

READ THE PASSAGE AND ANSWER THE QUESTIONS.

A LETTER BETWEEN FRIENDS

Cicerō Varrōnī Sal. 1
 Ex eīs litterīs, quās Atticus ā tē missās, mihi lēgit, quid agerēs et ubi essēs, 2
 cognōvī.... In spem tamen veniō appropinquāre tuum adventum...scītō enim mē, 3
 posteāquam in urbem vēnerim, redīsse cum veteribus amīcīs, id est cum librīs 4
 nostrīs, in grātiam. Etsī nōn idcircō eōrum ūsum dīmiseram, quod eīs 5 grātiam = favor; idcircō = therefore
 suscēserem, sed quod eōrum mē suppuđēbat; vidēbar enim mihi, cum mē 6 suscēserem = I was angry with;
 in rēs turbulentissimās īnfidēlissimīs sociīs dēmīsissem, praeceptīs illōrum 7 | eōrum mē suppuđēbat = I was somewhat
 nōn satis pāruiſse. Ignōſcunt mihi, revocant in cōſuētūdinem prīstinam 8 | ashamed in front of them
 tēque, quod in eā permānseris, ſapientīorem quam mē dīcunt fuiſſe. Quam ob rem, 9
 quoniam placātīs eīs ūtor, videor spērāre dēbēre, sī tē vīderim, et ea, quae premant, 10 placātīs = having been appeased
 et ea, quae impendeant, mē facile trānsitūrum. Quam ob rem, sīve in Tusculānō 11
 sīve in Cūmānō ad tē placēbit sīve, quod minimē velim, Rōmae, dummodo simul 12 dummodo = provided that
 sīmus, perficiam profectō, ut id utrīque nostrum commodissimum esse videātur. 13 profectō = immediately
 Cicero, *Ad Familiārēs* IX.1

1. According to the beginning of the letter, who is writing to whom? A) Cicero to Varro B) Varro to Cicero C) Cicero to Atticus D) Atticus to Varro
2. What is the best translation for the word *missās* (line 2)? A) you sent B) sending C) you send D) sent
3. How did Cicero know where Varro was (lines 2-3)? A) Varro read a letter to Cicero. B) Atticus told Cicero in a letter. C) Atticus read Cicero a letter he received from Varro. D) Cicero had just sent Varro away.
4. What does Cicero hope in line 3? A) to return to Rome B) that Varro will arrive soon C) that Varro will send him another letter D) to hear that Atticus is safe
5. In line 3, *scītō* means A) to know (supine) B) know (future imperative) C) known (perfect passive participle) D) by knowing (ablative gerund)
6. According to lines 4-5, the words *veteribus amīcīs* refer to A) Varro, Atticus, and Cicero B) Cicero’s neighbors C) Cicero’s dogs D) Cicero’s books
7. In lines 4-5, the Latin phrase *redīsse...in grātiam* indicates what about Cicero’s “old friends”? A) He has thanked them. B) He reformed their political alliance. C) He is back in their favor. D) He was pleased by them.
8. *Vidēbar* (line 6) is best translated A) I seemed B) I was seeing C) I seem D) I will be seen
9. The word *mē* (*cum mē... dēmīsissem* in lines 6-7) is best translated A) me B) I C) myself D) to me
10. What figure of speech is seen in the phrase *rēs turbulentissimās īnfidēlissimīs sociīs* (line 7)? A) polysyndeton B) litotes C) simile D) chiasmus
11. In lines 6-8, Cicero saw his difficulties as evidence that A) he knew his enemies were plotting against him B) he had not sufficiently obeyed the teachings of his books C) he needed to return to Rome as soon as possible D) he needed to consult with Varro and Atticus
12. Who or what is the understood subject of the verbs *ignōſcunt*, *revocant*, and *dīcunt* (lines 8-9)? A) Atticus and Varro B) Cicero’s family C) Cicero and Atticus D) Cicero’s books
13. What does the *-que* on the end of *tēque* in line 9 join? A) *mihi* (line 8) and *tē* (line 9) B) *revocant* (line 8) and *dīcunt* (line 9) C) *cōſuētūdinem* (line 8) and *ea* (line 9) D) *tē* (line 9) and *mē* (line 9)
14. What do “they” say (*dīcunt*, line 9)? A) You will be wiser than I am. B) I was wiser than you were. C) I am wiser than you are. D) You were wiser than I was.
15. In lines 9-11 (*Quam ob rem...trānsitūrum*), what does Cicero expect now? A) He will be better able to deal with life’s difficulties. B) Varro will come to him as soon as possible. C) His friends will see their mistakes. D) His enemies will be pacified.
16. In lines 11-12, *sīve...sīve...sīve* is best translated A) neither...nor...nor B) whether...or...or C) both...and...and D) as much this...as this...or this
17. Of the possible places to meet (lines 11-12), which one does Cicero prefer the least? A) Tusculum B) Cumae C) Rome D) Varro’s villa
18. In line 13, what is the translation of *perficiam*? A) I had brought it about B) I will bring it about C) I am bringing it about D) I was bringing it about
19. In lines 12-13 (*dummodo...profectō*), what is of great importance to Cicero? A) being in the same place together B) the fastest route C) favorable weather D) a good place to stay
20. In the last sentence, what is Cicero’s immediate goal? A) to share his favorite books with friends B) to arrange a mutually agreeable meeting place C) to arrive in Rome as soon as possible D) to run a second time for consul

