

PRESERVING ROMAN RELIGION

As the Gauls advance toward Rome, some Romans choose to flee.

Flāmen interim Quirīnālis virginēsq̄ Vestālēs, ōmissā rērum suārum cūrā,
 quae sacrōrum sēcum ferenda, quae quia vīrēs ad omnia ferenda dēerant
 relinquenda essent cōnsultantēs, quisve ea locus fidēlī adservātūrus custōdiā
 esset, optimum dūcunt condita in doliolīs sacellō proximō aedibus flāminis
 Quirīnālis, ubi nunc dēspuī religiō est, dēfodere. Cētera inter sē onere partītō
 ferunt viā quae Subliciō Ponte dūcit ad Iāniculum. In eō clīvō eās cum
 L. Albinus, dē plēbe Rōmānā homō, cōspexisset, plaustrō coniugem et līberōs
 vehēns inter cēteram turbam quae inūtilis bellō urbe excēdēbat, salvō etiam
 tum discrimine dīvinārum hūmānārumque rērum, religiōsum ratus sacerdotēs
 pūblicās sacraque populī Rōmānī pedibus ire ferrīque, sē ac suōs in vehiculō
 cōspicī, dēscendere uxōrem ac puerōs iussit, virginēs sacraque in plastrum
 imposuit et Caere quō iter sacerdotibus erat pervexit.

1
 2 | = going to protect
 3 cōnsultantēs = deliberating; adservātūrus =
 4 doliolīs = little jars; sacellō = in a shrine
 5 dēspuī = to be spit on; religiō = improper
 6 clīvō = hill; eās = virginēs Vestālēs
 7 plaustrō = in a wagon
 8 salvō = safe
 9 discrimine = with the distinction;
 10 | religiōsum ratus = having thought it
 11 | improper
 12 Caere = to Caere (a city in Etruria)

Livy, *Ab Urbe Condita*, V.40

1. What were the *Flāmen Quirīnālis* and the Vestal Virgins choosing to disregard in line 1? A) the enemy's attack
 B) the religious holiday C) sacred objects D) their own concerns
2. Based on your knowledge of Roman history, the *Flāmen Quirīnālis* (line 1) was a priest of the god Quirinus who was associated with what Roman? A) Romulus B) Tullus Hostilius C) Mucius Scaevola D) Camillus
3. What were the Flamen and Vestal Virgins deliberating about in lines 2-3 (*quae sacrōrum...cōnsultantēs*)?
 A) who should leave the city first B) what sacred things they should take with them
 C) what they should do about the lack of Roman soldiers D) when they should flee
4. According to lines 2-3 (*quae quia...cōnsultantēs*), what problem did the priest and priestesses have?
 A) There were not enough soldiers present for protection. B) They did not have enough strength to carry everything.
 C) They could not find a place to hide themselves. D) They lacked enough food for their journey.
5. In lines 2-3, what two words describe the actions that the priest and the priestesses had to do?
 A) the first *ferenda* (line 2) and *relinquenda* (line 3) B) *vīrēs* and *omnia* (line 2) C) *dēerant* (line 2) and *cōnsultantēs* (line 3)
 D) *locus* and *custōdiā* (line 3)
6. What did the priest and priestesses think it best to do (lines 4-5)? A) place little jars in the priest's house
 B) bury sacred objects in little jars in a shrine next to the priest's house C) take with them every sacred object in little jars
 D) leave the sacred objects in little jars in place
7. What do we learn about the shrine (line 5)? A) It was just being built. B) The priest and priestesses hid there.
 C) It is now sacred ground. D) It was the first location captured by the Gauls.
8. To whom or what does *Cētera* in line 5 refer? A) temples B) priests C) sacred objects D) weapons
9. What is the best translation of *onere partītō* (line 5)? A) by dividing the burden B) to divide the burden
 C) for the divided burden D) after the burden was divided
10. Based on your knowledge of Roman history, the *Pōns Sublicius* referenced in line 6 is also famous for its association with what Roman hero? A) Cincinnatus B) Decius Mus C) Horatius Cocles D) Coriolanus
11. Where did Lucius Albinus catch sight of the priest and priestesses (lines 6-7)? A) outside the house of the *Flāmen Quirīnālis*
 B) on the slope of the Janiculum C) at the Capitolium D) on the island in the Tiber
12. What was Lucius Albinus doing (lines 7-8)? A) gathering supplies B) looking for Roman soldiers C) hiding in the shrine
 D) fleeing the city
13. In line 8, what else do we learn about Lucius Albinus? A) He was with those unfit for war. B) He was leading a rebellious
 army. C) He was searching for his wife and children. D) He had seen the Gauls approaching.
14. What does Lucius Albinus realize in lines 9-11 (*religiōsum...cōspicī*)? A) His only chance of survival is to travel with
 the priest and priestesses. B) All hope is lost because the priest and priestesses are fleeing the city. C) He needs to find his
 family at all costs. D) His family's behavior might appear disrespectful.
15. To whom or what does *suōs* in line 10 refer? A) the public priests B) the sacred objects C) Albinus' wife and children
 D) a crowd of soldiers approaching
16. What action did Albinus take in lines 10-12? A) He carried the sacred objects himself and asked his family to help.
 B) He asked the priestesses to lead the procession and the crowd to follow them. C) He removed his family from the cart and
 gave those spots to the priestesses and sacred objects. D) He searched for more vehicles to transport the priestesses and his
 family

