



Latin and Classical Humanities (829)

Practice Test Appendix: Multiple-Choice Question Analyses

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MULTIPLE-CHOICE QUESTION ANALYSES

Read the passage below; then answer the six questions that follow.

Jupiter and Io

Intereā mediōs Iūnō dēspexit in Argōs,
et noctis faciem nebulās fēcisse volucrēs
sub nitidō mīrāta diē, nōn flūminis illās
esse nec ūmentī sēnsit tellūre remittī;
atque suos coniūnx ubi sit circumspicit, ut quae 605
dēprēnsī totiēns iam nōsset fūrta marītī.
quem postquam caelō nōn repperit, "aut ego fallor
aut ego laedor" ait dēlāpsaque ab aethere summō
cōstitit in terrīs nebulāsque recēdere iussit.
coniugis adventum praesēns erat inque nitentem 610
Īnachidos vultūs mūtāverat ille iuencam;
bōs quoque fōrmōsa est. speciem Sātūrnīa vaccae,
quamquam invīta, probat, nec nōn, et cuius et unde
quōve sit armentō, vērī quasi nescia, quaerit.
Iuppiter ē terrā genitam mentītur, ut auctor 615
dēsīnat inquīrī: petit hanc Sātūrnīa mūnus.
quid faciat? crūdēle suōs addicere amōrēs,
nōn dare suspectum est; [...]

(Ovid, *Metamorphoses* I.601–618)

ūmēns, -tis: moist

armentum, -ī (n): cattle for plowing

1. What confuses Juno as she looks down on Argos?
 - A. The night is bright.
 - B. Birds have taken flight.
 - C. Clouds make the day dark as night.
 - D. Rivers are running backward.

Correct Response: C. Ovid writes that Juno wondered at the fact that the clouds made it appear like night underneath the bright light of day (*et noctis ... diē*; lines 602–603). In the passage it was not night (**A**), and there was no mention of birds flying (*volucrēs* refers to the "swift" clouds, not to birds) (**B**) or of rivers running backward (**D**).

2. Why does Jupiter lie to Juno?
- A. He does not want Juno to ask about the cow.
 - B. He wants the cow buried in the earth.
 - C. He wants to give Juno the gift of the cow.
 - D. He does not want to return the cow to Inachus.

Correct Response: A. Jupiter does not want Juno to ask about the cow (*ut auctor dēsinat inquīrī*; lines 615–616). He does not want to give Juno the cow (C) and is wondering how to avoid it (*quid faciat?*; line 617). He does not want the cow buried in the earth (B), as it is his beloved Io, daughter of Inachus, and there is no mention of giving her back to Inachus (D).

3. In lines 605–609, Juno takes actions in preparation for doing which of the following?
- A. hiding from her husband
 - B. looking for her husband
 - C. stealing something from her husband
 - D. making something for her husband

Correct Response: B. In lines 605–609, Juno is preparing to look for her husband (*suus coniūnx ubi sit circumspicit*; line 605) by getting rid of the clouds (*nebulāsque recēdere iussit*; line 609). She does not hide from him (A), steal from him (C), or make something for him (D). She only wants to find him and find out what he is doing.

4. From lines 617–618 (*crūdēle suōs addīcere amōrēs, nōn dare suspectum est*), the reader can best conclude that:
- A. Jupiter is afraid of Juno, yet in love with Io.
 - B. Jupiter loves Io and will not let Juno come between them.
 - C. Juno feels sorry for Io and wants her to be happy.
 - D. Juno has no idea who Io is and believes the cow was always a cow.

Correct Response: A. Jupiter is afraid that Juno will be suspicious if he does not give her his beloved Io, but he feels it is cruel to give her up. Jupiter is trying to decide whether to let Juno come between them (*quid faciat?*; line 617) (B). We are not told anything about Juno's feelings for Io (C), but she is very suspicious about the cow and asks where it came from (*et cuius et unde quōve sit armentō ... quaerit*; lines 613–614) (D).

5. Which of the following is the best literal translation of the phrase *inque nitentem Īnachidos vultūs mūtāverat ille iuvencam* (lines 610–611)?
- A. and the features of the daughter of Inachus were changed into a gleaming cow
 - B. and the daughter of Inachus had changed her features into those of a gleaming cow
 - C. and he had changed the features of the daughter of Inachus into a gleaming cow
 - D. and he had changed the appearance of that cow on the gleaming daughter of Inachus

Correct Response: C. This is the best translation because Jupiter—not the daughter of Inachus—is the subject of *mūtāverat* (**B**), and the verb is active, not passive (**A**). The pronoun *ille* is nominative, referring to Jupiter, and does not modify *iuvencam*, which is accusative, not genitive (**D**).

6. The first four feet of line 611 are scanned:
- A. dactyl spondee spondee dactyl.
 - B. spondee dactyl spondee dactyl.
 - C. spondee spondee dactyl dactyl.
 - D. dactyl dactyl spondee spondee.

Correct Response: A. The first four feet of line 611 scan as *Īnăchĭ/dōs vīl/tūs mū/tāvērăt*; i.e., dactyl spondee spondee dactyl. The first foot is a dactyl, not a spondee (**B** and **C**), and the second foot is a spondee, not a dactyl (**D**).

Read the passage below; then answer the five questions that follow.

Ambassadors are sent to Caesar.

Hostēs proeliō superātī, simul atque sē ex fugā recēpērunt, statim ad
Caesarem lēgātōs dē pāce mīsērunt; obsidēs datūrōs quaeque
imperāssēt sēsē factūrōs pollicitī sunt. Ūnā cum hīs lēgātīs Commius
Atrebās vēnit, quem suprà dēmōnstrāveram ā Caesare in Britanniam
praemisum. Hunc illī ē nāvī ēgressum, cum ad eōs ōrātōris modō 5
Caesaris mandāta dēferret, comprehenderant atque in vīcula
coniēcērant: tum proeliō factō remīsērunt. In petendā pāce eius rei
culpam in multitudinem contulērunt et propter imprudentiam ut
ignōscerētur petīvērunt. Caesar questus quod, cum ultrō in
continentem lēgātīs missīs pācem ab sē petīssēt, bellum sine causā 10
intulissent, ignōscere imprudentiae dīxit obsidēsque imperāvit; quōrum
illī partem statim dedērunt, partem ex longinquiōribus locīs arcessītā
paucīs diēbus sēsē datūrōs dīxērunt. Intereā suōs remigrāre in agrōs
iussērunt, prīncipēsque undique convenīre et sē cīvitatēsque suās
Caesarī commendāre coepērunt. 829

(Caesar, *De Bello Gallico* IV.27)

7. In the phrase *obsidēs datūrōs quaeque imperāset sēsē factūrōs polliciti sunt* (lines 2–3), the British ambassadors:
- A. demand that Caesar lift the siege.
 - B. promise to lift the siege for Caesar.
 - C. promise to do what Caesar ordered.
 - D. demand that Caesar give hostages.

Correct Response: C. The phrase *quaeque imperāset sēsē factūrōs polliciti sunt* translates as "and they promised that they would do what he had ordered." There is no mention of lifting a siege (**A** and **B**) (*obsidēs* translates as "the hostages"; *obsidiōnēs* would be "sieges") and they are promising to give (*datūrōs*) the hostages, not demanding them (**D**).

8. Which of the following best states the main idea of lines 7–9 (*In petendā pāce eius reī culpam in multitudinem contulērunt et propter imprudentiam ut ignōscerētur petīvērunt*)?
- A. The Britons asked for forgiveness for their previous actions.
 - B. The Romans thought that peace would be too difficult to achieve.
 - C. The battle had gone badly for the Romans due to poor planning.
 - D. The Britons had been unaware of the Roman attack.

Correct Response: A. The phrase *ut ignōscerētur petīvērunt* translates as "they asked to be forgiven." There is no indication that they think peace will be difficult to achieve (**B**); the battle did not go badly for the Romans—in fact, the enemy were conquered (*Hostēs proeliō superātī*; line 1) (**C**); and the Britons were well aware of the attack (**D**).

9. Lines 3–7 establish that which of the following events has already occurred?
- A. Caesar has disembarked.
 - B. The Britons have arrested Commius.
 - C. Caesar has given a speech to the Britons.
 - D. Commius has led a delegation to Caesar.