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AN EERIE STORY ABOUT THE PARENTALIA

Tales from the Roman festival to honor the dead

Hunc mōrem Aenēās, pietātis idōneus auctor,	1	
attulit in terrās, iūste Latīne, tuās.	2	
Ille patris <u>Geniō</u> sollemnia dōna ferēbat:	3	Genius is the guardian spirit of a man or place
hinc populī rītūs ēdidicēre piōs.	4	
At quondam, dum longa gerunt pugnācibus armīs	5	
bella, Parentālēs dēseruēre diēs.	6	
Nōn <u>impūne</u> fuit; nam dīcitur ōmine ab istō	7	impūne = <i>sine poenā</i>
Rōma suburbānīs <u>incaluisse</u> rogīs.	8	incaluisse = to have grown hot; rogīs = funeral pyres
Vix equidem crēdō: <u>bustīs</u> exīsse feruntur	9	bustīs = tombs
et tacitae <u>questī</u> tempore noctis <u>avī</u> ,	10	questī [esse] = to have lamented; avī = ancestors
perque viās Urbis lātōsque <u>ululāsse</u> per agrōs	11	ululāsse = wailed
dēformēs animās, vulgus ināne, ferunt.	12	
Post ea, <u>praeteritī</u> tumultīs redduntur honōrēs,	13	praeteritī = passed over
<u>prōdigīis</u> que venit fūneribusque <u>modus</u> .	14	prōdigīis = signs; modus = end

Ovid, *Fasti* II.543-556

21. In lines 1-2, how is Aeneas described? A) He is a just Latin citizen. B) He is a bold traveler. C) He is a brave leader. D) He is an appropriate role model.
22. The verb at the root of *attulit* (line 2) is A) ferre B) esse C) tollere D) ire
23. In line 3, the pronoun *ille* refers to A) mōrem B) Aenēās C) pietātis D) Latīne
24. What is the best translation of *ēdidicēre*, a form often seen in poetry, in line 4? A) learned B) to learn C) you learn D) was learned
25. According to lines 1-4, what was the origin of the Parentalia among the Romans? A) The guardian spirit demanded it. B) The local peoples adopted it from Aeneas. C) Aeneas' father started it. D) Roman priests invented it.
26. What is the understood subject of the verbs *gerunt* (line 5) and *dēseruēre* (line 6)? A) *dōna* (line 3) B) *bella* (line 6) C) *populī* (line 4) D) *diēs* (line 6)
27. According to lines 5-6, what caused the Romans to cease honoring the dead? A) They were looking for a place to settle. B) They were busy fighting. C) They lacked sacrificial animals. D) The ritual seemed old-fashioned.
28. What figure of speech is found in line 7? A) asyndeton B) metaphor C) litotes D) synchysis
29. From lines 7-8, what resulted from not honoring the dead? A) An earthquake destroyed the Roman tombs. B) Rome had ominous weather. C) Roman crops failed. D) Many people in Rome died.
30. In line 9, Ovid expresses his A) difficulty believing what happened B) tremendous sorrow C) need for more information D) strong disapproval of the Romans' behavior
31. According to lines 9-10, what happened next? A) Romans mournfully decorated the tombs. B) The tombs burst into flames. C) Nights became eerily quiet near tombs. D) Deceased ancestors left their tombs.
32. How is the night described in line 10? A) long ago B) sad C) quiet D) dark
33. The meter of the first four feet of line 11 is A) DSSD B) DDSS C) DSDD D) SDDS
34. The Latin word *ululāsse* (line 11) is an alternate form of A) *ululāvērunt* B) *ululāre* C) *ululāvisse* D) *ululātam esse*
35. What is the best definition of the verb *ferō*, as used in lines 9 and 12? A) carry B) lead C) wear D) say
36. From lines 11-12, where did the formless souls wail? A) in the Underworld B) in the temples around the city C) through the countryside D) in Rome's roads and in the fields
37. The phrase *vulgus ināne* (line 12) is A) indicating the speaker to the *animās* B) giving more information about the *animās* C) revealing conflicts with the *animās* D) showing the excitement of the *animās*
38. The word *ea* (line 13) refers to A) the ghosts B) the city C) the eerie events D) the wide fields
39. In line 13, what did the Romans do? A) They resumed offerings to the dead. B) They called in astrologers. C) They sang sacred songs. D) They built new tombs.
40. At the end of the passage, what was the result of the Romans' actions? A) People returned to the abandoned city. B) The evil omens ended. C) Priests were honored for their duties. D) They established new rites to appease the angry ghosts.