

READ THE PASSAGE AND ANSWER THE QUESTIONS.

ADVICE FROM A PROPHETIC TOWER

Psyche receives instructions on how to get to the underworld to obtain a jar of ointment from Proserpina.

“Nec mora cum ad flūmen mortuum veniēs, cui praefectus Charōn, prōtinus expetēs portōrium – sīc ad rīpam ulteriōrem sūtilī cumbā dēdūcit commeantēs. Ergō et inter mortuōs avāritia vīvit, nec Charōn ille et Dītis exāctor, tantus deus, quicquam grātuitō facit. Sed moriēns pauper viaticum dēbet quaerere et aes sī forte prae manū nōn fuerit, nēmō eum exspīrāre patiētur. Huic squalidō senī dabis naulī nōmine dē stipibus quās ferēs alteram....

“Canis namque praegrādis ... immānis et formidābilis, tonantibus oblātrāns faucibus mortuōs, quibus iam nīl malī potest facere frūstrā territandō, ante ipsum līmen et ātra ātria Prōserpinae semper excubāns servat vacuam Dītis domum. Hunc offrēnātum ūnūs offulae praedā facile praeterībis ad ipsamque prōtinus Prōserpinam introībis, quae tē comiter excipiet ac benignē, ut et molliter assīdere et prandium opiparē suādeat sūmere. Sed tū et humī resīde, deinde nūntiātō quid advēneris, susceptōque quod offerētur..., recolēns priōra vēstīgia ad istum caelestium sīderum rediēs chorum.”

Adapted from Apuleius, *Metamorphoses* VI.18-19

- 1 The subject of **veniēs** is Psyche.
- 2 **portōrium** = toll; **sūtilī cumbā** = in
- 3 **exāctor** = tax man | his stitched boat
- 4 **viaticum** = toll
- 5 **naulī** = toll; **stipibus** = coins
- 6
- 7
- 8
- 9 **excubāns** = lying down; **offrēnātum**
- 10 **offulae** = honey-cake | = restrained
- 11 **opiparē** = splendidly
- 12 **susceptō** = with [the jar] taken up
- 13 **recolēns** = retracing; **chorum** = group

1. *Nec mora* (line 1) essentially means the same thing as A) *Numquam* B) *Statim* C) *Antequam* D) *Crās*
2. Based on your knowledge of traditional Greek and Roman mythology, which river is being referenced in line 1? A) Styx B) Tiber C) Rubicon D) Phlegethon
3. According to the speaking tower, what should Psyche expect from Charon first (lines 1-2)? A) He will deny her passage. B) He will steer his boat towards her. C) He will demand a payment. D) He will warn Pluto of her arrival.
4. Who should the reader understand the *commeantēs* to be (line 2)? A) Charon’s sailors B) the Furies, ready to torment the dead C) Psyche’s sisters D) souls about to enter the Underworld
5. What observation does the tower make in lines 2-4 (*Ergō... facit*)? A) The dead wish to return to life. B) Charon and Dis (Pluto) rule jointly. C) Charon is even more powerful than Dis (Pluto). D) Even Charon is greedy.
6. In line 4, how should *moriēns* be translated? A) by dying B) must die C) as he is dying D) to have died
7. What does Apuleius suggest will happen if the poor person does not have the payment, according to *nēmō eum exspīrāre patiētur* (line 5)? A) They will not be reborn. B) They will serve Proserpina. C) They will have to work off their debts. D) They will not be allowed to die.
8. What English derivative comes from the SAME root as the Latin verb *exspīrāre* (line 5)? A) despair B) prosper C) respiration D) spiral
9. To whom does the subject of the verbs *dabis* and *ferēs* refer, line 5? A) the reader B) Psyche C) Charon D) the poor person
10. How is Charon described in line 5? A) a grungy old man B) a sailor in name only C) a harsh tyrant D) a faithful priest
11. According to the phrase *tonantibus oblātrāns faucibus* (line 7), how is Cerberus described? A) pulling at his chain B) running towards her C) barking loudly D) standing in the entrance
12. According to line 8, why are the dog’s attempts at terrifying the dead described as being *frūstrā*? A) His barks are not loud. B) He can no longer affect the dead. C) He is too far away from the dead. D) He can be outrun by the dead.
13. Where is Cerberus always lying (lines 8-9)? A) at the feet of Charon B) behind the throne of Proserpina C) at the threshold of the main hall D) in a huge, dark cave
14. What literary device is prevalent in line 10? A) personification B) alliteration C) hyperbole D) oxymoron
15. What kind of welcome should Psyche expect from Proserpina in lines 10-11? A) kind and gracious B) cold and unfeeling C) harsh and cruel D) curious and questioning
16. What is the reason for this welcome, according to the words *ut et molliter assīdere et prandium opiparē suādeat sūmere* (line 11)? A) Proserpina wants to know why Psyche has come. B) Psyche has approached Proserpina too boldly. C) Proserpina hopes to encourage Psyche to eat. D) Psyche must wait patiently to get Proserpina’s attention.
17. What does the speaking tower instruct Psyche to do after sitting on the ground (line 12)? A) bathe in the sacred stream B) explain why she has come C) give Proserpina the remaining honey-cake D) offer to return as Proserpina’s companion
18. In her journey, what was Psyche able to do that places her in company with other mythic heroes such as Aeneas, Orpheus, Theseus, and Hercules? A) capture Cerberus B) found an important city C) rescue her companions D) return from the Underworld alive

THE LEGEND OF ANNA PERENNA

Ovid gives one possible origin story of the Roman goddess.