17. What does Livy say about Caere in line 12? A) Albinus drove the priest and priestesses there. B) The Gauls were coming from there. C) Albinus carried his family all the way there in a wagon. D) The priest and priestesses had set up a temple there.
18. At the end of this passage, what quality do Lucius Albinus' actions display (lines 11-12)? A) *pietās* B) *arrogantia* C) *īrācundia* D) *vēritās*

PASSING THE TIME

Ovid writes letters from his exile on the shore of Tomi.

Cūr igitur scribam <u>mīrāris</u> . Mīror et ipse	1	mīrāris refers to you, the reader
et tēcum quaerō saepe quid inde petam.	2	
An populus vērē sānōs negat esse poētās	3	
sumque <u>fidēs</u> huius maxima vōcis ego....	4	fidēs = proof
Scīlicet est cupidus studiōrum quisque suōrum	5	
tempus et <u>adsuētā</u> pōnere in arte iuvat.	6	adsuētā = accustomed
Saucius <u>ēiūrat</u> pugnam gladiātor et īdem	7	ēiūrat = swears off
inmemor antīquī vulneris arma capit.	8	
Nīl sibi cum pelagī dīcit fore naufragus undīs	9	
et dūcit rēmōs quā modo nāvit aquā.	10	
Sīc ego cōstanter studium nōn ūtile servō	11	
et repetō <u>nōllem quās</u> coluisse deās.	12	nōllem quās = quās nōllem
Quid potius faciam? Nōn sum quī <u>segnia</u> dūcam	13	segnia = sluggish, lazy
ōtia: mors nōbīs tempus habētur iners....	14	

Ovid's *Epistulae Ex Ponto*, 1.5, lines 29-32, 35-44

19. What does the reader wonder (line 1)? A) who was writing B) why Ovid writes C) what he should write D) when Ovid wrote this work
20. In lines 1-2, we learn that Ovid A) agrees with his reader B) questions the reader's motivation C) seeks a new hobby D) often justifies his pursuits
21. According to line 3, how do people describe poets? A) not passionate B) healthy C) boring D) not of sound mind
22. What does Ovid say about himself in line 4? A) He is the greatest poet of all. B) He is the prime example of the people's belief. C) He distrusts what people think. D) He is loyal to his very large audience.
23. What figure of speech is seen in line 4 (*fidēs...ego*)? A) hysteron proteron B) polysyndeton C) synchysis D) hendiadys
24. What is Ovid doing in lines 5-6? A) refuting what people say B) expressing where he wishes he were C) generalizing about humanity D) describing his past experiences
25. According to line 6, what is pleasing? A) trying new things B) attempting to paint C) watching a variety of performances D) spending time on one's usual activities
26. What does a gladiator do in line 7? A) fights fiercely B) decides never to fight again C) enlists the help of a friend D) wounds the enemy
27. According to line 8, how is the gladiator who seizes his weapons described? A) eager to deliver a fatal wound B) unsure of his fighting ability C) forgetful of his previous injury D) wounded and weak from battle
28. Of what word(s) is *fore* an alternate form (line 9)? A) *futūrum esse* B) *esset* C) *fieri* D) *fuisse*
29. What is the scansion of the first four feet of line 9? A) DDS D B) DSDD C) DSSD D) DDSS
30. What is the hyperbaton in line 9 fittingly used to depict? A) a sea monster B) a shipwreck C) a drought D) a thunderstorm
31. According to line 9, what does the man (*naufragus*) say he wants? A) a new ship B) to be free from the sea C) to get off an island D) good weather for sailing
32. According to line 10, what does the man do? A) cling to oars for safety B) sail where he recently was swimming C) wring out his soaked clothing D) swim to the nearest island for shelter
33. To what pastime does *studium nōn ūtile* (line 11) refer? A) running B) napping C) reading D) writing
34. How does Ovid feel about the goddesses he revisits (line 12)? A) He wishes he could honor them better. B) He does not know how to honor them. C) He wishes he had never worshiped them. D) He hopes that they will approve of his work.
35. What is the best translation of *Quid potius faciam* (line 13)? A) What should I rather do? B) Why will I do this again? C) What should I do first? D) Why must I do this?
36. At the end of the poem (line 14), what does Ovid compare to death? A) squandered youth B) the loss of memories C) aging rapidly D) wasted time

Note: This exam has only 36 questions. Please leave answers 37-40 blank on the answer sheet.