

READ THE PASSAGE AND ANSWER THE QUESTIONS.

VERGIL WRITES ABOUT BEES

...ubi pulsam hiemem sōl aureus ēgit	1	
sub terrās caelumque aestīvā lūce reclūsit,	2	
<u>illae</u> continuō saltūs silvāsque <u>peragrant</u>	3	illae = the bees; peragrant = travel through
purpureōsque <u>metunt</u> flōrēs et flūmina <u>libant</u>	4	metunt = harvest; libant = sip
summa levēs. Hinc nescio quā <u>dulcēdine</u> laetae	5	dulcēdine = sweetness
prōgeniem nīdōsque fovent, hinc arte recentēs	6	
<u>excūdunt</u> cērās et mella <u>tenācia</u> fingunt.	7	excūdunt = strike out; tenācia = sticky
Hinc ubi iam ēmissum caveīs ad sīdera caelī	8	
nāre per aestātem liquidam suspexeris agmen	9	
obscuramque trahī ventō mīrābere nūbem,	10	
<u>contemplātor</u> : aquās dulcēs et frondea semper	11	contemplātor (deponent future imperative) = note well
tēcta petunt. Hūc tū iussōs adspere <u>sapōrēs</u> ,	12	sapōrēs = flavors
<u>trīta melisphylla</u> et <u>cērinthae</u> ignōbile grāmen,	13	trīta melisphylla = ground-up balm (a plant); cērinthae = of wax
tinnītūsque <u>cie</u> et <u>Mātris</u> quate cymbala circum.	14	cie = stir up; Mātris = of the Magna Mater flower
Ipsae cōnsident medicātīs sēdibus, ipsae	15	
intima mōre suō sēsē in <u>cūnābula</u> condent.	16	cūnābula = cradle (for young bees)

Vergil, *Georgic* IV.51-66

- The word *pulsam* (line 1) is best translated A) driven B) driving C) about to drive D) must be driven
- What has changed in lines 1-2? A) the author's mood B) the seasons C) the author's opinion D) the geography
- In line 3, what words does *-que* connect? A) *illae* and *silvās* B) *continuō* and *silvās* C) *saltūs* and *silvās* D) *silvās* and *peragrant*
- In lines 5-6 (*Hinc...fovent*), what has made the bees happy? A) warm weather B) nectar C) sunshine D) rain
- What are the bees doing in line 6 (*prōgeniam...fovent*)? A) getting water B) making honey C) buzzing around D) taking care of their young
- Lines 5-9 (*Hinc nescio...agmen*) contain an example of A) simile B) polysyndeton C) anaphora D) litotes
- The best translation for the word *caveīs* (line 8) is A) the hives B) for the hives C) of the hives D) from the hives
- Line 8 (*Hinc...caelī*) contains an example of A) hyperbole B) apostrophe C) synchysis D) chiasmus
- The word *suspexeris* (line 9) is best translated A) you will have looked up at B) you had looked up at C) you are looking up at D) you were looking up at
- To what are the bees compared in line 9? A) a raging flood B) a hot wind C) swimming soldiers D) a pot heating up
- For what is *obscuram...nūbem* (line 10) a metaphor? A) a storm cloud B) a cloud of dust C) a swarm of bees D) an eclipse
- The word *mīrābere* (line 10) is best translated A) you will wonder B) wonder C) wondering D) wonderfully
- The word *trahī* (line 10) is a A) perfect passive participle B) perfect active indicative C) present passive infinitive D) passive periphrastic
- What shelters do bees seek in lines 11-12? A) window sills B) leafy homes C) underground tunnels D) those far from water
- What quality does the author assume his reader possesses in lines 8-11? A) being philosophical B) being observant C) being hardworking D) being lazy
- In lines 12-14 (*Hūc...circum*), the author is A) giving instructions B) describing activities of bees C) planting a garden D) praying for success
- The first four feet of line 14 (*tinnītūsque...circum*) are A) SSSD B) SDS D) SDDS D) SSDD
- Who is the *Mātris* (line 14)? A) Juno B) Venus C) Psyche D) Cybele
- This passage is an example of what type of poetry? A) didactic B) lyric C) elegiac D) satiric
- What is another work also written by Vergil? A) the *Argonautica* B) the *Eclogues* C) *Ars Amatoria* D) *Ab Urbe Condita*

FINDING BALANCE IN LIFE

Seneca writes to Lucilius about the dangers of both stress and leisure in living a good life.

