CHOOSE THE BEST ANSWER FROM A, B, C, OR D.  
MARK ANSWERS ON ANSWER SHEET.

1. Equī sub arborē stant.  A) near the tree  B) under the tree  C) away from the tree  D) around the tree

2. Tacē, Marce! Semper tū clamās.  A) I am shouting  B) you are shouting  C) she is shouting  D) they are shouting

3. Publius 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) statuae  B) statuārum  C) statuīs  D) statuās

7. Quot stellae sunt in pictūra?  A) trēs  B) quattuor  C) quīnque  D) sex

8. Tullia est filiā rēgīnae.  A) the queen  B) with the queen  C) of the queen  D) by the queen


10. Your teacher asks, "Quid est nōmen tibi?" What would be the best response?  A) Sōl lūcet  B) Valē  C) Marcus  D) Quattuor

11. Senātōres in Cūriā sēdent.  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 volāt  D) cum virō pugnāt

13. Parāte, servī, cibum in culīnā!  A) Prepare  B) I prepare  C) They are preparing  D) To prepare

14. Pirāte 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 ambulōre 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


19. Sunt multa templā 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 pugnāt?  A) in amphitheatrō  B) in horīō  C) in culīnā  D) in templō

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 filīās et trēs filīōs habet. Quot liberī sunt?  A) VIII  B) VI  C) V  D) IV


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 

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**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 in agrō cum filiō est. Agricola filiō dicit,* "Frūmentum est mātūrum. Amīcōs vocābō et mihi auxilium ferent."

   *Agricola miser est quod amīcī nōn veniunt.*


   *Agricola frūmentum secat et pānem facit.*

   Pānem edunt et agricola dicit, "Pānis est optimus quod ego ipse meum frūmentum secāvi."

   Adapted from Aesop's *Fables*

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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 frūmentum (lines 1-2)?  
   A) propinquus  B) amīcus  C) filius  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.
2002 ACL/NJCL NATIONAL LATIN EXAM

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

LATIN I

MARK ANSWERS ON ANSWER SHEET.

1. Rōmulus cum frātre Remō pugnāvit. A) is fighting B) was fighting C) fought D) will fight
2. Decem minús trēs sunt. A) quīnque B) octō C) quattuor D) septem
3. Māter rāgis erat serva. A) of the king B) to the king C) from the king D) by the king
5. Pōēta mulātus dē stellā scripsit. A) fābula B) fābulā B) fābulis D) fābulārum
6. Which one of the following commands would a teacher NOT give to the students in class? A) Aperite librōs B) Scribite respōnsum C) Dormite semper D) Legite librōs
7. Crās dux miūlitēs dē periculō monēbāt. A) will warn B) has warned C) was warning D) warns
8. Cornēlia amīcis librum dē Rōmā antiquā dedicāt. A) from her friends B) to her friends C) by her friends D) with her friends
9. Trēs linguis tē scribió 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
10. Civēs rēgnum amābāt quod semper bona erat. A) why B) what C) how D) because
12. Magistra rogat discipulum, "Quid agis?" Discipulus respondet: A) Bēne B) Nunc C) Absurū D) Hodiē
13. Multē amīcī ad Circum Maximum hodiē veniunt. A) out of B) by C) to D) from
14. Spartacus servōs liberāre temptābat. A) will free B) was freeing C) to free D) is freeing
15. Novam stolam habēbat. A) she had B) she used C) she has D) she will have
16. In Italīa et in Graecīa nūnās templōrum vidimus. A) to the temples B) from the temples C) of the temples D) by the temples
18. Sunt multae linguae in Europā. A) There were B) There will be C) There have been D) There are
19. The Roman goddess of wisdom, often depicted with an owl, was A) Minerva B) Juno C) Venus D) Diana
20. Which of the following words is NOT a derivative of mittō? A) mission B) rebǐt C) commit D) misery
21. 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
22. Which of the following cities is farthest south? A) Carthago B) Naples C) Pompeii D) Rome
23. In what building in the Roman Forum did the senators usually meet? A) temple B) curia C) basilica D) Colosseum
24. The trident and horses were associated with A) Neptune B) Orpheus C) Cyclops D) Aeneas
25. Which of the following countries is an island? A) Spain B) Gallia C) Britannia D) Germany
26. The abbreviation for the Latin expression means "for example" is A) p.m. B) A.D. C) N.B. D) e.g.
27. A derivative from vocō, vocāre that refers to a calling together of people is A) vocation B) avocation C) recreation D) conversation
28. 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 DUÓ EQUĪ

Will the favorite horse win the competition?


