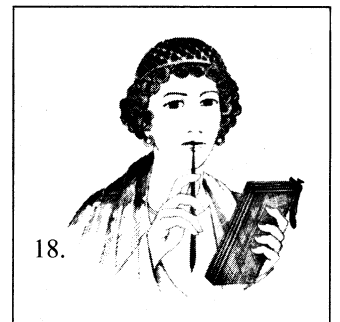
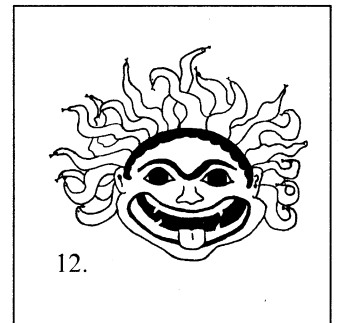
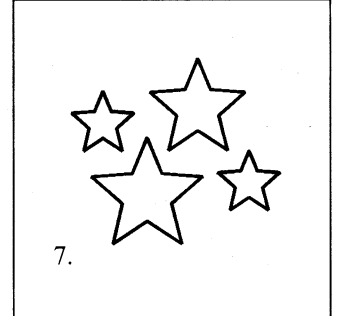


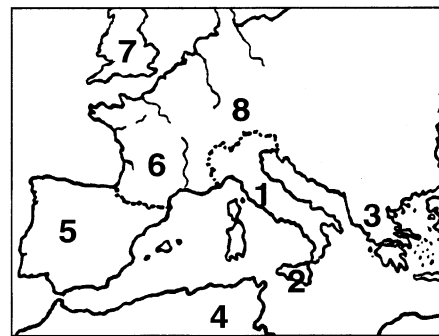
CHOOSE THE BEST ANSWER FROM A, B, C, OR D.

MARK ANSWERS ON ANSWER SHEET.

1. Equi sub arbore stant. A) near the tree B) under the tree C) away from the tree D) around the tree
2. Tacē, Marce! Semper tū clāmās. A) I am shouting B) you are shouting C) she is shouting D) they are shouting
3. Pūblius est amicus ____ . A) bonus B) bona C) bonam D) bonōs
4. Marcus miser est quod equōs nōn videt. A) and B) although C) where D) because
5. Nympha nautis cantābat. A) was singing B) sings C) will sing D) to sing
6. Servī ____ ad villam portant. A) statuæ B) statuārum C) statuīs D) statuās
7. Quot stellae sunt in pictūrā? A) trēs B) quattuor C) quīnque D) sex
8. Tullia est filia rēgīnae. A) the queen B) with the queen C) of the queen D) by the queen
9. Quis est puer in hortō? A) What B) Who C) Where D) Why
10. Your teacher asks, "Quid est nōmen tibi?" What would be the best response? A) Sōl lūcet B) Valē C) Marcus D) Quattuor
11. Senātōrēs in Cūriā sedent. A) are sitting B) were sitting C) will sit D) sat
12. What is the Gorgon doing in the picture? A) dormit B) linguam dēmōnstrat C) in caelō volat D) cum virō pugnat
13. Parāte, servī, cibum in culinā! A) Prepare B) I prepare C) They are preparing D) To prepare
14. Pirāta dicit, "Dā mihi pecūniam!" A) Give us B) Give me C) Give him D) Give them
15. Magistra discipulōs in scholam laetē vocat. A) happily B) are happy C) is happy D) happiness
16. Timēmus ambulāre in viā. A) we were walking B) to walk C) they are walking D) walk
17. Poēta fābulam dē bellō nārrābat. A) war B) to the war C) in the war D) about the war
18. What do you see in the picture? A) Puella cantat. B) Puella in silvā ambulat. C) Puella stilum tenet. D) Puella in rīvō natat.
19. Sunt multa templa in Forō Rōmānō. A) There is B) We are C) There are D) You are
20. Julius Caesar was assassinated in XLIV B.C. A) 34 B) 44 C) 54 D) 64
21. Crispus est gladiātor. Ubi pugnat? A) in amphitheātrō B) in hortō C) in culinā D) in templo
22. What garment did all men, women, and slaves in ancient Rome normally wear? A) stola B) toga C) tunica D) palla
23. Māter duās filiās et trēs filiōs habet. Quot liberī sunt? A) VIII B) VI C) V D) IV
24. Quis erat pater Rōmulī et Remī? A) Pluto B) Mars C) Neptune D) Mercury
25. The behavior of lunatics was thought to be influenced by the A) moon B) mountains C) sea D) sun



26. Rome is often called the Eternal City. What number is **Rome** on the map?
A) 1 B) 3 C) 4 D) 5
27. Greece had much influence upon the civilization of Rome. What number is **Greece** on the map? A) 1 B) 3 C) 4 D) 6
28. Which abbreviation means "pay attention?" A) N.B. B) etc. C) S.P.Q.R. D) e.g.
29. On an old map, the phrase **terra incognita** indicates A) unknown land B) long river
C) mountain chain D) inland sea
30. The Greek god of the sun, music, and prophecy is _____. A) Hermes B) Zeus
C) Poseidon D) Apollo



READ THE STORY AND ANSWER THE QUESTIONS.

A FARMER AND HIS HARVEST

This is a story about a farmer who is trying to harvest his grain.

Agricola agrum habet. In agrō est frumentum et agricola frumentum cūrat. Mox agricola frumentum secābit.

Agricola in agrō cum filiō est. Agricola filiō dicit, "Frumentum est mātūrum. Amīcōs vocābō et mihi auxilium ferent." Agricola miser est quod amīcī nōn veniunt.

Tum agricola ad agrum cum filiō iterum venit. Agricola filiō dicit, "Amīcī nōn veniunt. Propinquōs vocābō. Mihi auxilium ferent." Iterum agricola miser est quod propinquī nōn veniunt.

Agricola in agrum cum filiō iterum venit. Agricola dicit, "Amīcī et propinquī nōn veniunt. Crās ego ipse frumentum secābō."