Potest fortuna tibi iniuriam facere: quod ad rem magis pertinet, non timeo ne tu facias tibi. In qua ire coepisti et in isto te vitae habitum compone placide, non molliter. Male mihi esse malo quam molliter; "male" nunc sic excipe quemadmodum a populo solet dici: dure, asperum, laboriosum. Audire solemus sic quorundam vitam laudari quibus invidetur: "molliter vivit". Hoc dicunt: "mollis est." Paulatim enim effeminatur animus atque in similitudinem otii sui et pigritiae in qua iacet solvitur. "Quid ergo?" Virum non vel obligescere satius est? Deinde idem delicatum timent cui vitam suam fecere similem... "Quid ergo?" inquit "non satius est vel sic iacere quam in istis officiorum verticibus voluntari?" Utraque res detestabilis est, et contractio et torpor... Otium sine litteris mors est.

- 1
2 **habitum** = style
3 **molliter** = luxuriously; **Male** = poorly
4 **quemadmodum** = in what way
5
6 **mollis** = weak; **effeminatur** = is weakened;
7 **pigritiae** = laziness; **non vel . . . satius est** = is it not
8 **delicatum** = addicted to leisure | even better
9
10 **verticibus voluntari** = to be involved in frenzies
11 | **contractio** = stress; **torpor** = sluggishness

Seneca, *Epistulae Morales*, LXXXII.1-4

21. In lines 1-2, what is the best understanding of *non timeo ne*? A) I am afraid B) unless I fear C) I do not fear that D) I will not fear
22. What object should be understood with *facias* in line 2? A) fortunam B) iniuriam C) habitum D) te
23. In lines 1-2 (*Potest...tibi*), what does Seneca consider more important? A) Fortune is not able to cause harm. B) Lucilius is successful in business. C) Lucilius will not harm himself. D) Destruction causes injury to others.
24. What does *In qua ire coepisti* (line 2) mean? A) Stay the course. B) Look before you leap. C) You only live once. D) While I breathe, I hope.
25. In line 2, what two words does *et* join? A) *qua* and *te* B) *In* and *compone* C) *ire* and *habitum* D) *coepisti* and *placide*
26. In line 3, what figure of speech appears in *Male...molliter*? A) asyndeton B) metaphor C) preterition D) alliteration
27. According to lines 3-4, what does Seneca prefer? A) to live in discomfort rather than luxuriously B) to dispel evil from his life C) to live as luxuriously as possible D) to act honorably
28. In lines 3-4 (*Male...dici*), how does Seneca want Lucilius to interpret the word "male"? A) as common people would B) as the Greeks would C) as soldiers would D) as the wealthy would
29. What part of speech are *dure*, *asperum*, and *laboriosum* (line 4)? A) adjectives B) interjections C) adverbs D) verbs
30. In lines 4-5, what sort of people are typically described as living luxuriously? Those whom we A) respect B) fear C) envy D) know
31. In lines 6-7, what is the result of laziness (*Paulatim...solvitur*)? A) jealousy B) bad decisions C) a weak spirit D) isolation
32. What is the best translation of *solvitur* (line 7)? A) is pleased B) is released C) is told D) is found
33. The inceptive verb *obligescere* in line 7 means A) to become tough B) to rejoice openly C) to think more D) to reject totally
34. In line 8, *fecere* is an alternate for A) *facere* B) *fecisse* C) *factum esse* D) *fecerunt*
35. In line 8, what do men addicted to leisure fear? A) losing their wealth B) the life that they have created for themselves C) disappointing their parents D) having no heirs
36. In line 9, *inquit* is best translated as A) someone B) who C) anywhere D) you say
37. In lines 9-10, what does Seneca contrast with leisure? A) the excitement of horse racing B) the weariness of travel C) the obligations of work D) the effects of philosophy
38. *Utraque res* (line 10) is best translated as A) Each thing B) Some things C) One thing D) Which things
39. According to Seneca in line 11, what is death? A) vice without limit B) leisure without literature C) rest without comfort D) jealousy without reason
40. During what period of Latin literature did Seneca the Younger write? A) Archaic B) Golden C) Silver D) Medieval