1. cupiēbat = wanted; avia = grandmother
2. Maximus = name meaning "Very Big"; aurēs = ears
3. dēridēbant = were making fun of; praēmium = prize
4. certāmen equestre = horse competition; Plēbat = it was raining
5. lūtum = mud; nōn poterant = were not able; tamen = however
6. nōn submergēbantur = did not sink

29. Quōs equum pulchrum habēbat (line 1)? A) Marīa B) Lūcia C) Rēx D) Pater
30. Quōs equum nōn habēbat sed equum cupiēbat (lines 1-2)? A) Marīa 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. Quōs epīstulam ad Lūciam scripsit (lines 2-3)? A) Lūcia B) Marīa C) māter D) avia
33. In line 3, tībī is best translated A) to you B) by you C) to you D) with you
34. Which of the following sentences describes Marīa'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 Lūcia happy (lines 4-5)? A) Her grandmother was coming for a visit B) Her father and mother found a horse for her C) Marīa's horse was not lame! D) She loved the horse her grandmother sent
36. Everyone praised Marīa'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
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.).


—Adapted from several ancient sources.

31. 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

32. What is the best translation of hoc saepé dídēbatūr (line 2)?
A) he had often said this  B) this one often said  C) this was often said
D) this will often be said

33. 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

34. 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

35. 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

36. In line 6, graviter means
A) to be serious  B) seriously  C) very seriously  D) as seriously as possible

37. In lines 7-9 (Dignitātem...accipiētēs), 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

38. What does Claudius offer in support of his opinion (line 7)?
A) his age and experience  B) his greatest wealth
C) his knowledge of Pyrrhus' ways  D) the greatness of his family

39. In lines 7-9 (Huic...discersēri), 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

40. Who does Cineas say holds power at Rome (lines 9-10)?
A) priests  B) soldiers  C) slaves  D) senators
1. Caesar accius quam hostis pugnāvit. A) which B) how C) than D) whom

2. Triumphā ātē, mīlitēs ad castra rediērunt. A) In order to celebrate the triumph B) The triumph must be heard C) If he will celebrate the triumph D) When the triumph had been celebrated

3. Cicerō nōsitatiōnem civībus attēnte audiēntiēs expositū. A) listening B) about to listen C) having been heard D) having heard

4. Rēx sē multōs annōs réxūm 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. Pērō: túli: amāri: A) amāri B) amāvi C) amātī D) amā

7. Rōmānī, cum Caesarem maximē tēmanum, eum tamen laudant. A) with B) since C) while D) although

8. Fulvia domum Cicerōnīs properāvit ut ei insidias narraret. A) so that she might tell B) as she was telling C) who told D) that she had told

9. Défessus miles fīnem pugnāvit. A) by fighting B) of fighting C) having been fought D) to fight

10. Pater cuique filiī magnum agrum et pulchrum villam dedit. A) with that very son B) by a certain son C) to each son D) since the son is his own

11. Exercitūs hostium vidērī trans flāmen potuit. A) to have seen B) having been seen C) to be seen D) will be seen

12. Si Rōmānī accius pugnāvissent, hostēs ētliē ēxiāgēserint. A) fought...drove B) had fought...would have driven C) were fighting...would drive D) fight...will drive

13. Rōmānī mīlitēs nōxīōnem pró patriā pugnāvērunt sed eiēm viēs aedificāvērunt. A) not alone...but together with B) neither...nor C) not some...but others D) not only...but also