Agricola frumentum secat et pānem facit. Pānem edunt et agricola dicit, "Pānis est optimus quod ego ipse meum frumentum secāvī."

Adapted from Aesop's Fables

- 1 **frumentum** = grain
2 **mox** = soon; **secō, secāre** = cut down
3
4 **mātūrum** = ripe; **vocābō** = I will call
5 **auxilium ferent** = they will bring help
6
7 **iterum** = again
8 **Propinquōs** = relatives
9
10
11
12 **Crās** = tomorrow; **ipse** = myself
13
14 **pānem** = bread
15 **edunt** = eat; **optimus** = very good
16 **secāvī** = have cut down

31. What is the meaning of **in agrō** (line 1)? A) of the field B) from the field C) to the field D) in the field
32. Quis cūrat frumentum (lines 1-2)? A) propinquus B) amīcus C) filiū D) agricola
33. Who is with the farmer in his field (line 3)? A) his wife B) his horse C) his son D) his friends
34. What is the best translation of **secābit** (line 2)? A) was cutting down B) will cut down C) has cut down D) cuts down
35. In line 4, whom does the farmer call on first to help with the grain? A) his son B) his wife C) his relatives D) his friends
36. Why is the farmer sad (lines 5-6 and 9-10)? A) It is always raining B) No one will help him cut down his grain
C) His relatives stole all his grain D) His horse ran away
37. From line 8 we learn that A) the farmer will call upon relatives for help B) the farmer does not like his family
C) the farmer wants to sell his grain at market D) the farmer needs to help his friends
38. In lines 12-13, what does the farmer decide to do about his ripe grain? A) He will wait for his friends to come
B) He will wait for his relatives to come C) He will set fire to his grain D) He will cut down the grain himself
39. Why does the farmer think his bread is very good (lines 15-16)? A) He cut down the grain himself
B) He bought the bread at the store C) His friends brought him bread D) He can share the bread with his son
40. The lesson Aesop is trying to teach in this fable is A) Anything worth doing is worth doing well.
B) The early bird catches the worm. C) If you want something done, do it yourself. D) Treat others as you wish to be treated.

- Rōmulus cum frātre Remō pugnāvit. A) is fighting B) was fighting C) fought D) will fight
- Decem minus trēs sunt A) quīque B) octō C) quattuor D) septem
- Māter rēgis erat serva. A) of the king B) to the king C) from the king D) by the king
- Quis erat dux Graecus in bellō Troiānō? A) Why B) Who C) What D) Where
- Poēta multās ___ dē stellis scripsit. A) fābula B) fābulās C) fābulis D) fābulārum
- Which one of the following commands would a teacher NOT give to the students in class? A) Aperite librōs B) Scribite respōsum C) Dormite semper D) Legite librōs
- Crās dux militēs dē periculō monēbit. A) will warn B) has warned C) was warning D) warns
- Cornēlia amicis librū dē Rōmā antiqūā dedit. A) from her friends B) to her friends C) by her friends D) with her friends
- Trēs linguās et scribō et legō. A) I neither read nor write B) I only read and write C) I both read and write D) I read or write
- Civēs rēgīnam amābant quod semper bona erat. A) why B) what C) how D) because
- ___ Appenninī sunt in Italiā. A) Montēs B) Montium C) Montem D) Montibus
- Magistra rogat discipulū, "Quid agis?" Discipulus respondet: A) Bene B) Nunc C) Absunt D) Hodiē
- Multī amīcī ad Circum Maximum hodiē veniunt. A) out of B) by C) to D) from
- Spartacus servōs liberāre temptābat. A) will free B) was freeing C) to free D) is freeing
- Novam stolam habet. A) she had B) she used to have C) she has D) she will have
- In Italiā et in Graeciā ruīnās templōrum vidimus. A) to the temples B) from the temples C) of the temples D) by the temples
- Quot sorōrēs et frātrēs habēs? A) What B) How many C) Why D) When
- Sunt multae linguae in Eurōpā. A) There were B) There will be C) There have been D) There are
- The Roman goddess of wisdom, often depicted with an owl, was A) Minerva B) Juno C) Venus D) Diana
- Which of the following words is NOT a derivative of mittō? A) mission B) remit C) commit D) misery
- Many historians believe that the Roman Empire reached its height after the rule of Trajan, who died in A.D. 117. A) LVII B) CXVII C) MVII D) CVII
- Which of the following cities is farthest south? A) Carthage B) Naples C) Pompeii D) Rome
- In what building in the Roman Forum did the senators usually meet? A) temple B) curia C) basilica D) Colosseum
- The trident and horses were associated with A) Neptune B) Orpheus C) Cyclops D) Aeneas
- Which of the following countries is an island? A) Hispania B) Gallia C) Britannia D) Germania
- The abbreviation for the Latin expression that means "for example" is A) p.m. B) A.D. C) N.B. D) e.g.
- A derivative from vocō, vocāre that refers to a calling together of people is A) vocation B) avocation C) revocation D) convocation
- Which of these events happened first? A) Tarquinius Superbus was king B) Rome became a republic C) Romulus and Remus were rescued by a wolf D) Augustus was made emperor

READ THE PASSAGE AND ANSWER THE QUESTIONS.

DUAE PUELLAE ET DUO EQUI

Will the favorite horse win the competition?

Ōlim Mariā equum pulchrum habēbat. Nōmen equī erat Rēx. Amīca, nōmine Lūcia, equum nōn habēbat sed equum cupiēbat. Deinde avia epistulam ad Lūciam scripsit, "Tibi meum equum dōnābō. Equī nōmen est Maximus quod maximōs pedēs et maximās aurēs habet." Laeta Lūcia equum amābat! Omnēs equum pulchrum Mariāe laudābant sed equum Lūciae dēridēbant. Rēx, equus Mariāe, bene currēbat et semper praemium accipiēbat. Maximus saepe temptābat sed praemium nōn accipiēbat. Tum magnum certāmen equestre erat. Erant multī spectātōrēs. Pluēbat et erat multum lutum in agrō. Equī in altō lutō bene currere nōn poterant. Maximus tamen bene currere poterat quod maximī pedēs in lutum nōn submergēbantur. Maximus erat victor! Praemium accēpit! Omnēs clāmābant, "Grātulatiōnēs!"