Haec quoque, quam referam, nostrās pervēnit ad aurēs fāma, nec ā vēri <u>dissidet illa</u> fidē.	1 2	dissidet illa = does that one (a previous story by Ovid) depart
Plēbs vetus et <u>nūllīs etiam nunc tūta</u> tribūnīs fūgit et in Sācrī vertice Montis erat;	3 4	nūllīs etiam nunc tūta = not yet safe by any
iam quoque <u>quem</u> sēcum tulerant dēfēcerat illōs <u>victus</u> et hūmānīs ūsibus apta Cerēs.	5 6	quem , i.e., (victus) quem victus = food
<u>Orta</u> suburbānīs quaedam fuit Anna <u>Bovillīs</u> , pauper, sed multae <u>sēdulitātis</u> anus;	7 8	Orta = born; Bovillae is an ancient town in Latium sēdulitātis = industriousness
illa, levī <u>mitrā cānōs</u> incincta capillōs, fingēbat tremulā rūstica <u>lība</u> manū,	9 10	mitrā = cap; cānōs = gray lība = little cakes
atque ita per populum <u>fūmantia</u> māne solēbat dīvidere: haec populō cōpia grāta fuit.	11 12	fūmantia = steaming hot
Pāce domī factā <u>signum</u> posuēre Perennae, quod sibi dēfectīs illa ferēbat opem.	13 14	signum = a statue

Ovid, *Fasti* III.661-674

19. What is the best translation of *Haec* in line 1? A) This B) She C) These things D) Here
20. Identify the subject of the verb *referam* (line 1). A) Ovid (understood) B) *aurēs* (line 1) C) the reader (understood) D) *fāma* (line 2)
21. In lines 3-4, why did the *plēbs* take refuge on the Sacred Mount? A) They refused the safety offered by tribunes. B) The tribunes themselves were in great danger. C) The tribunes had already fled there. D) They did not have tribunes to defend their rights.
22. Based on your knowledge of Roman history, the phrase *nūllīs etiam nunc tūta tribūnīs* indicates that the story dates to A) the early Republic B) the late Republic C) the early Empire D) the late Empire
23. In lines 5-6, what issue were the *plēbs* facing? A) Neighboring people stole their supplies. B) A flood ruined their food. C) Their leaders were arguing between themselves. D) They were running out of food.
24. What is the best translation of *hūmānīs ūsibus* (line 6)? A) of human uses B) for human uses C) than human uses D) without human uses
25. What figure of speech is present in line 6? A) metonymy B) anaphora C) zeugma D) tricolon
26. According to lines 7-10, which of the following statements is **NOT** true about Anna? A) She came from a poor home. B) She is a baker. C) She was born across the sea. D) She was a hard worker.
27. What word does the adjective *levī* (line 9) modify? A) *illa* B) *mitrā* C) *incincta* D) *capillōs*
28. The phrases *mitrā cānōs incincta capillōs* (line 9) and *tremulā rūstica lība manū* (line 10) reinforce the idea that A) Anna is resented by the *plēbs*. B) Anna is an old woman. C) The cakes had been stolen. D) The cakes had healing properties.
29. The meter of the first four feet of line 11 is A) SDSD B) DDSS C) DDS D) SDDD
30. According to lines 11-12 (*atque... dīvidere*), what does Anna usually do? A) sell the cakes in the forum B) cook a variety of cakes C) demand more cakes for herself D) distribute the cakes to the *plēbs*
31. How do the *plēbs* react (line 12)? A) They are pleased. B) They are jealous. C) They are curious. D) They are angry.
32. How should *posuēre* be translated (line 13)? A) to place B) to have placed C) it was placed D) they placed
33. When was the statue of Anna Perenna erected? A) when there was peace B) when she no longer lived at home C) after her mysterious disappearance D) within a few years
34. According to the end of the story, why did the *plēbs* erect a statue of Anna Perenna? A) Anna had established a meeting place for the *plēbs*. B) Anna had been elected tribune by the *plēbs*. C) Anna had provided for them in their time of need. D) Anna had rescued the tribunes in the war.
35. *Rōmānī Annam Perennam Īdibus Martiīs celebrābant*. What later historical event from Roman history also happened to fall on that day? A) the eruption of Mt. Vesuvius B) the defeat of Antony and Cleopatra C) the assassination of Julius Caesar D) Cicero's first oration against Catiline
36. While this passage is from the *Fasti*, a work in which Ovid explains the origins of festivals and holidays, what genre are Ovid and his contemporaries Tibullus and Propertius best known for? A) imperial history B) elegiac poetry C) tragic plays D) witty epigrams

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