Correct Response: B. Caesar states that "they had arrested him after he left the ship" (*Hunc illi ē nāvi ēgressum, ... comprehendant*; lines 5–6). Caesar was not on the ship (**A**). Commius is the one who was giving a speech when he was arrested (*Caesaris mandata deferret*) (**C**), and he was returned as a hostage, not leading a delegation (**D**).

10. Which of the following is the best summary of line 11 (*ignōscere ... imperāvit*)?
- A. He ordered his men to ignore the British appeal.
 - B. He ordered the hostages to depart.
 - C. He said that he forgave the Britons.
 - D. He said that he did not know about the hostages.

Correct Response: C. The phrase *ignōscere imprudentiae dixit obsidēsque imperāvit* in line 11 translates as "he said that he would ignore their foolishness and he demanded hostages." He did not order his men to ignore the British (**A**), order the hostages to depart (**B**), or say he did not know about them (**D**).

11. The word *illī* (line 12) refers to:

- A. the Romans.
- B. *obsidēs*.
- C. the Britons.
- D. *imprudentiae*.

Correct Response: C. In line 12, the word *illī* (nominative masculine plural) refers to the Britons who are doing the negotiating—and in this case, responding to Caesar's demand for the hostages by immediately giving part of the requested lot (*quorum illī partem statim dedērunt*). The word *illī* does not refer to the Romans (**A**) with whom they are negotiating, nor does it refer to the hostages (**B**), who are the object of the negotiation but not taking part in the negotiation. The Britons' irresponsibility (**D**), forgiven by Caesar according to the previous phrase, is not an issue here.

Read the passage below; then answer the eight questions that follow.

Horace writes about the defeat of Antony and Cleopatra by Octavian.

Caesar ab Italiā volantem

rēmīs adurgēns accipiter velut
mollīs columbās aut leporem citus
vērator in campīs nivālis
Haemoniae, daret ut catēnīs 20

fātāle mōnstrum; quae generōsius
perīre quaerēns nec muliēbriter
expāvit ēnsem nec latentīs
classe citā reparāvit ōrās;

ausa et iacentem vīsere rēgiam 25
voltū serēnō, fortis et asperās
tractāre serpentēs, ut ātrum
corpore conbiberet venēnum,

dēlībērātā morte ferōcior,
saevīs Liburnīs scīlicet invidēns 30
prīvāta dēdūcī superbō
nōn humilis mulier triumphō.

(Horace, *Carmina* I.37.16–32)

accipiter, -tris (m): hawk

lepus, -oris (m): hare

citus, -a, -um: quick

expavēscō, -ere, expāvī: to dread exceedingly

12. The final three lines of the poem suggest that Cleopatra would rather die than:
- A. admit defeat.
 - B. be humiliated.
 - C. lose her crown.
 - D. meet with Octavian.

Correct Response: B. According to the poem, Cleopatra does not want to be "led in a proud triumph" (*dēdūcī superbō ... triumphō*) as a "humble woman" (*humilis mulier*). She knows that she has been defeated (**A**), and for that reason has determined to die. Neither her crown (**C**) nor Octavian (**D**) is mentioned or suggested.

13. In lines 16–20, the simile suggests that:
- A. Cleopatra is prey.
 - B. Caesar cannot catch Cleopatra.
 - C. Cleopatra is chasing Caesar.
 - D. Caesar is in a ship chasing Cleopatra.

Correct Response: A. Lines 16–20 describe the scene of hunters after prey, likening Cleopatra to "doves or a hare" (*columbās aut leporem*) being hunted by a hawk (*accipiter*) or a hunter (*vēnātor*), respectively. The lines do not describe Caesar's inability to capture Cleopatra (**B**) or Cleopatra chasing Caesar (**C**). Caesar *is* in a ship chasing Cleopatra, but the simile suggests that he is like a hunter or a hawk (**D**).

14. What point is Horace making in this passage?
- A. Cleopatra was unfairly attacked and beaten.
 - B. Cleopatra was an opponent worthy of Octavian.
 - C. Cleopatra could have beaten Octavian with a little more time.
 - D. Cleopatra should have been brave enough to face her fate in Rome.

Correct Response: B. This poem describes Cleopatra as a brave, bold opponent, planning to die on her own terms. Words used to describe her include *generōsius* ("more nobly"; line 21), *fortis* ("strong" or "brave", line 26), and *ferōcior* ("more fierce"; line 29). There is no suggestion that the battle was unfair (**A**) or that she just needed a bit more time (**C**). The poem suggests that she was brave and fierce to refuse to be taken to Rome in triumph (**D**).

15. Which of the following is the best summary of the phrase *dēlībērātā morte ferōcior* (line 29)?
- A. she became more daring, having consulted death
 - B. she became fiercer after she decided on death
 - C. she recognized and welcomed a fiercer death
 - D. having become fiercer, she considered death

Correct Response: B. The phrase *dēlībērātā morte ferōcior* translates as "more fierce once death had been resolved upon" and is referring to Cleopatra. It does not suggest that she consulted death (**A**), or that her death would be fierce (**C**). The perfect tense of the participle *dēlībērātā* shows that her decision to die precedes her becoming more fierce (**D**).

16. In line 32, *nōn humilis mulier* is an example of:

- A. litotes.
- B. asyndeton.
- C. anaphora.
- D. chiasmus.

Correct Response: A. The phrase *nōn humilis mulier* is an example of litotes, using the phrase "not humble" as the equivalent of "proud." It does not include a list without connecting conjunctions (**B**), nor join multiple phrases or clauses with a repeated word (**C**), nor use ABBA word order (**D**).

17. Which of the following subjunctive constructions is found in the phrase *daret ut catēnīs* (line 20)?

- A. result clause
- B. purpose clause
- C. hortatory subjunctive
- D. deliberative subjunctive

Correct Response: B. Caesar is pursuing Cleopatra with the purpose of putting her in chains (*daret ut catēnīs*). This clause is not a result (**A**), an exhortation (**C**), or a rhetorical question (**D**).

18. The English word *illusion* comes from the Latin word meaning to:

- A. see.
- B. pretend.
- C. dream.
- D. play.

Correct Response: D. The Latin word *lūdō* means "to play," and its fourth principal part is *lūsum*, from which the English word *illusion* (something that deceives, or plays with the mind) is derived. The Latin words most commonly associated with the English words "to see," "to pretend," and "to dream" would be *videō* (fourth principal part *vīsum*) (A), *simulō* (fourth principal part *simulātum*) (B), and *somniō* (fourth principal part *somniātum*) (C), respectively.

19. In both the Greek and Roman worlds, which of the following literary forms best lent itself to personal expression?
- A. tragicomedy
 - B. epic poetry
 - C. philosophy
 - D. lyric poetry

Correct Response: D. Lyric poetry is a type of poetry expressing personal emotions or feelings. Tragicomedy (A) is a genre that blends aspects of both tragic and comic forms. Epic poetry (B) is a long narrative poem with a lofty subject, and philosophy (C) is an investigation into the nature of reality.

Read the passage below; then answer the six questions that follow.

Cicero reminds Catiline of great men who were put to death by the Roman senate.

Dēcrēvit quondam senātus utī L. Opīmius cōsul vidēret nē quid rēs
pūblica dētrīmentī caperet: nox nūlla intercessit: interfectus est
propter quāsdam sēditiōnum suspīciōnēs C. Gracchus, clārissimō
patre, avō, maiōribus, occīsus est cum liberīs M. Fulvius cōsulārīs.
[...] At vērō nōs vīcēsimum iam diem patimur hebēscere aciem 5
hōrum auctōritātis. Habēmus enim eius modī senātūs cōsultum,
vērū inclūsum in tabulīs, tamquam in vāgīnā reconditum, quō ex
senātūs cōsultō cōnfestim tē interfectum esse, Catilīna, convēnit.
Vīvis, et vīvis nōn ad dēpōnendam sed ad cōfirmandam audāciam.
Cupīō, patrēs cōnscrīptī, mē esse clēmentem, cupīō in tantīs reī 10
pūblīcae perīculīs nōn dissolūtum vidērī, sed iam mē ipse inertiae
nēquitīaeque condemnō.

(Cicero, *In Catilinam* I.2.4)

vīcēsimus, -a, -um: twentieth

hebēscō, -ere: to become dull

cōnfestim: immediately

20. According to the passage, why was Gaius Gracchus put to death?
- A. He had lied about his noble ancestry.
 - B. He and his colleague had corrupted the youth.
 - C. He was suspected of rebellion.
 - D. He had published scandalous books.