14. Scipio superēre Carthagīnīnēs quam celerērēm cōnāitus est. A) tries B) tried C) will try D) had tried

15. Another way of saying Praetor rēctē iūdicāre débet is A) Accidit ut praetor rēctē iūdicet B) Liset praetōrī rēctē iūdicēre C) Oportet praetōrem rēctē iūdicāre D) Scīt praetōrem rēctē iūdicāre

16. Imperātor miliātūs clānīvīt, "Defendēmus gloriām Rōmae!" A) Let us defend B) If only we had defended C) We could have defended D) We have defended

17. "Hi barbarī numquam Rōmānī civēs fīuent!" senator affirmāvī. A) have become B) becoming C) are becoming D) have become

18. "Semper," inquit māter filīō, "die vérā." 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) Catō C) Sulla D) Clodius

23. The Roman date ante diem VI Kalēndās Novēmbriēs is A) October 27 B) November 6 C) November 1 D) December 6

24. A defendant in a court case enters a plea of nōlo contendere when he A) asks that his bail be lowered B) does not want to contest the charge C) seeks a chance in lawyers D) appeals his conviction

25. Who were the spirits of nature, represented as beautiful young women, who inhabited and protected rivers, mountains, and woods? A) Graces B) Muses C) Sirens D) Nymphs

26. Luciēr was the descriptive name used by the ancient Romans to refer to A) the North Wind B) secret cave of the Sibyl C) Morning Star D) prison at the edge of the Roman Forum

27. Three sisters, Thoñna, 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 cāndidātus 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.

O vita Philosofia dux, sū virtūtis indagātrix expultrixque vitiorum! Quid nōn modo nōs, sed omnīnō vita bonīnīmum sine tē esse potassēs? Tū urbēs peperistī, tū dissipastiā societātem vitae convocātā. Tū eōs intēr sē primō domiciliis, deinde coniugīsi īnstitās. Tū inventīx legum, tū magistra mōrum et disciplinae fuisi. Ad tē configumīs, ā tē opem petīmis; tībi nōs, ut antēe magnā ex parte, sic nunc penitus tōtōsequē trādīmus. Únum diēs autem bene āctus ex praecāptis tūs est antepōnēndus immortālitātī peccantī. Cuius igitur potius opibus útārur quam tūis, quae et vitae tranquilliātem largītā nōbis ēs et terrérem mortis sustulīti?

—Cicero, Tuscan Disputations, V. 5 (adapted)

30. By addressing Philosophy directly (O 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 vitiorum (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 them as their guide

33. In lines 2-3 (Ita...convocātā), 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) dissipastiā societātem C) vitae D) īnstitās

35. According to line 3 (Ita...institūtī), 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 inventīx...fuisi), 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 (Ita...trādīmus), philosophy is viewed as A) a scientist B) a merchant C) an author D) a protector

38. Est antepōnēndus (line 6) is best translated A) has been preferred B) is preferred C) must be preferred D) had preferred

39. In line 6 (Únum...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 PASSAGE AND ANSWER THE QUESTIONS.

THE FLIGHT OF PHRIXUS AND HELLE

The perilous adventure of a brother and sister

... ille vehit per freta longa duas.

Dicitur infirmā cornū tenuisse sinistrā
fēmina, cum dē se nōmina Fēcit aquae.
Paene simul perītis, dum vult succurrere lapsae
frāter, et extentās portāgit usque manānīs.
Filēbat, ut āmissā geminō cōnsorte perlīci,
caeruleō ĭncantam nesciā esse deō.
Litōribus tæctis arīes fit sidus, at huius
pervenit in Colchās aurea lāna domōs.

