which phrase best captures the focus of Procopius in this passage discussing the plague?
- imperial politics
  - medical observations
  - social justice
  - urban life

**ΤΕΛΟΣ**  
**THE END**

## *The Justinianic Plague of 541 AD*

*In the sixth century AD, the Bubonic Plague started to sweep across the Roman Empire. The disease would persist in various areas for two hundred years before reemerging in Europe centuries later as the infamous “Black Death.” The historian Procopius lived through the initial years of the plague. In this passage, he describes life in the city of Byzantium, which was capital of the empire at that time.*

- 1     τότε δ' οὐ ῥάδιον ἐδόκει εἶναι ἔν γε Βυζαντίῳ ἀγοράζοντά τινα ἰδεῖν,
- 2     ἀλλ' οἴκοι καθήμενοι ἅπαντες, ὅσοις συνέβαινε τὸ σῶμα ἐρρῶσθαι,
- 3     ἢ τοὺς νοσοῦντας ἐθεράπευον, ἢ τοὺς ἀποθανόντας ἐθρήνουν.
- 4     ἦν δέ τις καὶ προϊόντος τινός τυχεῖν ἴσχυσεν, ὅδε τῶν τινα νεκρῶν ἔφερεν.
- 5     ἔργα τε πάντα ἐπαύσατο καὶ τὰς τέχνας οἱ τεχνῖται μεθῆκαν ἀπάσας,
- 6     ἔργα τε ἄλλα ὅσα ἕκαστοι ἐν χερσὶν εἶχον. ἐν πόλει γ' ἀγαθὰ ἅπαντα
- 7     ἐχούση λιμός τις ἀκριβῆς ἐπεκώμαζεν. ἄρτον ἀμέλει ἢ ἄλλο διαρκῶς ἔχειν
- 8     χαλεπὸν ἐδόκει· ὥστε καὶ τῶν νοσοῦντων τισὶν ἄωρον συμβῆναι δοκεῖν
- 9     ἀπορία τῆς τροφῆς τὴν τοῦ βίου καταστροφὴν. πρὸς τούτοις,
- 10    χλαμυδηφόρους ἐν Βυζαντίῳ παράπαν οὐδεὶς ἐδύνατο ἰδεῖν,
- 11    μάλιστα ἐπεὶ βασιλεῖ νοσῆσαι συνέβη, ἀλλ' ἐν πόλει βασιλείαν ἐχούση
- 12    τῶν Ῥωμαίων πάντων ὡς ἱματῖα ἰδιωτῶν ἅπαντες ἐνδιδυσκόμενοι
- 13    ἡσυχῇ ἔμενον. τὰ μὲν οὖν ἀμφὶ τῷ λοιμῷ ἐν τε τῇ ἄλλῃ Ῥωμαίων γῆ καὶ
- 14    ἐν Βυζαντίῳ ταύτη ἔσχεν.

**YOU MAY SEPARATE THIS PAGE FROM THE REST OF THE EXAM  
IN ORDER TO CONSULT THE READING PASSAGE MORE EASILY.**

## GLOSSES FOR THE READING PASSAGE

ἀγοράζω: to go out in public	ἰσχύω, ἰσχυσα (aor): to have strength
ἀκριβής, -ές: harsh	κάθημαι: to be seated
ἀμέλει: (adv) at all	καταστροφή, -ῆς, ἥ: collapse
ἀμφί: (prep) concerning	λιμός, -οῦ, ό: famine, hunger
ἅπας, ἅπασα, ἅπαν: all	λοιμός, -οῦ, ό: plague
ἀπορία, -ας, ἥ: loss, lack	μάλιστα: (adv) especially
ἄρτος, -ου, ό: bread	μεθῆκαν = they let go, gave up
ἄωρος, -ον: untimely	νεκρός, -οῦ, ό: corpse
βασιλεία, -ας, ἥ: capital	νοσέω: to be sick
βασιλεύς, -έως, ό: here, the Roman emperor	ὅδε, ἧδε, τόδε: (pron) this one
Βυζαντίον, -ου, τό: the city of Constantinople, formerly Byzantium, the capital of the Eastern Roman Empire	οἶκοι: at home
διαρκής, -ές: sufficient	ὅσος, η, ον: (adj) as many/much as
ἐνδιδύσκω: to wear	παράπαν: (adv) altogether
ἐπεί: (conj) when	προϊόντος = going forward, being before
ἐπικωμάζω: to run riot	Ῥωμαῖος, α, ον: Roman
ἐρρωσθαι = to be healthy	συμβαίνω, συνέβην (aor): to happen, to turn out, to come to pass
ἤν: (conj) if	ταύτη: such, thus
ἤσυχῆ: (adv) quietly	τεχνίτης, -ου, ό: skilled worker
θεραπεύω: to serve	τότε: (adv) then
θρηνέω: to lament, wail	τροφή, -ῆς, ἥ: nourishment
ιδιώτης, -ου, ό: private individual	χλαμυδηφόρος, -ου, ό: one who wears formal dress
ίμάτιον, -ου, τό: coat	ὥστε: (conj) with the result that

**YOU MAY SEPARATE THIS PAGE FROM THE REST OF THE EXAM  
IN ORDER TO CONSULT THE GLOSSES MORE EASILY.**