- 1
- 2 **cupiēbat** = wanted; **avia** = grandmother
- 3
- 4 **Maximus** = name meaning "Very Big"; **aurēs** = ears
- 5
- 6 **dēridēbant** = were making fun of; **praemium** = prize
- 7
- 8 **certāmen equestre** = horse competition; **Pluēbat** = it was raining
- 9 **lutum** = mud; **nōn poterant** = were not able; **tamen** = however
- 10 **nōn submergēbantur** = did not sink
- 11

29. Quis equum pulchrum habēbat (line 1)? A) Mariā B) Lūcia C) Rēx D) Pater
30. Quis equum nōn habēbat sed equum cupiēbat (lines 1-2)? A) Mariā B) Lūcia C) Rēx D) Pater
31. **Dōnābō** (line 3) is translated A) I am giving B) I have given C) I was giving D) I shall give
32. Quis epistulam ad Lūciam scripsit (lines 2-3)? A) Lūcia B) Mariā C) māter D) avia
33. In line 3, **tibi** is best translated A) from you B) to you C) by you D) with you
34. Which of the following sentences describes Lucia's horse, Maximus (line 4)? A) He had very big feet B) He had very small ears C) He was a beautiful horse D) He did not try
35. Why was Lucia happy (lines 4-5)? A) Her grandmother was coming for a visit B) Her father and mother found a horse for her C) Maria's horse was not lame D) She loved the horse her grandmother sent
36. Everyone praised Maria's horse (line 5) because A) he was beautiful B) he had a long tail C) he held his head high D) he could run in any kind of weather
37. In lines 6-7, **accipiēbat** is best translated A) he is receiving B) he was receiving C) he has received D) he will receive
38. Which of the following statements is NOT true about events on the day of the big competition (lines 8-9)? A) It was raining B) There was deep mud in the field C) The horses could not run well D) There were very few spectators
39. What advantage did Maximus have in the contest (lines 9-10)? A) His big feet did not sink into the mud B) The rain stopped C) He was the most beautiful D) The sun came out
40. How did everyone react to the fact that Maximus won the competition (line 11)? Everyone was A) envious B) confused C) happy D) disappointed

- Rōmānī tria bella illō annō pugnābant. A) for those years B) in that year C) of that year D) those years
- Quam celeriter Hannibal Alpēs transībat! A) too quickly B) with all speed C) very quickly D) how quickly
- Vīsne mēcum ad forum ambulāre? A) Can you B) Do you want C) Should you D) How did you
- Quot sunt vīgintī minus novem? A) ūndecim B) ūndēvīgintī C) quīndecim D) octō
- Cuius pueri pater est medicus? A) to which boy B) from whose boy C) which boy's D) the boys who
- Puer, ā frātre vīsus, fugiēbat. A) seeing B) having been seen C) I saw D) about to see
- Ille senātor auxilium ā civibus petivit. A) from the citizens B) for the citizens C) about the citizens D) with the citizens
- Nōlite timēre, pueri; vōs servābō! A) No one fears B) Why are you afraid C) I don't want to scare D) Don't be afraid
- Puella stulta putat sē textūram esse melius quam deam. A) if she should weave B) that she wove C) that she will weave D) if anyone can weave
- Filia Iūlii Caesaris _____ appellāta est. A) Iūlia B) Iūliae C) Iūliam D) Iūliā
- Quis ad lūdōs tēcum veniet? A) is coming B) came C) will come D) used to come
- Ego, ad scholam ambulāns, cōsulem vidī. A) having walked B) about to walk C) to walk D) while walking
- Augustus trēs tunicās gessisse dicitur. A) to have worn B) to wear C) is wearing D) will wear
- Quōmodo illōs equōs invenire poteris? A) Why B) How C) Where D) With whom
- Dic mihi tuum nōmen, quaeō. A) I tell myself B) She tells us C) Tell me D) Who tells you
- Quem putās optimum gladiātōrem omnium esse? A) everyone B) for all C) by everyone D) of all
- Licet tibi puellam vidēre. A) You want to see the girl. B) The girl wants to see you. C) You may see the girl. D) You see the girl likes you.
- Propter turbam orātor audiri nōn poterat. A) to be heard B) to have heard C) to hear D) having been heard
- Circe, the Sirens, and the Cyclops are characters in the wanderings of A) Perseus B) Hercules C) Ulysses D) Theseus
- The salesman made us a **bona fide** offer. A) too good to be true B) fair and honest C) not very good D) good for a day
- Invaders crossed this river dividing Germany and Gaul to attack some of Caesar's allies. A) Rhine B) Nile C) Tiber D) Po
- Praetor : basilica : : senātor : _____ A) theātrum B) thermae C) cūria D) circus
- Implacable**, **placid**, and **complacent** all derive from a Latin root meaning A) finish B) please C) twist D) be thirsty
- With what popular entertainment are **albātī**, **spina**, **quadrīga**, **circus** associated? A) stage productions B) gladiatorial combats C) chariot racing D) public bathing
- Sailing eastward from Athens across the Aegean Sea, which country do you reach? A) Turkey B) Egypt C) Italy D) Spain
- Five Roman armies were defeated by a force of slaves led by this escaped gladiator. A) Hannibal B) Pompey C) Scipio D) Spartacus
- How did Caesar write **centum duōdēvīgintī**? A) CXXII B) CXVIII C) CXXIX D) CXII
- What would be a proper context for the Latin phrase **ignōsce mihi**? A) thanking someone for a gift B) cheering for your team C) finding money in your pocket D) bumping into someone
- "As a Greek prisoner on Crete, I designed the labyrinth, and later escaped on wings I made myself. Who am I?" A) Theseus B) Minotaur C) Pegasus D) Daedalus
- The **malignity** in her voice was obvious to all. A) fear B) sweetness C) hatred D) sorrow

READ THE STORY AND ANSWER THE QUESTIONS.