—Ovid, Fasti III, lines 868-876

1. ille refers to the ram; freta = seas
2. cornū = horn (acc. case)
3. femina = Helle; nōmina = name
4. 
5. portāgit = stretches out
6. cōnsorte = companion (i.e. Helle)
7. caeruleō = blue; deō refers to Neptune
8. sidus = constellation
9. lāna = wool

28. In line 1, the ram is A) passing over two seas B) swimming along the coast C) getting very tired D) carrying two passengers
29. The subject of the verb dicitur (line 2) is A) freta B) duōs C) sinistrā D) femina
30. In line 2, the implication of infirmā...sinistrā is that A) Helle is asleep B) Helle is having difficulty holding on C) Helle is boldly confident D) Helle is waving goodbye
31. The best translation of tenuisse (line 2) is A) to hold B) to be held C) to have held D) about to hold
32. In line 3, we learn that A) the waters had many names B) Helle gave her name to the waters C) the name of the water was Phrixus D) water made the journey difficult
33. Paene...frāter (lines 4-5) tells us that A) the ram died B) the ram flew C) Phrixus almost died D) they flew together
34. The metrical pattern of the first four feet of line 4 is A) DSDS B) SDSD C) DDDS D) DDS
35. From Paene...manus in lines 4-5, we understand that A) Phrixus did not know that Helle had fallen B) Phrixus tried to help Helle C) Helle called out to her brother D) Phrixus fell from the ram
36. In line 6, āmissā cōnsorte is best translated A) as he loses his companion B) his companion about to be lost C) after his companion has been lost D) the companion will be lost
37. Which of these is an example of an interlocked word order? A) infirmā cornū tenuisse sinistrā B) simul perītis dum vult C) Litoribus tæctis arīes fit D) āmissā gemīni cōnsorte perlīci
38. In line 7, the framing effect of the placement of caeruleō and deō is to emphasize A) the embrace of the sea B) the loneliness of Phrixus C) the swiftness of the ram D) the color of the fleece
39. What happens to the golden ram (line 8)? A) It is destroyed by the stars B) It falls into the sea C) It is turned into a constellation D) Its horns become blue
40. The last line alludes to the future quest of A) Jason B) Hercules C) Aeneas D) Theseus
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.


—Pliny, Epistulae IV.2

1. What is the best translation of hoc unō 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 indiḡnus 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...merulas (lines 3-4) contains asyndeton and A) synecdoche B) metonymy C) anaphora D) metaphor

6. The asyndeton in lusciniaēs, psittacōs, merulas (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...doloriis)? 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 avāriīā sumptūosīūs, in summā infāmiā gloriōsīūs (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 avāriīā (line 7)? A) wealth B) greed C) sorrow D) generosity

13. How does Pliny 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 immāturūm, 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


19. In line 11, mendāciūs 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 immāgo?
Quam vērē vultūs exprimis ipsa mōs?
Tū pallēs, mē pallor habes; tū lumine cæcōs,
cæcus ego; nūlla (heu!) mēns tībi, nūlla mihi.
Vita tuōs artīs, et nostrōs vita reliquit;
mūta tacēs, mūta est haec mea linguæ tacet.
Tū sine corde manēs, maneō sine corde; morārīs
hīc sōla, hīc sōlōs nocte diēque moror.
Membra geris tenui et fragili contexta papīrō,
in tenui et fragilī corticis fit ĝis ignis.
Nīl nisi vāna mel tū corporis umbra vel aura,
corporibus pār est umbra vel aura melis.
Nōn multō dūrās tū tempore, tempore multō
nōn dūrō; fīō tū cinis, ispē cinis.
Ambo parēs: at laeta magis tū ĝīgis: amōrem
nōn sentīs, miserum mē facit asper amor.
—Giroldo Angeriano (A.D. 1512)

21. Who asks the question in line 1? A) Quis  B) tē  C) dulcis immāgo  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) immāgo
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 nūlā, nūlā (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 /
B) _ _ / _ _ / _ / _ u u / _ _ / _
C) _ u u / _ _ / _ / _ u u / _ _ / _
D) _ _ / _ _ / _ / _ 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 hic...hic (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 corticis (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) non  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 immāgo laetior quam scriptor (lines 15-16)? A) immāgo non sentit amōrem  B) immāgo amōrem laetum habet  C) ambō mox morārī sunt  D) immāgo 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

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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-V 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-V 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) insanely. The boy used to have many ponies, used to have dogs, larger and smaller, used to have winged-foals, 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) yo you, no (spirit) to me. Love 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.

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