Correct Response: C. Cicero states that Gaius Gracchus was put to death "on account of certain suspicions of rebellions" (*propter quāsdam sēditiōnum suspīciōnēs*; line 3). Gracchus was put to death *in spite of* his noble ancestry (**A**). There is no mention of him corrupting youth (**B**) or publishing scandalous books (**D**).

21. With the phrase *nox nūlla intercessit* (line 2) what does Cicero emphasize about the consul's actions?
- A. They were swift.
 - B. They were public.
 - C. They were secret.
 - D. They were thoughtful.

Correct Response: A. The phrase *nox nūlla intercessit* translates as "no night came between," i.e., the consul responded swiftly. There is no mention of being public (**B**), secret (**C**), or thoughtful (**D**).

22. What does Cicero describe in lines 1–2 (*Dēcrēvit quondam senātus utī L. Opīmius cōnsul vidēret nē quid rēs pūblica dētrīmentī caperet*)?
- A. the election of a consul
 - B. the expulsion of a consul
 - C. a disease of the state
 - D. a decree passed by the senate

Correct Response: D. In lines 1–2, Cicero describes how "the senate decreed once that the consul L. Opimius should see to it that the republic suffer no harm" (*Dēcrēvit quondam senātus utī L. Opīmius cōnsul vidēret nē quid rēs pūblica dētrīmentī caperet*). The consul was not being elected (**A**) or expelled (**B**), and there is no mention of a disease (**C**).

23. Which of the following is the best translation for the phrase *ad cōfirmandam audāciam* (line 9)?
- A. to boldness that has been strengthened
 - B. to strengthen boldness
 - C. boldness that must be strengthened
 - D. the strengthening of boldness

Correct Response: B. The word *ad* is added before a gerundive to express purpose; thus, the phrase *ad cōfirmandam audāciam* translates as "to strengthen [your] boldness" or "to reinforce [your] recklessness." The word *cōfirmandam* is not a perfect participle (**A**) and is not accompanied by a form of *esse* to create a passive periphrastic construction (**C**); however, it is a gerundive accompanied by *ad* and therefore its translation must convey a sense of purpose (**D**).

24. To what does Cicero compare the *senātūs cōnsultum* in lines 5–8?
- A. a book
 - B. a sword
 - C. a woman
 - D. a hiding place

Correct Response: B. Cicero compares the senate's decree (*senātūs cōnsultum*) to a sword in a sheath; the phrase *tamquam in vāgīnā reconditum* translates as "just as if hidden in a sheath." The senate decree is not being compared to a book (A), a woman (C), or a hiding place (D), but since it exists only in the records (*tabulīs*) and has not been acted upon, it is like a sword growing dull in its sheath.

25. Which of the following would be an appropriate replacement for *hōrum* (line 6)?

- A. *senātū*
- B. *senātus*
- C. *senātūs*
- D. *senātum*

Correct Response: C. The phrase *aciem hōrum auctōritātis* translates as "the sharp edge of the authority of these [men]," i.e., of the senate; thus, the word *senātūs*, which is genitive, could be substituted for the genitive (plural) *hōrum*. The word *senātū* (**A**) is ablative, *senātus* (**B**) is nominative, and *senātum* (**D**) is accusative.

Read the passage below; then answer the four questions that follow.

Daedalus and Icarus fly away.

et iam Iūnōnia laevā	220
parte Samos (fuerant Dēlosque Parosque relictæ),	
dextra Lebinthos erat fēcundaque melle Calymnē,	
cum puer audācī coepit gaudēre volātū	
dēseruitque ducem caelīque cupīdine tractus	
altius ēgit iter. rapidī vīcīnia sōlis	225
mollit odōrātās, pennārum vincula, cērās.	
<u>tābuerant</u> cērae; nūdōs quatit ille lacertōs	
rēmigiōque carēns nōn ūllās percipit aurās,	
ōraque caeruleā patrium clāmantia nōmen	
excipiuntur aquā, quae nōmen trāxit ab illō.	230

(Ovid, *Metamorphoses* VIII.220–230)

tābesco, -ere, tābuī: to melt

26. Which of the following is the best translation of the phrase *nōn ūllās percipit aurās* (line 228)?

- A. he did not grasp any air
- B. he grasped only the air
- C. he grasped nothing but air
- D. he grasped either air or nothing

Correct Response: A. The phrase *nōn ūllās percipit aurās* translates literally to "he did not catch any air." The phrase does not include any words for "only" (**B**), "but" (**C**), or "either ... or" (**D**).

27. In line 228, metonymy allows *rēmigiō* to be translated as which of the following?

- A. arm
- B. branch
- C. wings
- D. paddle

Correct Response: C. Metonymy is the use of a single feature of an object to represent the entire object or a related object. Here Ovid is using the word *rēmigiō* (literally, "oarage") after describing how the sun's warmth has ruined the homemade wings of Icarus: *nūdōs quatit ille lacertōs rēmigiōque carēns* ("deprived of oarage, he shakes his bare arms") in an effort to "grasp" the air. Clearly, the word for oars is being used to mean "wings" in this context. Without wings he cannot grasp any air, as a rower without oarage would grasp no water. Icarus has not lost an arm (**A**) or a branch (**B**) or a paddle (**D**), nor would any of these be used to grasp air.

28. The synchysis in lines 229–230 is used to suggest:
- A. the sound of the shouts of the boy.
 - B. the action of being taken by the water.
 - C. that the father could no longer see the boy.
 - D. that the water would be named after the boy.

Correct Response: B. Synchysis is the use of an interlocked word order, often ABAB in Latin verse. Here the synchysis suggests the action of the water by scattering words like *caeruleā* and *aquā* throughout the sentence. Though Icarus's mouth is calling the name of his father, everything is being swallowed up by this dark blue water, just as the words for "mouths crying out the name of his father" are being enclosed between the words for "dark blue" (*caeruleā*) and "water" (*aquā*). The sounds themselves (**A**) are not represented by the synchysis; that the father cannot see him (**C**) and the name of the sea (**D**) are likewise not aspects of this phrase.

29. Which of the following is the grammatical subject of *mollit* (line 226)?

- A. sun
- B. wax
- C. route
- D. nearness

Correct Response: D. The phrase *vīcīnia sōlis mollit* translates literally as "the nearness of the sun softens." Thus, the subject is the "nearness," not the sun (**A**), the wax (**B**), or the route (**C**).

Read the passage below; then answer the six questions that follow.

Caesar discusses the Gauls and the Germans.

Ac fuit antea tempus, cum Germanos Galli virtute superarent, ultrò
bella inferrent, propter hominum multitudinem agrique inopiam trans
Rhenum coloniās mitterent. Itaque ea quae fertilissima Germaniae
sunt loca circum Hercyniam silvam (quam Eratostheni et quibusdam
Graecis fama notam esse video, quam illi Orcyniam appellant) Volcae 5
Tectosages occupaverunt atque ibi consederunt; quae gens ad hoc
tempus his sedibus sese continent, summamque habet iustitiae et
bellicae laudis opinionem. Nunc quod in eadem inopia, egestate,
patientiam quam Germani permanent, eodem victu et cultu corporis 10
utuntur. Gallis autem provinciarum propinquitas et transmarinarum
rerum notitia multa ad copiam atque usum largitur; paulatim adsuefacti
superari multisque victi proeliis ne se quidem ipsi cum illis comparant.

(Caesar, *De Bello Gallico* VI.24)

egestas, -tis (f): poverty, lack

adsuefactio, -ere, -fecit, -factum: to make accustomed to

30. Which of the following statements best describes the main idea of the passage?
- A. The Germans trade with the Gauls.
 - B. The Gauls no longer wage war on the Germans.
 - C. The Gauls are no longer superior to the Germans.
 - D. The Germans live in much the same way as the Gauls.

Correct Response: C. The beginning of the passage states that "There was a time before, when the Gauls surpassed the Germans in valor" (*Ac fuit antea tempus, cum Germānōs Gallī virtūte superārent*). Caesar goes on to say that the Gauls do not compare themselves in valor with the Germans after being defeated in many battles, but the main idea is not that they no longer wage war (**B**). Nor is there any focus on trade between the Germans and Gauls (**A**). While it's true that the Germans live similarly to the Gauls (**D**), the word *autem* ("but" / "on the other hand") in line 10 shows that the focus of the passage is on how the Gauls and Germans are different.