WHAT PRICE FOR PEACE?

King Pyrrhus of Epirus sends an envoy, Cineas, to the Roman senate (ca. 275 B.C.).

Rēx Pyrrhus post multās victoriās pācem cum Rōmānīs petēbat et lēgātum Cineam ad senātum misit. Dē amicō Cineā hoc saepe dicēbātur ā Pyrrhō: "Plūrēs urbēs verbīs Cineae quam vī et armīs occupāvī." Cineās, ubi in senātum Rōmānum vēnit, Pyrrhum aequāsque pācis condiōnēs laudābat; senātōrēs ad pācem vertēbat. Tum Appius Claudius, quī saepe in senātum nōn veniēbat quod caecus et senior erat, graviter senātōrēs monuit: "Dignitātem salūtemque āmittētis, sī hās condiōnēs accipiētis. Ego, quī senex sum et multa vidī, vōbīs haec dicō. Huic lēgātō rēgis breviter respondēte: Rōmānī cōfirmābunt pācem cum nullō hoste quī nōn ē terrīs nostrīs discesserit." Hōc respōnsō datō, Cineās ad Pyrrhum rediit et, "Rōma," rēgī inquit, "mihi templum esse vīsa est, et senātōrēs eius rēgēs sunt."

- 1
- 2
- 3 **vī** = by force
- 4 **aequās** = fair
- 5
- 6 **Dignitātem** = honor
- 7
- 8
- 9 **Hōc respōnsō datō** = This answer having been given
- 10 **vīsa est** = seemed

—Adapted from several ancient sources.

- Why did Pyrrhus send Cineas to Rome (lines 1-2)? A) He wanted to make peace B) The Romans had often defeated him C) Cineas was a friend of the Romans D) He admired Roman bravery
- What is the best translation of **hoc saepe dicēbātur** (line 2)? A) he had often said this B) this one often said C) this was often said D) this will often be said
- In lines 2-3, what does Pyrrhus say about Cineas? A) Cineas has conquered many cities by himself B) Cineas' words force me to conquer more cities C) Cineas uses more words than cities I have conquered D) I've conquered more cities with Cineas' words than with force
- How was Cineas received by the senators (lines 3-4)? A) with great suspicion B) with growing acceptance C) with outright hostility D) with laughter
- Line 5 tells us that Appius Claudius did not often come to the senate because he was blind and A) too old B) extremely heavy C) not well-liked D) naturally shy
- In line 6, **graviter** means A) to be serious B) seriously C) very seriously D) as seriously as possible
- In lines 6-7 (**Dignitātem...accipiētis**), Appius Claudius says that, if the Romans accept Pyrrhus' terms, A) they will gain safety and honor B) Pyrrhus will leave Italy honorably and in safety C) they will lose both safety and honor D) they will lose honor but gain safety
- What does Claudius offer in support of his opinion (line 7)? A) his age and experience B) his great wealth C) his knowledge of Pyrrhus' ways D) the greatness of his family
- In lines 7-9 (**Huic...discesserit**), what message does Appius Claudius give to Cineas? A) Peace must be gained at any cost B) Rome wants peace only through victory C) Rome is preparing to attack D) While the enemy is in Italy, peace is not possible
- Who does Cineas say holds power at Rome (lines 9-10)? A) priests B) soldiers C) slaves D) senators

1. Caesar acrius quam hostēs pugnāvit. A) which B) how C) than D) whom
2. Triumphō actō, militēs ad castra rediērunt. A) In order to celebrate the triumph B) The triumph must be celebrated C) If he will celebrate the triumph D) When the triumph had been celebrated
3. Cicerō cōspiratiōnem civibus attentē audientibus exposuit. A) listening B) about to listen C) having been heard D) having heard
4. Rēx sē multōs annōs rectūrum esse putāvit. A) had ruled B) would rule C) is ruling D) was ruling
5. Lēx quam civēs cupiunt erit bona. A) whom B) who C) whose D) which
6. Ferō : tulī :: amō : ____ A) amāri B) amāvi C) amāti D) amā
7. Rōmāni, cum Caesarem maximē timeant, eum tamen laudant. A) with B) since C) while D) although
8. Fulvia domum Cicerōnis properāvit ut eī insidiās nārrāret. A) so that she might tell B) as she was telling C) who told D) that she had told
9. Dēfessus miles finem pugnandi fēcit. A) by fighting B) of fighting C) having been fought D) to fight
10. Pater cuique filiō magnum agrum et pulchram villam dedit. A) with that very son B) by a certain son C) to each son D) since the son is his own
11. Exercitus hostium vidērī trāns flūmen potuit. A) to have seen B) having been seen C) to be seen D) will be seen
12. Sī Rōmāni acrius pugnāvissent, hostēs ex Italiā ēgissent. A) fought...drove B) had fought...would have driven C) were fighting...would drive D) fight...will drive
13. Rōmāni militēs nōn solum prō patriā pugnāvērunt sed etiam viās aedificāvērunt. A) not alone...but together with B) neither...nor C) not some...but others D) not only...but also
14. Scipiō superāre Carthāginiēnsēs quam celerrimē cōnātus est. A) tries B) tried C) will try D) had tried
15. Another way of saying Praetor rectē iudicāre debet is A) Accidit ut praetor rectē iudicet B) Licet praetorī rectē iudicāre C) Oportet praetorem rectē iudicāre D) Sciō praetorem rectē iudicāre
16. Imperator militibus clāmāvit, "Dēfendāmus glōriam Rōmae!" A) Let us defend B) If only we had defended C) We could have defended D) We have defended
17. "Hī barbarī numquam Rōmāni civēs fient!" senātor affirmāvit. A) have become B) will become C) are becoming D) had become
18. "Semper," inquit māter filiō, "dic vērā." A) speaking B) to speak C) I have spoken D) speak
19. The historian Livy is famous for his stories about A) the founding of Rome B) the history of Egypt C) Constantine's conversion to Christianity D) the fall of the Roman Empire
20. Who defeated the forces of Pompey at the Battle of Pharsalia in 48 B.C., thereby gaining control of Rome? A) Scipio Africanus B) Marcus Cicero C) Julius Caesar D) Marcus Antonius
21. At the king's death, his son claimed power de jure. A) with arrogance B) by law C) with hesitation D) by force
22. Who was the enemy of Cicero who caused his exile in 58 B.C. and had an infamous sister thought to be "Lesbia" in the poems of Catullus? A) Crassus B) Cato C) Sulla D) Clodius
23. The Roman date ante diem VI Kalendās Novembrēs is A) October 27 B) November 6 C) November 1 D) December 6
24. A defendant in a court case enters a plea of nolo contendere when he A) asks that his bail be lowered B) does not want to contest the charge C) seeks a change in lawyers D) appeals his conviction
25. Who were the spirits of nature, represented as beautiful young women, who inhabited and protected rivers, fountains, mountains, and woods? A) Graces B) Muses C) Sirens D) Nymphs
26. Lucifer was the descriptive name used by the ancient Romans to refer to the A) North Wind B) secret cave of the Sibyl C) Morning Star D) prison at the edge of the Roman Forum
27. Three sisters, Stheno, Euryale, and Medusa, were changed into these snaky-haired monsters. A) Furies B) Fates C) Harpies D) Gorgons
28. A Roman running for political office was called a candidātus because he A) was secretive about his political position B) gave political speeches from the rostra C) handed out favors to voting citizens D) wore a gleaming white toga
29. The teacher asked her students to explicate the difficult poem. A) read aloud with expression B) unfold the hidden meaning C) study the historical background D) imitate the style in a poem of their own

