

1. Catullus virum prope Lesbiam sedentem esse similem deō putāvit. A) from a god B) of a god C) by a god D) to a god
2. Hoc monumentum est labor cordis, non manuum. A) by my hands B) of my hands C) from my hands D) to my hands
3. Via brevissima nōn semper facillima est! A) easy B) easier C) rather easy D) easiest
4. Iason cum Argonautīs in lītore iacentibus quiēscēbat. A) about to lie on the beach B) lie on the beach C) lying on the beach D) to lie on the beach
5. Ūnam Septimius misellus Acēm māvult quam Syriās Britanniasque. A) poor little B) mean old C) great big D) very greedy
6. Daedalus Īcarum bis dē periculīs monuit. A) once B) twice C) three times D) four times
7. Nōlīte hiemem longam patī sine amīcīs librīsque! A) He did not endure B) Not to be endured C) Do not endure D) Don't let him endure
8. Quodque folium suō tempore cadet. A) Each leaf B) A certain leaf C) Whatever leaf D) Which leaf
9. Leō ferōx cervōs occīdisse dīcitur. A) to kill B) to be killed C) to have killed D) to have been killed
10. Permultī mīlitēs timōre mortis in castrīs mānserant. A) dying of fear B) in deathly fear C) by a fearful death D) because of a fear of death
11. Iuppiter, Iūnōnis coniūnx, cōstituit sē nympham Thetidem rēgī Pēleō spōnsūrum esse. The pronoun sē refers to A) Jupiter B) Juno C) Thetis D) Peleus
12. Aenēās Sibyllam in Tartarum secūtus patrem vīdit. A) having followed B) about to follow C) having been followed D) to be followed
13. Capiendīs piscibus vītā dūcimus. A) About to catch fish B) With fish having been caught C) Fish were caught D) By catching fish
14. Tot flōrēs in campō erant ut eōs numerāre nōn possēmus. A) we are not able B) we were not able C) we have not been able D) we had not been able
15. Augustus erat pīnceps praeclārus factīs potius quam verbīs. A) as well as B) rather than C) considering which D) moreover
16. Liceat poētīs in Forō recitāre. A) It will be permitted for the poets B) The poets have allowed C) Let it be permitted for the poets D) The poets will allow
17. Hecuba nescīvit cūr Graecī Astyanactem neccāssent. A) kill B) were killing C) have killed D) had killed
18. Clāmōrēs mīlitum undique audītī sunt. A) hardly B) continuously C) otherwise D) on all sides
19. “Fīlī Rheae Silviae in Tiberim iaciendī sunt!” clāmāvit Amūlius. A) must be thrown B) have been thrown C) would be thrown D) are able to be thrown
20. “Heu!” suspīrat senex. “Vereor nē moriam!” A) Watch out! B) Alas! C) Hurray! D) Look!
21. What Greek hero in the Trojan War quarreled with Agamemnon, slew Penthesilea, and killed the Trojan hero Hector? A) Ajax B) Achilles C) Menelaus D) Odysseus
22. After graduation, Lisa received a *pro forma* interview at the office where she had interned. The phrase *pro forma* suggests that Lisa's interview was for the sake of A) research B) review C) appearance D) practice
23. With what deity was the oracle at Cumae associated? A) Apollo B) Mercury C) Neptune D) Jupiter
24. The monsters Scylla and Charybdis may be a mythological description of A) the hot and dry summers of the Mediterranean region B) the numerous eruptions of Mt. Etna C) the strong currents between Italy and Sicily D) the constant winds on the plain of Troy
25. *Recognize*, *cognition*, and *notice* all derive from the Latin verb meaning A) know B) find C) tell D) take

26. What Roman general was named emperor in AD 69, began work on the Colosseum, and established the Flavian dynasty?
A) Claudius B) Vespasian C) Marcus Aurelius D) Trajan
27. What Roman poet, who wrote the *Ars Amatoria*, *Amores*, and *Metamorphoses*, was later exiled to a region of the Black Sea?
A) Vergil B) Catullus C) Horace D) Ovid
28. Because he had rejected the love of all around him, what self-absorbed young man was forced to fall in love with himself and waste away staring at his own reflection?
A) Actaeon B) Narcissus C) Pygmalion D) Epimetheus

READ THE PASSAGE AND ANSWER THE QUESTIONS.

BURIAL IN THE TIBER

Ovid traces the origins of a strange Roman ritual back to the time when Hercules passed through Italy.

Victor abit, sēcumque bovēs, Erythēida praedam,
abstrahit; at comitēs longius ire negant.
Magnaue pars hōrum dēsertīs vēnerat Argīs:
montibus hīs pōnunt spemque laremque suum.
Saepe tamen patriae dulcī tanguntur amōre,
atque aliquis moriēns hoc breve mandat opus:
"Mittite mē in Tiberim, Tiberīnīs vectus ut undīs
lītus ad Īnachium pulvis inānis eam."
Displicet hērēdī mandātī cūra sepulcrī:
mortuus Ausoniā conditur hospes humō;
scirpea prō dominō Tiberī iactātur imāgō,
ut repetat Grāiās per freta longa domōs.
Publius Ovidius Naso, *Fasti* V.649-660

- 1 **Victor** refers to Hercules; **Erythēida praedam** = spoils
2 of Geryon
3 **Argīs** = Greece
4 **montibus** = hills (of Rome); **larem** = home
5
6
7 **vectus** = having been carried
8 **lītus ad Īnachium** = to the shore of Greece
9 **hērēdī** = to the heir
10 **Ausoniā** = Italian; **hospes** = traveler
11 **scirpea** = made of straw
12 **freta longa** = far-away seas

29. According to lines 1-2, Hercules departs from Italy without
A) children B) companions C) enemies D) cattle
30. How many spondees are there in the first four feet of line 3?
A) none B) one C) two D) three
31. According to lines 3-4, Hercules' crew
A) quarreled among themselves B) decided to settle in Italy
C) mistrusted Hercules D) prepared to set sail to Greece
32. In line 4, what figure of speech is illustrated by Ovid's use of *larem* for "home"?
A) alliteration B) metonymy
C) hendiadys D) simile
33. According to line 5, those left behind by Hercules were often
A) homesick B) mocked C) angry D) ill
34. According to lines 7-8, when someone is dying, he asks to be thrown into the Tiber River so that
A) his body cannot be found B) his ashes will return to Greece C) his death will appease the gods
D) his remains will nourish the land
35. What is the best translation for *eam* (line 8)?
A) Can I go B) I should go C) I may go D) I would have gone
36. In line 9, to whom does *hērēdī* refer?
A) the one responsible for performing the ritual B) the oldest of the comrades
C) the new leader chosen by the group D) the slave who accompanies the dead man to the Underworld
37. According to line 9, the request for burial in the Tiber River was
A) illegal B) unhealthy C) forgotten D) displeasing
38. What figure of speech is found in line 10?
A) interlocking word order B) anaphora C) simile D) litotes
39. In line 11, to whom does *dominō* refer?
A) the presiding priest B) the dead man C) the sacrificed slave D) the best friend
40. According to lines 11-12, a man made of straw was thrown into the Tiber River
A) to appease the local inhabitants
B) to announce the death of a warrior C) as a substitute for the corpse D) as an attempt to confuse the gods