31. According to Caesar, the *Volcae Tectosages* were by origin:
- A. Greek.
 - B. Gallic.
 - C. Roman.
 - D. German.

Correct Response: B. Lines 1–3 describe the Gauls sending colonies across the Rhine, and the *Volcae Tectosages* moving into the Hercynian Forest are an example of this. The passage mentions that the Greeks knew of the place, not that they lived there (**A**). There is no suggestion that the people were either Roman (**C**) or German (**D**).

32. In this passage, Caesar suggests that the *Volcae Tectosages* had a reputation for:
- A. food and dress.
 - B. luxury and civilization.
 - C. justice and military fame.
 - D. poverty and endurance.

Correct Response: C. The passage states that "the race has the highest reputation for justice and military fame" (*gēns ... summamque habet iūstitiae et bellicae laudis opīniōnem*; lines 6–8). The passage does mention their food and dress (**A**) and says they have access to luxury (**B**) and have experienced poverty (**D**), but not that they had a reputation for any of these.

33. Which of the following is the best translation of the clause *nē sē quidem ipsī cum illīs comparant* (line 12)?
- A. They no longer compare themselves to the Germans.
 - B. They themselves do not even compare themselves to them.
 - C. They are no longer any match for the Gauls.
 - D. They themselves are not any match for what they once were.

Correct Response: B. "They themselves (*ipsī*) do not even (*quidem*) compare themselves to them (*cum illīs*)" is the literal translation of the Latin clause. Each of the other translations (**A**, **C**, and **D**) is more of a paraphrase.

34. According to the passage, the area around the Hercynian forest was considered to be:
- A. overpopulated.
 - B. the most fruitful.
 - C. very difficult to traverse.
 - D. insufficient for the Germans' needs.

Correct Response: B. In line 3, Caesar uses the word *fertilissima* ("most fruitful") to describe the regions around the Hercynian forest. The passage does not say that it is overpopulated (**A**), difficult to traverse (**C**), or insufficient for the Germans' needs (**D**).

35. Which of the following literary devices is found in lines 8–10 (*Nunc ... ūtuntur*)?
- A. litotes
 - B. hendiadys
 - C. metonymy
 - D. asyndeton

Correct Response: D. The phrase *in eādem inopiā, egestāte, patientiā* ("in the same scarcity, penury, suffering"; lines 8–9) has no conjunctions, making it an example of asyndeton. The lines are not using a double negative for understatement (**A**) or two nouns connected with "and" to suggest a single idea (**B**), nor are there any words representing something else closely related (**C**).

Read the passage below; then answer the seven questions that follow.

A poem for a friend

Hesternō, Licinī, diē ōtiōsi
multum lūsimus in meīs tabellīs,
ut convēnerat esse dēlicātōs:
scrībēns versiculōs uterque nostrum
lūdēbat numerō modo hōc modo illōc, 5
reddēns mūtua per iocum atque vīnum.
atque illinc abiī tuō lepōre
incēnsus, Licinī, facētīisque,
ut nec mē miserum cibus iuvāret
nec somnus tegeret quiēte ocellōs, 10
sed tōtō indomitus furōre lectō
versārer, cupiēns vidēre lūcem,
ut tēcum loquerer simulque ut essem.
at dēfessa labōre membra postquam
sēmimortua lectulō iacēbant, 15
hoc, iūcunde, tibi poēma fēcī,
ex quō perspicerēs meum dolōrem.
nunc audāx cave sīs, precēsque nostrās,
ōrāmus, cave dēspuās, ocelle,
nē poenās Nemesis reposcat ā tē. 20
est vehemēns dea: laedere hanc cavētō.

(Catullus, *Carmina* L)

lepor, -ōris (m): pleasantness, charm

dēspuō, -ere: to spit out, to scorn

36. Which of the following sentences best states Catullus's main point in lines 9–10?

- A. He felt ill from the food they shared.
- B. He was too tired to get home.
- C. He would prepare food when he awoke.
- D. He could not eat or sleep.

Correct Response: D. Lines 9–10 are translated literally as "that neither food could help poor me, nor could sleep cover my little eyes with rest," i.e., he could not eat or sleep. Catullus does not say that he was ill (**A**) or too tired to do something (**B**), or that he might eat later (**C**).

37. What is the mood of the scene that Catullus describes in lines 1–6?

- A. angry
- B. lighthearted
- C. hopeful
- D. frightened

Correct Response: B. These lines are about playing, pleasure, laughing, and wine. There is no mention of anger (A), the need for hope (C), or fear (D).

38. According to Catullus, he wrote this poem to:
- A. trick Licinius into inviting him again.
 - B. express his anger at Licinius.
 - C. make Licinius understand his suffering.
 - D. show that he does not care about Licinius.

Correct Response: C. Catullus says he wrote this poem so that "you would perceive my sadness" (*perspicerēs meum dolōrem*; line 17). Catullus clearly cares about Licinius (**D**), is not angry with him (**B**), and is not trying to trick him at all (**A**).

39. In the context of the passage, the word *laedere* (line 21) means:

- A. to please.
- B. to strike.
- C. to offend.
- D. to praise.

Correct Response: C. Possible translations of the Latin word *laedere* include "knock," "strike," "hurt," "wound," "break," and "offend." The word "offend" would be the most appropriate translation in the sentence in line 21, *est dea vehemēns: laedere hanc cavētō* ("She is a strong goddess: beware of offending her"). It does not mean "please" (A) or "praise" (D). It can mean "strike" (B), but in the context of a goddess it would not make as much sense. Catullus is suggesting that Licinius would offend Nemesis by scorning Catullus's prayers.

40. In line 19, Catullus uses the word *ocelle* as:

- A. a charm to ward off evil.
- B. a term of endearment.
- C. a curse.
- D. a challenge.

Correct Response: B. The Latin word *ocellus* may mean "little eye" or "darling" depending on context. In this poem, Catullus is addressing his friend with the vocatives *ocelle* and *iūcunde* ("delightful one"; line 16), so another term of endearment such as "darling" makes sense in the context. The word does not refer to a charm (A), a curse (C), or a challenge (D).

41. What is the meter of this poem?

- A. sapphic
- B. elegiac couplet
- C. hendecasyllabic
- D. dactylic hexameter

Correct Response: C. This poem is written in hendecasyllables, with eleven syllables in each line. The meter is not Sapphic, a meter that uses a four-line stanza (**A**). The poem is not written in couplets (**B**) and does not use dactylic hexameter, which has six-footed lines based on dactyls (**D**).

42. Which of the following uses of the subjunctive is employed in the word *dēspuās* (line 19)?
- A. result
 - B. purpose
 - C. future less vivid condition
 - D. indirect command

Correct Response: D. The construction *cave dēspuās* ("beware of scorning" or "take care that you do not reject") is used with *orāmus* ("we pray") as an indirect command. There is no "so" word to indicate a result clause (**A**). The purpose clause (**B**) comes in the next line with *nē Nemesis reposcat*. There are no future verbs to form a future less vivid condition (**C**).

Read the passage below; then answer the seven questions that follow.

A letter from Pliny to Aristo

C. Plīnius Titiō Aristōnī suō s.

Cum plūrima officia tua mihi grāta et iūcunda sunt, tum vel maximē
quod mē cēlandum nōn putāstī, fuisse apud tē dē versiculīs meīs
multum cōpiōsumque sermōnem, eumque dīversitāte iūdiciorum
longius prōcessisse, exstitisse etiam quōsdam, quī scrīpta quidem
ipsa nōn improbārent, mē tamen amīcē simpliciterque 5
reprehenderent, quod haec scrīberem recitāremque. Quibus ego, ut
augeam meam culpam, ita respondeō: faciō nōn numquam versiculōs
sevērōs parum, faciō; nam et comoediās audiō et spectō mīmōs et
lyricōs legō et Sōtadicōs intellegō; aliquandō praetereā rīdeō iocor
lūdō, utque omnia innoxiae remissiōnis genera breviter amplectar, 10
homō sum. Nec vērō molestē ferō hanc esse dē mōribus meīs
exīstimātiōnem, ut quī nesciunt tālia doctissimōs gravissimōs
sanctissimōs hominēs scrīptitāsse, mē scrībere mīrentur. Ab illīs
autem quibus nōtum est, quōs quantōsque auctōrēs sequar, facile
impetrārī posse cōnfīdō, ut errāre mē sed cum illīs sinant, quōrum nōn 15
sēria modo vērū etiam lūsūs exprimere laudābile est.