READ THE STORY AND ANSWER THE QUESTIONS.

PHILOSOPHY: THE GUIDE OF LIFE

Cicero explains his regard for philosophy.

Ō vitāe Philosophia dux, ō virtūtis indagātrix expultrixque vitiōrum! Quid nōn modo nōs, sed omnīnō vitā hominum sine tē esse potuisset? Tū urbēs peperistī, tū dissipātōs in societātem vitāe convocāstī. Tū eōs inter sē primō domiciliis, deinde cōiugiis iūnxistī. Tū inventrix legum, tū magistra mōrum et disciplinae fuistī. Ad tē cōfugimus; ā tē opem petimus; tibi nōs, ut antea magnā ex parte, sic nunc penitus tōtōsque trādīmus. Ūnus diēs autem bene āctus ex praeceptis tuis est antepōnendus immortalitātī peccantī. Cuius igitur potius opibus utāmur quam tuis, quae et vitāe tranquillitatem largita nobis es et terrōrem mortis sustulistī?

—Cicero, *Tusculan Disputations*, V. 5 (adapted)

- 1 indagātrix = investigator; expultrix = expeller; vitiōrum = crimes
- 2 peperistī = you gave birth to; dissipātōs = scattered
- 3
- 4
- 5 opem = help; penitus = deeply
- 6 peccantī = spent in wrongdoing
- 7 largita es = you bestowed
- 8

30. By addressing Philosophy directly (Ō Philosophia dux) and by using verbs throughout the passage in the second person singular, Cicero is using the literary device A) personification B) litotes C) oxymoron D) simile
31. The word order of virtūtis indagātrix expultrixque vitiōrum (line 1) is an example of A) chiasmus B) hyperbole C) anaphora D) alliteration
32. The rhetorical question in lines 1-2 (Quid...potuisset) asks A) whether philosophy is more important than religion B) if the life of mankind is of any value without philosophy C) whether all students should be required to study philosophy in school D) why all great leaders have not depended upon philosophy as their guide
33. In lines 2-3 (tū...convocāstī), philosophy is credited with A) unifying diverse peoples B) inventing language C) inspiring creativity D) encouraging individuality
34. The antecedent of eōs (line 3) is A) urbēs B) dissipātōs C) societātem D) vitāe
35. According to line 3 (Tū...iūnxistī), philosophy gave rise to A) home and marriage B) law and order C) learning and scholarship D) strength and power
36. In line 4 (Tū inventrix...fuistī), Cicero attributes to philosophy the development of A) sympathy for the poor B) feelings of patriotism C) laws and moral training D) ambition to succeed
37. In line 5 (tibi...trādīmus), philosophy is viewed as A) a scientist B) a merchant C) an author D) a protector
38. Est antepōnendus (line 6) is best translated A) has been preferred B) is preferred C) must be preferred D) had preferred
39. In line 6 (Ūnus...peccantī), one day lived in accordance with philosophy is contrasted with A) an eternity of living immorally B) the power to rule the world tyrannically C) a treasury filled with gold gained illegally D) the immortality of the gods
40. According to lines 7-8, what is one gift that we receive from philosophy? A) wisdom B) pride C) serenity D) power

READ THE PASSAGES AND ANSWER THE QUESTIONS.

CHOOSE THE BEST ANSWER FROM A, B, C, OR D.

MARK ANSWERS ON ANSWER SHEET.

A FATHER WHO DESERVES NO RESPECT

Pliny the Younger writes to his friend Attius Clemens to express his disapproval of the behavior of Regulus, a mutual acquaintance.