(Pliny the Younger, *Epistulae* II.3)

43. For which of the following does Pliny say he is especially thankful to Aristo in the opening sentence (lines 1–6)?
- A. forgiving Pliny's faults
 - B. concealing Pliny's faults
 - C. giving a speech about Pliny's poetry
 - D. hosting a conversation about Pliny's poetry

Correct Response: D. In the opening sentence, Pliny thanks Aristo the most for hosting conversations about his poetry: *fuisse apud tē dē versiculīs meīs multum cōpiōsumque sermōnem* ("that there was abundant conversation at your house about my poetry"). There is nothing about forgiving (A) or concealing (B) his faults, or a mention that Aristo spoke himself about the poetry (C).

44. Which of the following sentences best summarizes the point Pliny is making in lines 8–11 (*nam ... sum*)?
- A. People cannot be serious all the time.
 - B. People react more strongly to serious poetry.
 - C. Not all types of literature are permissible.
 - D. Poetry does not last forever.

Correct Response: A. In lines 8–11, Pliny describes the ways he amuses himself from time to time with pastimes a severe critic might find frivolous, explaining this by saying, "I am a man." He is not talking about serious poetry (**B**) or the lifetime of poetry (**D**), and he implies that all types of literature *are* permissible (**C**).

45. From the tone of this letter, it can best be inferred that Pliny sees Aristo as:
- A. a literary rival.
 - B. a learned friend.
 - C. a talentless boor.
 - D. a political colleague.

Correct Response: B. Pliny uses a tone of playful self-deprecation and friendly respect in addressing Aristo, showing that he views him as a man whose opinions on literature he respects. There is nothing to suggest that they are rivals (**A**) or that Pliny in any way disparages him (**C**), nor is there any mention of politics (**D**).

46. Which of the following is the best translation of the phrase *quod haec scriberem* (line 6)?

- A. which things I was writing
- B. that she was writing
- C. because I was writing these things
- D. because she was writing

Correct Response: C. In the phrase *quod haec scriberem*, the verb is first-person singular, so the subject must be "I," not "she" (**B** and **D**). The Latin word *quod* can be a neuter singular form of the relative pronoun meaning "which"; a conjunction meaning "because"; or an adverb meaning "in so far as." A neuter singular pronoun could not agree with *haec* (a demonstrative plural pronoun meaning "these" or used substantively to mean "these things"), so "which things" cannot be part of the translation (**A**).

47. Which of the following statements most accurately summarizes the last two sentences of the passage (lines 11–16)?
- A. Many people disapprove of jest, comedies, and poetry.
 - B. Many people enjoy mime, lyric poetry, and recreation.
 - C. I am embarrassed for people to know that I write poetry.
 - D. I write poetry, and many other serious men do as well.

Correct Response: D. Pliny is talking about the character of other men who write poetry, describing them in lines 12–13 as "most learned, most serious, most venerable" (*doctissimōs gravissimōs sanctissimōs*). The point is not that others might like or dislike poetry or other amusements (**A** and **B**), but that anyone knowledgeable (*ab illīs autem quibus nōtum est*; "from those, however, to whom it is known") would not judge Pliny harshly (*impetrārī posse cōfīdō, ut errāre mē ... sinant*; "I trust I could get them to allow me to wander") for doing what so many other serious men have done. He is not embarrassed for people to know he writes poetry (**C**).

48. Which rhetorical device does Pliny use in lines 8–9 (*nam ... intellegō*)?
- A. hendiadys
 - B. chiasmus
 - C. tricolon
 - D. polysyndeton

Correct Response: D. Pliny uses the conjunction *et* four times in the clause *nam et comoediās audiō et spectō mīmōs et lyricōs legō et Sōtadicōs intellegō* ("for [both] I listen to comedies and I watch farces and I read lyric poetry and I understand Sotadic verses"; lines 8–9). There is no use of two words for a single idea (**A**), no ABBA word order (**B**), and no series of three parallel phrases (**C**).

49. Which of the following uses of the subjunctive is employed in the word *sequar* (line 14)?
- A. indirect command
 - B. indirect question
 - C. purpose
 - D. result

Correct Response: B. The word *sequar* is used in line 14 in an indirect question: *nōtum est, quōs ... sequar* ("it is known whom I follow ..."). This phrase does not contain an indirect command (**A**), a purpose clause (**C**), or a result clause (**D**).

Read the passage below; then answer the seven questions that follow.

Aeneas and Turnus meet in battle.

Aenēās īnstat contrā tēlumque coruscat
ingēns arboreum, et saevō sīc pectore fātur:
"quae nunc deinde mora est? aut quid iam, Turne, retractās?
nōn cursū, saevīs certandum est comminus armīs. 890
verte omnīs tētē in faciēs et contrahe quidquid
sīve animīs sīve arte valēs; optā ardua pennīs
astra sequī clausumque cavā tē condere terrā."
ille caput quassāns: "nōn mē tua fervida terrent
dicta, ferōx; dī mē terrent et Iuppiter hostis." 895
nec plūra effātus saxum circumspicit ingēns,
saxum antīquum ingēns, campō quod forte iacēbat,
līmes agrō positus lītem ut discerneret arvīs.
vix illum lēctī bis sex cervīce subīrent,
quālia nunc hominum prōdūcit corpora tellūs; 900
ille manū raptum trepidā torquēbat in hostem
altior īnsurgēns et cursū concitus hērōs.

(Vergil, *Aeneid* XII.887–902)

coruscō, -āre: to shake

quassāns: shaking violently, tossing

līmes, -itis (m): boundary

līs, lītis (f): quarrel, disagreement

concitus: hastened

50. Which of the following best conveys the main idea of Aeneas's questions in line 889?

- A. What are you waiting for?
- B. Are you ready to die?
- C. Where have you been hiding?
- D. Why have you returned?

Correct Response: A. Aeneas's questions in line 889 (*quae nunc deinde mora est? aut quid iam, Turne, retractās?*) are asking why Turnus is stalling, and would be literally translated as "What is the delay now, then? Or why are you turning back now, Turnus?" There is no mention of dying (**B**), hiding (**C**), or returning (**D**).

51. What do lines 899–902 emphasize about Turnus?
- A. Age has weakened his former strength.
 - B. He is stronger than other men.
 - C. He is loved by the gods.
 - D. Running has tired him out.

Correct Response: B. The passage emphasizes Turnus's strength. For example, Vergil says in line 899 that "twelve select men" (*lecti bis sex*) today would have trouble lifting the rock which he has "snatched up" (*raptum*) in line 901 to hurl at his enemy. The passage does not talk about Turnus's age (**A**) or his relationship with the gods (**C**) or mention that he had been running (**D**).

52. Which of the following is the correct scansion of the first four feet of line 891?

- A. dactyl dactyl spondee spondee
- B. dactyl spondee dactyl spondee
- C. spondee spondee dactyl spondee
- D. spondee dactyl dactyl spondee

Correct Response: C. The first four feet of line 891 scan as *vērt(e) ōm/nīs tē/t(ē) īn fācī/ēs ēt / c...* ; i.e., spondee spondee dactyl spondee. The first foot is a spondee, not a dactyl (**A** and **B**), and the second foot is also a spondee, not a dactyl (**D**).

53. Which of the following is the closest equivalent for the word *valēs* (line 892)?

A. *discēdis*

B. *potes*

C. *terrēs*

D. *vīs*

Correct Response: B. In line 891, *valēs* means "you are powerful," a common poetic synonym for *potes*, "you are able." The entire phrase is *contrahe quidquid sive animīs sive arte valēs* ("gather whatever you are able [to], whether in mental powers or in skill"). It does not suggest leaving (A), frightening (C), or wanting (D).

54. What does Aeneas shake in lines 887–888 before addressing Turnus?

- A. a tree
- B. his chest
- C. a weapon
- D. his shield

Correct Response: C. In lines 887–888, Aeneas shakes a weapon (*tēlum*). The weapon is *like* a tree (*arboreum*; "treelike") (**A**) but it is not a tree. It is his speech that comes from his chest (**B**), and there is no mention of a shield (**D**).

55. The name *Aenēās*, *Aenēae* (m.) is derived from Greek. Which of the following forms is the correct accusative of this name?
- A. *Aenēās*
 - B. *Aenēān*
 - C. *Aenēā*
 - D. *Aenēae*

Correct Response: B. The ancient Greek accusative singular typically ends in the letter nu, which correlates to the letter "n" in the Roman alphabet. Thus, the accusative of the Latin word *Aenēās* is *Aenēān*, while *Aenēās* (**A**) is the nominative, *Aenēā* (**C**) is ablative, and *Aenēae* (**D**) is genitive and dative.

56. What had the rock in line 896 been used for in this passage?

- A. to divide fields
- B. to mark the roads
- C. to throw at enemies
- D. to provide a seat for a judge

Correct Response: A. In line 898, the rock introduced in line 896 is said to be "placed as a boundary on the land in order to decide a dispute in the fields" (*līmes agrō positus lītem ut discerneret arvīs*). The rock was not used to mark roads (**B**), throw (**C**), or sit on (**D**).

57. Select the word that shows correct agreement in the sentence below.

Rōmānī magnam partem _____ orbis terrārum vīcērunt.

A. tōtam

B. tōtūs

C. tōī

D. tōīs

Correct Response: B. The word *tōtūs* is genitive, agreeing with *orbis*. The completed sentence translates as "The Romans conquered a great part *of the whole* world." Use of *tōtus* in the accusative (**A**), dative (**C**), or ablative or dative plural (**D**) would not show correct agreement in this sentence.

58. The supine ending in *-um* can be used with a verb of motion in Latin to:
- A. express respect.
 - B. express purpose.
 - C. introduce a relative clause.
 - D. introduce an indirect statement.

Correct Response: B. The supine ending in *-um* can be used with a verb of motion in Latin to express purpose. For example, the sentence *Vēnātum Aenēās ūnāque miserrima Dīdō in nemus īre parant* (*Aeneid* IV.117–118) translates as "Aeneas and most wretched Dido prepare to go into a grove to hunt." It does not express respect (**A**) or introduce a relative clause (**C**) or indirect statement (**D**).

59. Select the verb that best completes the sentence below.

Magister ā discipulīs quaesīvit quandō Rōma _____.

- A. condātur
- B. condita erat
- C. condidisset
- D. condita esset

Correct Response: D. The main verb in the sentence is in the perfect tense and therefore, according to the sequence of tenses, the subjunctive verb in the indirect question needs to be imperfect or pluperfect. *Condita esset* is pluperfect. The completed sentence translates as "The teacher asked his students when Rome *had been founded*." *Condātur* (A) is in the present tense, *condita erat* (B) is not subjunctive, and *condidisset* (C) is not passive.

60. Select the word that correctly completes the transformation below.

Servus multās tabernās vīsitat ut togam pulcherrimam dominō emat.

Servus multās tabernās vīsītābat ut togam pulcherrimam dominō _____.

- A. emit
- B. emēbat
- C. emeret
- D. emet

Correct Response: C. The main verb in the sentence (*vīsitat*) was changed from the present indicative to the imperfect tense and thus an imperfect subjunctive is required in the purpose clause. *Emit* (present) (**A**), *emēbat* (imperfect) (**B**), and *emet* (future) (**D**) are all indicative.

61. Select the word that shows correct agreement in the sentence below.

Omnibus bonīs _____, poēta malus ex oppidō expulsus est.

- A. approbantibus
- B. approbantis
- C. approbantium
- D. approbantēs

Correct Response: A. The construction at the beginning of the sentence is an ablative absolute, and *approbantibus* correctly modifies *omnibus bonīs* in the ablative case. *Approbantis* (**B**) and *approbantium* (**C**) are genitive, and *approbantēs* (**D**) is nominative or accusative.

62. The Latin word *aether*, *aetheris* (m.) is derived from Greek. Which of the following forms of the word is the correct accusative singular of this word?
- A. *aether*
 - B. *aetherī*
 - C. *aethera*
 - D. *aethere*

Correct Response: C. The Greek noun (αἰθήρ) at the root of *aether* ("upper air") is in the third declension and thus uses the Greek letter alpha for the accusative singular ending. Latin uses *-a* for the accusative of such a noun. *Aether* (A) is nominative, *aetherī* (B) is dative, and *aethere* (D) is ablative.

63. In a Greco-Roman myth, the goddess Minerva punishes Arachne, a talented but arrogant woman, whose Greek name means:
- A. lion.
 - B. spider.
 - C. snake.
 - D. boar.

Correct Response: B. According to classical mythology, the mortal Arachne was transformed into a spider by an offended Minerva. The name *Arachnē* (Latin) / Ἀράχνηα (Greek) is derived from the Greek word ἀράχνης, which means "spider." A lion (**A**) is λέων, a snake (**C**) is ἔρπετον, and a boar (**D**) is κάπρος.

64. Use the sentence below from Plato's *Apology* to answer the question that follows.

οἶμαι γάρ σε ἐσκέφθαι διὰ τὴν τῶν ὑέων κτῆσιν.

Which of the following is the accurate transliteration of the underlined word?

- A. heskepsthai
- B. eskepsthai
- C. eskepthai
- D. heskeksthai

Correct Response: B. The Greek letters in this word are epsilon with smooth breathing, sigma, kappa, epsilon with acute accent, phi, theta, alpha, iota. Therefore, *eskepsthai* accurately transliterates the Greek. The initial epsilon does not have a rough breathing sign, so *heskepsthai* (**A**) and *heskeksthai* (**D**) are not correct, and *eskepthai* (**C**) incorrectly transliterates the Greek letter phi as "p" rather than "ph."

65. Which of the following is the accurate transliteration of the word ἑταῖρος?

- A. etairos
- B. hetaipos
- C. etaiphos
- D. hetairos

Correct Response: D. The Greek letters in this word are epsilon with rough breathing, tau, alpha, iota with circumflex, rho, omicron, sigma. Therefore, *hetairos* accurately transliterates the Greek. There is a rough breathing sign over the epsilon, so *etairos* (A) and *etaiphos* (C) are not correct, and *hetaipos* (B) incorrectly transliterates the Greek letter rho as "p" rather than "r."

66. The Parthenon, built in Athens under the leadership of Pericles, takes its name from the Greek word meaning:
- A. goddess.
 - B. temple.
 - C. maiden.
 - D. all-powerful.

Correct Response: C. The Greek word παρθένος, ἡ means "maiden" and was used as an epithet for the maiden goddess Athena/Minerva, for whom the Parthenon was named. The Greek words for goddess (**A**), temple (**B**), and all-powerful (**D**) are not connected with the word "Parthenon."

67. When used in English discourse, the Latin phrase "pro forma" means:
- A. to enhance beauty.
 - B. according to ritual.
 - C. beyond expectation.
 - D. for appearance's sake.

Correct Response: D. Literally, the Latin phrase *prō fōrmā* means "for appearance"; in English, this has come to mean "as a formality" or "for the sake of appearance." It has nothing to do with beauty (**A**) or expectation (**C**), and while something done as a formality may be similar to a ritual (**B**), the phrase's meaning focuses on the appearance of the outcome.

68. What is the meaning of the English suffix *-or*, derived from Latin nouns such as *imperātor*?
- A. one who
 - B. pertaining to
 - C. capable of
 - D. bringing

Correct Response: A. The English suffix *-or* is frequently added to the stem of a verb to express the person performing the act of the verb, e.g., an "actor" is "one who acts." This correlates with the Latin use of the suffix, as shown in the word *imperātor*, "one who commands." It does not suggest pertaining (**B**), being capable (**C**), or bringing (**D**).

69. The *-fer-* root of the English words *differ*, *aquifer*, and *fertile* is derived from the Latin verb meaning:
- A. bring.
 - B. take.
 - C. yield.
 - D. make.

Correct Response: A. The root *-fer-* used in English words comes from the Latin word *ferō* meaning to bring, bear, or carry. English words derived from this root include *differ* (literally, "to carry in different directions"), *aquifer* ("to carry water"), and *fertile* ("capable of bearing"). The verb does not typically suggest taking (**B**), yielding (**C**), or making (**D**).

70. The *-lent* ending of the English words *turbulent* and *opulent* is derived from a Latin suffix meaning:
- A. resulting from.
 - B. full of.
 - C. belonging to.
 - D. caused by.