Regulus filium amisisit, hōc ūnō malō indignus. Quod nesciō an malum putet. Erat puer ācris ingenii sed ambiguī, quī tamen posset rēcta sectārī, sī patrem nōn referret... Amissum tamen lūget insānē. Habēbat puer mannulōs multōs, habēbat canēs maiōrēs minōrēsque, habēbat lusciniās, psittacōs, merulās: omnēs Regulus circā rogum trucidāvit. Nec dolor erat ille, sed ostentātiō dolōris... Tenet sē trāns Tiberim in hortīs, in quibus lātissimum solum porticibus immēnsis, rīpam statuīs suīs occupāvit, ut est in summā avāritiā sumptuōsus, in summā infāmiā glōriōsus. Vexat ergō cīvitātem et, quod vexat, sōlācium putat. Dicit sē velle dūcere uxōrem, hoc quoque sicut alia perversē. Audiēs nūptiās lūgentis, nūptiās senis; quōrum alterum immātūrum, alterum sērum est. Unde hoc augurer quaeris? Nōn quia affirmat ipse, quō mendācius nihil est, sed quia certum est Regulum esse factūrum, quidquid fieri nōn oportet. Valē.

—Pliny, *Epistulae* IV.2

- 1 an = whether
- 2 sectārī = to follow
- 3 referret = take after; lūget = mourns; mannulōs = ponies
- 4 lusciniās, psittacōs, merulās = nightingales, parrots, blackbirds
- 5 trucidāvit = slaughtered
- 6 solum = ground
- 7 rīpam = riverbank; occupāvit = filled
- 8 cīvitātem = the city of Rome
- 9
- 10
- 11
- 12

1. What is the best translation of **hōc ūnō malō indignus** (line 1)? A) by this one undeserved misfortune
B) this evil and undeserving one C) not deserving this one misfortune D) undeserving for this unfortunate man
2. To whom does **indignus** refer? A) Regulus B) the son of Regulus C) Pliny D) Attius Clemens
3. The best translation of **Quod...putet** (line 1) is A) Whatever I think is misfortune B) Because he thinks I know misfortune
C) I don't know whether he would think that a misfortune D) Whether he knows what I think
4. According to lines 2-3, Regulus' son might have become an honest citizen if he A) had lived longer B) did not act like his father
C) had been able to tell right from wrong D) had not been dull-witted
5. The phrase **Habēbat...merulās** (lines 3-4) contains asyndeton and A) synecdoche B) metonymy C) anaphora D) metaphor
6. The asyndeton in **lusciniās, psittacōs, merulās** (line 4) A) adds emphasis to the word **omnēs** B) slows down the conclusion of the sentence
C) draws attention away from the dead son D) downplays the number of animals
7. In lines 4-6, how does Pliny characterize Regulus' actions around the funeral pyre (**omnēs...dolōris**)? A) relief that his son is dead
B) a father's normal reaction to his son's death C) grief in keeping with the Stoic tradition D) a false display of grief
8. **Tenet sē** (line 6) means A) he lives B) he studies C) he entertains D) he works
9. Which feature of a typical Roman villa is **NOT** mentioned in describing Regulus' villa across the Tiber (lines 6-7)? A) gardens
B) spacious grounds C) fountains D) colonnades
10. When Regulus retreats to his villa (lines 6-8), he is surrounded by A) sad reminders of his son B) peace and quiet of the countryside
C) a showy display of his wealth D) loving friends and caring servants
11. Besides anaphora, what literary device does Pliny use in **in summā avāritiā sumptuōsus, in summā infāmiā glōriōsus** (lines 7-8) to reinforce his description and opinion of the villa? A) litotes B) apostrophe C) tmesis D) parallel construction
12. What is the meaning of **avāritiā** (line 7)? A) wealth B) greed C) sorrow D) generosity
13. How does Regulus find consolation (line 8 **quod...putat**)? A) many Romans cross the Tiber to pay their respects
B) the emperor sends commemorative statues C) he enjoys annoying his fellow-citizens D) he is able to be left alone in his villa
14. In line 9, **sē velle** is best translated A) to wish oneself B) he wishes C) they do wish D) she wishes
15. Pliny says that Regulus' desire to remarry (line 9) A) is wrong B) might comfort Regulus C) is none of his concern
D) would not be allowed by the state
16. What is the best translation of **lūgentis** (line 10)? A) to those mourning B) of the one mourning C) by those mourning
D) the one having been mourned
17. What is the best translation of **alterum immātūrum, alterum sērum** (line 10)? A) the one too early, the other too late
B) both young and old C) one early, a certain one late D) not only the young, but also the old
18. What question does Pliny ask in **Unde hoc augurer quaeris**? A) Why must a prophet be sought? B) What do you predict?
C) Do you ask how I come to predict this? D) How do I seek a prophecy?
19. In line 11, **mendācius** is best translated as A) dishonest B) more dishonest C) most dishonest D) dishonestly
20. According to Pliny, what is certain about Regulus (line 12)? A) he will announce his plans when he knows them
B) he is swayed by public opinion C) he will do only what he is allowed to do D) he will do what shouldn't be done

ON HIS OWN PORTRAIT

A poet contemplates an image of himself.

Quis mihi tē similem sic fēcit, dulcis imāgō?	1
Quam vērē vultūs exprimis ipsa meōs!	2
Tū pallēs, mē pallor habet; tū lūmine caecō,	3
caecus ego; nūlla (heu!) <u>mēns</u> tibi, nūlla mihi.	4 mēns = spirit, soul
Vīta tuōs artūs, et nostrōs vīta reliquit;	5
mūta tacēs, mūta est haec mea lingua: tacet.	6
Tū sine corde manēs, maneō sine corde; morāris	7
hīc sōla, hīc sōlus nocte diēque moror.	8
<u>Membra</u> geris tenuī et fragilī contexta papyrō,	9 membra = elements
in tenuī et fragilī <u>cortice</u> <u>figor</u> inops.	10 cortex , corticis , m. = bark, skin; figor , (<i>fīgo, fīgere</i>) = fasten; inops = helpless
Nīl nisi vāna meī tū corporis umbra vel aura,	11
corporibus pār est umbra vel aura meīs.	12
Nōn multō dūrās tū tempore, tempore multō	13
nōn dūrō; fīēs tū cinis, ipse cinis.	14
Ambo parēs: at laeta magis tū <u>dēgis</u> : amōrem	15 dēgis , (<i>dēgō, dēgere</i>) = live
nōn sentīs, miserum mē facit <u>asper</u> amor.	16 asper = harsh, bitter
—Girolamo Angeriano (A.D. 1512)	

21. Who asks the question in line 1? A) Quis B) tē C) dulcis imāgō D) poēta (understood)
22. **Sic** (line 1) means A) as much B) so C) just D) it's true
23. **Ipsa** (line 2) refers to A) ego (understood) B) vultūs C) vērē D) imāgō
24. **Pallēs** (line 3) is A) an adjective B) a noun C) a verb D) an adverb
25. In lines 3-4, the face in the portrait is described as A) old B) sightless C) distorted D) bright
26. The case and number of **nūlla...nūlla** (line 4) are A) nominative singular B) ablative singular C) nominative plural D) accusative plural
27. Line 4 suggests that A) the portrait controls his life B) he intends to escape from the portrait C) he and the portrait share a feeling of emptiness D) the portrait will be his salvation
28. The best translation of **reliquit** (line 5) is A) has abandoned B) has bequeathed C) has grown old D) has committed a criminal act
29. The scansion of line 6, the pentameter line of an elegiac couplet, is
 A) _ _ / _ u u / _ // _ u u / _ u u / _
 B) _ _ / _ _ / _ // _ u u / _ u u / _
 C) _ u u / _ u u / _ // _ u u / _ u u / _
 D) _ u u / _ _ / _ // _ u u / _ u u / _
30. The best translation of **haec** (line 6) is A) these things B) that C) she D) this
31. In lines 7-8 (**morāris...moror**), the poet says A) they will remain together B) he remains always alone C) the portrait now holds his heart D) the portrait alone will last
32. The best translation of **hīc...hīc** (line 8) is A) this one...that one B) he...it C) here...here D) this...the other
33. Lines 9-10 suggest that both the portrait and the poet are A) composed of many vivid lines and colors B) unable to escape C) gaining strength each day D) neglected and malnourished
34. To what does **cortice** (line 10) refer? A) the skin of the poet B) the surface of the portrait C) the potential of a growing tree D) the roughness of the tree
35. In lines 11-12, how are the portrait and the author said to be the same? A) each seems only a shadow of something real B) they both seem vain and arrogant C) they are protected under a divine golden shadow D) they are both beginning a long journey
36. What does the poet say about time in lines 13-14? A) time acts more harshly on humans than on works of art B) there is no more time for complaints C) the portrait will last for a longer time than the poet D) time is short for both of them
37. What word is understood in the phrase **ipse cinis** (line 14)? A) nōn B) tempus C) fiam D) cinerem
38. An English word derived from **cinis** (line 14) is A) cinch B) rescind C) fascination D) incinerator
39. Cūr est imāgō laetior quam scriptor (lines 15-16)? A) imāgō nōn sentit amōrem B) imāgō amōrem laetum habet C) ambō mox moritūrī sunt D) imāgō est pulchrior
40. The ending of the poem could be read as A) an announcement of the early death of the poet B) evidence that the poet may finally be capable of happiness C) an explanation of the poet's despair in the poem D) his decision to destroy the offensive portrait

**NATIONAL LATIN EXAM
ANSWER KEY**

<u>INTRO</u>	<u>LATIN I</u>	<u>LATIN II</u>	<u>PROSE</u>	<u>POETRY</u>	<u>LATIN V-VI</u>
1. B	1. C	1. B	1. C	1. C	1. C
2. B	2. D	2. D	2. D	2. D	2. A
3. A	3. A	3. B	3. A	3. C	3. C
4. D	4. B	4. A	4. B	4. A	4. B
5. A	5. B	5. C	5. D	5. D	5. C
6. D	6. C	6. B	6. B	6. C	6. A
7. B	7. A	7. A	7. D	7. A	7. D
8. C	8. B	8. D	8. A	8. B	8. A
9. B	9. C	9. C	9. B	9. B	9. C
10. C	10. D	10. A	10. C	10. A	10. C
11. A	11. A	11. C	11. C	11. A	11. D
12. B	12. A	12. D	12. B	12. B	12. B
13. A	13. C	13. A	13. D	13. D	13. C
14. B	14. C	14. B	14. B	14. A	14. B
15. A	15. C	15. C	15. C	15. D	15. A
16. B	16. C	16. D	16. A	16. B	16. B
17. D	17. B	17. C	17. B	17. A	17. A
18. C	18. D	18. A	18. D	18. A or C	18. C
19. C	19. A	19. C	19. A	19. A	19. B
20. B	20. D	20. B	20. C	20. B	20. D
21. A	21. B	21. A	21. B	21. B	21. D
22. C	22. A	22. C	22. D	22. B	22. B
23. C	23. B	23. B	23. A	23. D	23. D
24. B	24. A	24. C	24. B	24. C	24. C
25. A	25. C	25. A	25. D	25. A	25. B
26. A	26. D	26. D	26. C	26. B	26. A
27. B	27. D	27. B	27. D	27. C	27. C
28. A	28. C	28. D	28. D	28. D	28. A
29. A	29. A	29. D	29. B	29. D	29. D
30. D	30. B	30. C	30. A	30. B	30. D
31. D	31. D	31. A	31. A	31. C	31. B
32. D	32. D	32. C	32. B	32. B	32. C
33. C	33. B	33. D	33. A	33. C	33. B
34. B	34. A	34. B	34. B	34. D	34. A
35. D	35. D	35. A	35. A	35. B	35. A
36. B	36. A	36. B	36. C	36. C	36. D
37. A	37. B	37. C	37. D	37. D	37. C
38. D	38. D	38. A	38. C	38. A	38. D
39. A	39. A	39. D	39. A	39. C	39. A
40. C	40. C	40. D	40. C	40. A	40. C