Correct Response: B. The English word ending *-lent* is derived from the Latin suffix *-[u]lentus*, which means "full of." Neither the ending *-lent*, nor the words *turbulent* (from *turba*, so literally "full of turmoil") or *opulent* (from *ops*, so literally "full of power") suggest a result (**A**), a sense of belonging (**C**), or causation (**D**).

71. The English words *anarchy* and *analphabetic* contain the Greek prefix *an-*, meaning:
- A. very.
 - B. against.
 - C. nearly.
 - D. without.

Correct Response: D. The prefix *an-* is derived from the Greek and means "without." Thus, *anarchy* means "without a leader" and *analphabetic* "without an alphabet." The meaning "very" (**A**) would be suggested by the degree of the adjective or adverb. As a prefix, the Greek word παρά (*para*) can mean "against" (**B**) or "nearly" (**C**).

72. Use the information below to answer the question that follows.

A Latin teacher creates a group project based on the passage from Vergil's *Aeneid* recounting Aeneas's meeting with Dido in the underworld. The assignment is as follows:

- Read and translate the passage into colloquial English.
- Set the translation to music of your choice.
- Create, perform, and record a music video.

Each student both translates and performs in some way; the music choice is made by the group.

By engaging the students in this activity, the teacher is applying which of the following strategies for promoting second-language acquisition?

- A. reinforcing learning by modeling correct usage instead of employing error correction in conversation
- B. having students work in small groups to discuss a problem and make short presentations
- C. introducing the nuances of language, such as when to use more or less formal language when interacting in conversations
- D. asking questions of students working in groups that require inference and justification of the answer

Correct Response: B. The students are working in a small group. The teacher is not reinforcing correct usage (A), introducing nuances (C), or asking the students to justify anything (D).

73. When preparing to teach a new grammatical construction, a Latin teacher often works on a short passage with students that contains simple examples of the construction. After the passage is fully understood by the students, the teacher begins to teach the grammatical construction. This method of teaching a second language is an example of applying which hypothesis of Stephen Krashen's theory of second-language acquisition?
- A. the Acquisition-Learning hypothesis
 - B. the Monitor hypothesis
 - C. the Input hypothesis
 - D. the Affective Filter hypothesis

Correct Response: C. Working on a passage before teaching the grammar illustrates Krashen's Input hypothesis. Using the Acquisition-Learning hypothesis (**A**) involves developing opportunities for natural conversation. The Monitor hypothesis (**B**) requires a balance between fluency and accuracy. The Affective Filter hypothesis (**D**) calls for an attention to signs of learners' negative feelings while learning the language and a consistent attempt to reduce them.

74. Native speakers of which of the following languages will have the greatest ease understanding Latin vocabulary by transferring meaning from their primary language?
- A. Chinese
 - B. Spanish
 - C. German
 - D. Arabic

Correct Response: B. Spanish is a Romance language (i.e., from Roman). Chinese (**A**) dialects form a branch of the Sino-Tibetan language family. German (**C**) is a west Germanic language and Arabic (**D**) is a Semitic language.

75. Which of the following strategies would best address the needs of auditory/kinesthetic learners in a Latin class?
- A. teaching the students Latin songs to include in school concerts
 - B. incorporating recitation and skits into the curriculum
 - C. using grammar and translation to reinforce Latin learning
 - D. creating a graphic organizer to categorize declensions and conjugations

Correct Response: B. Incorporating recitation and skits into the curriculum will address the long-term needs of auditory/kinesthetic learners by giving them opportunities to hear and act repeatedly. Songs in school concerts (**A**) may not allow for as much movement. While grammar and translation (**C**) can be taught with an eye to incorporating auditory and kinesthetic activities, they can also be taught without them. Creation of a graphic organizer for students (**D**) would not offer students opportunities for auditory and kinesthetic activities.

76. A Latin teacher plans a unit on the conflict between Caesar and Pompey in *De Bello Civili* to coincide with a social studies unit on the American Civil War. The primary rationale for this instructional plan is to:
- A. encourage the development of critical thinking skills in Latin.
 - B. facilitate students' abilities to reflect on the learning of Latin.
 - C. connect Latin with other areas of study in the school.
 - D. align instruction with national Latin standards.

Correct Response: C. The rationale for this plan is to connect Latin with other study areas, in this instance allowing for comparisons between the American and Roman Civil Wars. The unit might encourage critical thinking skills (**A**), may facilitate reflection (**B**), and can align with national standards (**D**), but the primary rationale is to make the connection to the students' other areas of study.

77. Which of the following activities would foster the goal of *communities* from the five C's of foreign language education described in the *Standards for Foreign Language Learning in the 21st Century*?
- A. translating sentences from the textbook to practice vocabulary
 - B. reading stories about Zeus/Jupiter and Hera/Juno
 - C. putting on a skit about Caesar's invasion of Britannia
 - D. creating a school chapter of the Junior Classical League

Correct Response: D. A Junior Classical League chapter will foster community within the school as well as connect students with the greater Latin student community. Translating (**A**), reading about the gods (**B**), and putting on a skit (**C**) would not foster the goal of *communities* as directly.

78. The temple dedicated to Athena that stood on the Acropolis was the:

- A. Propylaion.
- B. Stoa.
- C. Bouleuterion.
- D. Parthenon.

Correct Response: D. The temple of Athena on the Acropolis was the Parthenon. A *propylaion* (**A**) is an entrance arch, a *stoa* is a porch (**B**), and the *bouleuterion* (**C**) was a building in ancient Greece that housed the council of citizens.

79. Which of the following was an ancient Roman woman allowed to do?

- A. run a business
- B. vote for consul
- C. hold public office
- D. serve in the military

Correct Response: A. In ancient Rome, a woman was allowed to run a business, but was not allowed to vote (**B**), hold office (**C**), or be a soldier (**D**).

80. Which of the following was a freedman citizen allowed to do in ancient Rome?

- A. marry into senatorial class
- B. serve as an officer in military
- C. hold public office
- D. own property

Correct Response: D. In ancient Rome, a freedman was allowed to own property, but was not allowed to marry into the senatorial class (**A**), be a military officer (**B**), or hold public office (**C**).

81. Which of the following was the major factor causing the outbreak of the Peloponnesian War?
- A. the Spartans' defeat at Thermopylae
 - B. the second Persian invasion of Greece
 - C. Pericles's ascension as "first citizen of Athens"
 - D. Athens's abuse of its control of the Delian League

Correct Response: D. The major factor causing the Peloponnesian War was Athens's abuse of its control of the Delian League. By the mid-fifth century, when Athens controlled the League's treasury, the "League" was really an Athenian empire, and Sparta, feeling threatened by the growing power of Athens and its increasingly provocative behavior, withdrew from its peace treaty with Athens. War soon followed. The loss at Thermopylae (**A**), the second Persian invasion (**B**), and Pericles's becoming "first citizen" (**C**) all happened well before the Peloponnesian War.

82. Which river formed the longest stretch of the northern boundary of the Roman Empire?

- A. Po
- B. Rhone
- C. Rhine
- D. Danube

Correct Response: D. The Danube and the Rhine (**C**) were generally the northern border of the Roman Empire, but the Danube forms a longer portion of the border than the Rhine. The Po (**A**) is in northern Italy but is not the northern border. The Roman Empire extended beyond the Rhone (**B**).

83. Which of the following developments occurred during the period of the kings in ancient Rome?
- A. Rome gained territory beyond the Italian peninsula.
 - B. The Forum area was drained and paved.
 - C. The Laws of the Twelve Tables were written.
 - D. Permanent theatres were built.

Correct Response: B. The Forum area was drained and paved during the reign of Tarquin the Elder (616–579 B.C.E.). Rome's moving beyond the Italian peninsula (**A**), the writing of the Twelve Tables (**C**), and the building of permanent theaters (**D**) took place during the Republic.

84. During the third century B.C.E. the Romans:
- A. created a new law code.
 - B. adopted Christianity as the state religion.
 - C. built stone theatres in the city of Rome.
 - D. expanded the state beyond the Italian peninsula.

Correct Response: D. Sicily was annexed from Carthage after the first Punic War in 241 B.C.E. No major legal reform (**A**) took place during the third century. Christianity could not become the state religion (**B**) 200 years before Christ. The Romans did not build permanent theaters (**C**) before the theater of Pompey (completed in 55 B.C.E.).