NATIONAL LATIN EXAM TRANSLATIONS OF READING PASSAGES

INTRO: A FARMER AND HIS HARVEST

A farmer has a field. In the field there is grain and the farmer is caring for the grain. Soon the farmer will cut down the grain. The farmer is in the field with (his) son. The farmer says to (his) son, "The grain is ripe. I shall call (my) friends and they will bring help to me." The farmer is sad because (his) friends do not come. Then the farmer comes to the field with (his) son a second time. The farmer says to (his) son, "(My) friends are not coming. I shall call (my) relatives. They will bring help to me." Again the farmer is sad because the relatives do not come. The farmer comes into the field with (his) son again. The farmer says, "(My) friends and relatives are not coming. Tomorrow I will cut down the grain myself." The farmer cuts down the grain and makes bread. They eat the bread and the farmer says, "The bread is very good because I have cut down the grain myself."

LATIN I: TWO GIRLS AND TWO HORSES

Once upon a time Maria had a beautiful horse. The name of the horse was Rex. (Her) friend, Lucia by name, did not have a horse but wanted a horse. Then (her) grandmother wrote a letter to Lucia, "I shall give my horse to you. The name of the horse is Maximus because he has very big feet and very big ears." The happy Lucia loved (her) horse! All were praising Maria's beautiful horse but they were making fun of Lucia's horse. Rex, Maria's horse, was running well and was always receiving a prize. Maximus was trying often but was not receiving a prize. Then there was a big horse competition. There were many spectators. It was raining and there was much mud in the field. The horses were not able to run well in the deep mud. Maximus however was able to run well because his very big feet did not sink in the mud. Maximus was the winner! He received a prize! All shouted, "Congratulations!"

LATIN II: WHAT PRICE FOR PEACE?

After many victories, King Pyrrhus was seeking peace with the Romans and he sent (his) envoy Cineas to the senate. Concerning his friend Cineas, this was often said by Pyrrhus: "I have seized more cities by the words of Cineas than by force and arms." When he came into the Roman senate, Cineas was praising Pyrrhus and the fair terms of peace; he was turning the senators toward peace. Then Appius Claudius, who was not often coming into the senate because he was blind and too old, seriously warned the senators: "You will lose honor and safety, if you accept these terms. I, who am an old man and have seen many things, say these things to you. To this envoy of the king briefly answer: the Romans will establish peace with no enemy who has not departed from our lands." This answer having been given, Cineas returned to Pyrrhus and said to the king, "To me, Rome seemed to be a temple, and its senators are kings."

LATIN III-IV PROSE: PHILOSOPHY: THE GUIDE OF LIFE

O Philosophy, leader of life, O investigator or virtue and expeller of crimes. Without you, what could not only we but, altogether, the life of mankind have been able to be? You gave birth to cities, you called together into fellowship of life those who had been scattered. You joined those among themselves first by homes, then by marriages. You have been the inventor of laws, the teacher of morals and of learning. We flee to you; from you we seek help; we hand over ourselves to you, as earlier we did for the most part, so now deeply and completely. Moreover, one day lived well and in accordance with your precepts must be preferred to immortality spent in wrongdoing. Whose help, therefore, should we use rather than yours (you) who have bestowed on us the tranquility of life and have removed the terror of death.

LATIN III-IV POETRY: THE FLIGHT OF PHRIXUS AND HELLE

That (ram) carries the two through vast seas. The woman (Helle) is said to have held the horn with a weak left hand, when she gave the name to the water from herself. At the same time (her) brother almost perished, while he was wishing to help her as she fell, and stretches out his hands extended all the way. He was weeping because, with his companion of the double peril lost, (he was) unaware that she had been joined to the blue god. After the shore has been reached, the ram becomes a constellation, but the golden wool of this (ram) arrives at the Colchian homes.

LATIN V-VI PROSE: A FATHER WHO DESERVES NO RESPECT

Regulus lost his son, not deserving this one evil. I don't know whether he would think that a misfortune. He was a boy of sharp but unreliable character, who nevertheless could have followed a straight (path), if he would not have taken after his father. Nevertheless, he mourns (his) lost (son) insanelly. The boy used to have many ponies, used to have dogs, larger and smaller, used to have nightingales, parrots, blackbirds: all Regulus slaughtered around the funeral pyre. That was not grief, but a show of grief.... He lives across the Tiber in his gardens, in which he has filled the very wide ground with huge porticoes, the riverbank with his own statues, and he is in the greatest greed lavish, in the greatest notoriety boastful. Therefore, he annoys the city and, because he annoys (it), he thinks it comfort. He says that he wants to marry, this also, as other things, (is) wrong. You will hear (about) the wedding of a mourner, the wedding of an old man; one of which is too early, the other is too late. Do you ask how I come to predict this? Not because he himself, than whom nothing is more dishonest, declares this, but because it is certain that Regulus is going to do whatever ought not to be done. Farewell.

LATIN V-VI POETRY: ON HIS OWN PORTRAIT

Who has made you so similar to me, Sweet Image? How truly you express my face! You (grow) pale, pallor holds me; you (are) with blind vision, I (am) blind; no spirit, alas, (is) to you, no (spirit) to me. Life has left your limbs, and life has left mine; mute, you are silent; mute is this tongue of mine: it is silent. You remain without heart, I remain without heart; you remain here alone, here I remain alone night and day. You display your elements woven on thin and fragile papyrus, I am fastened, helpless, in a thin and fragile skin. You are nothing except an empty shadow, or aura, of my body, a shadow or aura is the equal to my body. You do not endure for much time, much time I do not endure; you will become ash, I (will become) ash. (We are) both equal: but you live more happily (than I): Love you do not feel; bitter Love makes me wretched.