85. Which of the following developments was the first to be responsible for establishing democracy in Athens?
- A. the constitution of Solon
 - B. the reign of Peisistratus
 - C. the reforms of Cleisthenes
 - D. the στρατηγία of Pericles

Correct Response: A. Solon enacted a code of laws covering all of public and private life in the early sixth century B.C.E. This constitution precedes all the other options and was the first to be responsible for establishing democracy in Athens. Peisistratus (**B**) reigned in the mid-sixth century, Cleisthenes's reforms (**C**) were in the late fifth century, and Pericles (**D**) lived in the fifth century.

86. Which of the following practices did the Athenians use to temporarily exile a member of their community?
- A. *ostrakismos*
 - B. *dokimasia*
 - C. *diadikasia*
 - D. *sunoikismos*

Correct Response: A. *Ostrakismos*, the transliteration of the ancient Greek word from which we derive the English word "ostracism," is the name for the formal procedure employed at Athens to vote a citizen into exile. *Dokimasia* (B) was an investigation testing whether a man was formally qualified for the exercise of public rights and duties. *Diadikasia* (C) was a dispute between two people who each claimed the same thing. *Sunoikismos* (D) literally means "living together in the same house"; subsequently, it also referred to the *polis* formation, i.e., a gathering together.

87. Which of the following was a Roman innovation in engineering?

- A. level
- B. brick
- C. pulley
- D. concrete

Correct Response: D. The Romans used concrete extensively from 300 B.C.E. to 476 C.E. The level (**A**) was invented centuries later. Bricks (**B**) were first used at about 4000 B.C.E., and pulleys (**C**) around 1500 B.C.E.

88. Which of the following foods did the ancient Romans import on a large scale into the city of Rome?

- A. fish
- B. cheese
- C. grain
- D. figs

Correct Response: C. Rome depended on its provinces to supply it with grain. Fisheries (**A**) were common, abundant cheese was produced locally (**B**), and figs (**D**) were plentiful in Italy.

89. Which of the following was a Roman innovation, rather than an adaptation of a Greek idea?
- A. welfare programs
 - B. juries
 - C. philosophy
 - D. urban planning

Correct Response: A. In the late Roman Republic, the grain dole was established to supply free grain to the poor who registered for it. Juries (**B**), philosophy (**C**), and urban planning (**D**) were ideas borrowed from the Greeks.

90. The field of numismatics provides insight into the Greek and Roman worlds through the study of:
- A. coins.
 - B. scrolls.
 - C. paintings.
 - D. inscriptions.

Correct Response: A. *Numismatics*, the study of coins, is a term derived from a variant of *nomisma*, the Latin (Greek-derived) word for coin. The study of ancient manuscripts (**B**) is called paleography, the study of ancient paintings (**C**) is a facet of art history, and the study of inscriptions (**D**) is called epigraphy.

91. The Temple of Mars Ultor, Mausoleum, and Ara Pacis were all built by:
- A. Julius Caesar.
 - B. Trajan.
 - C. Nero.
 - D. Augustus.

Correct Response: D. Augustus had the Temple of Mars Ultor, the Mausoleum, and the Ara Pacis built. Julius Caesar (**A**) was responsible for the Forum Julium, among others. Trajan (**B**) was responsible for many structures, including Trajan's Forum. Nero (**C**) had the Domus Aurea built after the great fire of Rome.

92. Use the information below to answer the question that follows.

- This author created a corpus of philosophical works in Latin.
- As a writer of prose, he is generally considered to be the Latin master.
- At the death of his daughter, he said he had lost the one thing that bound him to life.

The information above best describes which of the following Roman authors?

- A. Seneca
- B. Caesar
- C. Tacitus
- D. Cicero

Correct Response: D. Cicero was not only a philosopher and writer of prose, but a man who greatly loved his daughter. Seneca (**A**) wrote philosophy, but he does not have the same reputation for stylistic mastery as Cicero does, nor is there any known story about how he was affected by the death of his daughter. Caesar (**B**) is considered a master of prose, but did not write philosophy, and we have no record of how he responded to the death of his daughter. Tacitus (**C**) was a historian.

93. The Greek heroes Theseus, Perseus, and Heracles are most well known for:
- A. visiting the underworld and returning to the world of the living.
 - B. slaying monsters that had been considered indestructible.
 - C. rowing past the *Symplegades* safely on a journey.
 - D. dying in battles they knew they could not win.

Correct Response: B. The most well-known stories about Theseus (who slew the Minotaur), Perseus (who slew Medusa), and Heracles (who slew a variety of beasts, including the Nemean lion) are about the slaying of fantastic monsters. Orpheus is best known for visiting the underworld and returning to the world of the living (**A**). Jason and the Argonauts famously defeated the *Symplegades* (**C**). Hector was a great hero who died in a battle (against Achilles) that he knew he could not win (**D**).

94. Where were tombs typically located in the ancient Roman world?
- A. in cemeteries within a town
 - B. within private homes and villas
 - C. in cemeteries in the countryside
 - D. lining the roads leading out of a town

Correct Response: D. Roman tombs were found lining the roads leading out of a town. Cemeteries within a town (**A**) and within private homes and villas (**B**) were unlikely, as Roman law forbade burial within the city boundaries. Burials in the countryside (**C**) were more likely to be small family plots that did not contain tombs.

95. The ancient Roman ritual in which clients visited the homes of their patrons was known as the:

- A. *salutatio*.
- B. *recitatio*.
- C. *negotium*.
- D. *defixio*.

Correct Response: A. The *salutatio* was the ancient Roman ritual in which clients visited the homes of their patrons to begin the day with a greeting. A *recitatio* (**B**) was a public reading. *Negotium* (**C**) means business. *Defixio* (**D**) is a curse tablet.

96. In which of the following rooms of the *domus* would an ancient Roman *paterfamiliās* conduct business?
- A. *atrium*
 - B. *triclinium*
 - C. *tablinum*
 - D. *peristylum*

Correct Response: C. In ancient Rome, the *paterfamiliās* would conduct business in the home in the *tablinum*, an office or study. The *atrium* (**A**) was a formal entrance hall. The *triclinium* (**B**) was a dining room. The *peristylum* (**D**) was a colonnaded garden.

97. Which of the following would be a typical mid-afternoon activity for ancient Roman men?
- A. going to a temple
 - B. visiting the baths
 - C. attending their patron
 - D. running their businesses

Correct Response: B. For the men of ancient Rome, the mid-afternoon was often spent visiting the baths. Men generally went to a temple (**A**) for specific religious festivals and events, each with its own prescribed schedule. Men attended their patron (**C**) and took care of running their businesses (**D**) in the morning.

98. The pre-Socratic philosophers in Greece are best known for positing ideas about which of the following?
- A. the life of the soul after death
 - B. the physical nature of the universe
 - C. the role of human beings in society
 - D. the relationship between gods and men

Correct Response: B. The pre-Socratic philosophers were interested in the physical nature of the universe. Thales, for instance, posited water as the basis of all matter. The life of the soul after death (**A**), the role of human beings in society (**C**), and the relationship between gods and men (**D**) were all considered by later philosophers.

99. Which of the following Latin phrases refers to the practice of diverting the attention of the people away from political issues?
- A. *cui bono*
 - B. *vox populi*
 - C. *nunc est bibendum*
 - D. *panem et circenses*

Correct Response: D. The phrase *panem et circenses* ("bread and circuses") comes from Juvenal and refers to Roman politicians' belief that feeding and entertaining the common people would keep the people happy and unconcerned about politics. The phrase *cui bono* ("to whom [is it] a benefit") (**A**) concerns finding a motive for a crime by considering who would benefit from it. *Vox populi* (**B**) means "the voice of the people," and *nunc est bibendum* ("now it is time to drink") (**C**) is a famous phrase from a poem of Horace about a time to celebrate.

100. Which of the following public officials was responsible for running the law courts in the city of ancient Rome?
- A. praetor
 - B. aedile
 - C. quaestor
 - D. tribune

Correct Response: A. In ancient Rome, praetors were in charge of running the law courts. Aediles (**B**) were responsible for maintenance of public buildings (*aedēs*) and regulation of public festivals. Quaestors (**C**) were elected officials that supervised the state treasury and conducted audits. Tribunes (**D**) had the power to veto laws and their power acted as a check on the power of the Roman senate and magistrates.