

ADVANCED PROSE EXAMINATION
Classical Association of Virginia
2014 Latin Tournament

MAXIMUM TIME: **2 hours**

TEST FORMAT: **75 Multiple Choice Questions**
 25-point Sight Translation

TEST INSTRUCTIONS

1. Fill in your information on the SCANTRON. (See below)
2. Tear off the back sheet of this test. It has all the Latin passages to which you need to refer to answer questions 1-75.
3. Choose the best answer for each multiple choice question. Fill in the corresponding oval **completely** on the SCANTRON.
4. Turn over the SCANTRON to write your translation for the Sight Translation passage. Skip the first three lines from the top before you begin writing.

On the front of the SCANTRON:

- (A) NAME Neatly print your name.
- (B) SUBJECT Print the name of your school with no abbreviations other than H.S. (High School) or M.S. (Middle School).
Only exceptions: TJHSST, SSSA, MWGS
- (C) PERIOD Put your year of Latin: 1, 1-Advanced, 2, 3, 4, 5, 6, etc.
 “AP” is NOT a year of Latin.
- (D) DATE Put the title of your test. (Advanced Prose).
- (E) BELOW THE BOX Write the name of your Latin Teacher.

<i>NAME</i> Publius Vergilius Maro
<i>SUBJECT</i> Lavinium H.S.
<i>PERIOD</i> 3 <i>DATE</i> Advanced Prose

Mr. Maecenas

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DIRECTIONS:

Tear off the back sheet of this test. It has all the Latin passages to which you need to refer to answer questions 1-75. This way you will not have to keep flipping back and forth to see the passages.

Read over each passage, select the best answer to the questions about the passage, and mark your answer on the scantron sheet.

PASSAGE ONE:

On Masters and Slaves (adapted from Seneca, *Epistulae Mōrālēs ad Lucilium*, 47)

1. What is the best meaning of *cognōvī* in line 1?
a. I thought b. I acknowledged c. I examined d. I learned
2. According to line 1, how does the recipient of Seneca’s letter live with his slaves?
a. on friendly terms c. without their families
b. in a small house d. he treats them poorly
3. What is the best definition of *decet* in line 2?
a. it is fitting for c. it is pleasing to
b. it is permitted for d. it is considered by
4. What is meant by *hominēs*, *contubernālēs*, *amīcī*, and *cōnservī* in lines 2-3?
a. These are common synonyms for *servī*.
b. They are people that Seneca would prefer to dine with instead of *servī*.
c. They are terms Seneca prefers to *servī*.
d. These are what *servī* could be if they were freed.
5. Why is *fortūnam* (line 4) in the accusative case?
a. direct object c. accusative of respect
b. subject in indirect statement d. predicate accusative
6. What is the antecedent of *quī* in line 5?
a. *ego* (understood) c. *istōs* (line 4)
b. *fortūnam* (line 4) d. *servō* (line 5)
7. Which best describes *turpe* in line 5?
a. adverb c. ablative adjective
b. nominative adjective d. accusative adjective
8. What is the best meaning of *cum* in line 5?
a. when b. since c. although d. with

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9. In line 5 (*Itaque ... cēnāre*), Seneca disagrees with people who ...
- mock their slaves for doing strange things.
 - find it disgraceful to dine with a single slave.
 - prohibit slaves from preparing dinner.
 - talk about philosophy over dinner.
10. What is the grammatical form of *cēnantī* in line 6?
- gerundive
 - gerund
 - present active participle
 - perfect passive participle
11. According to lines 6-7 (*Nisi ... circumdedit*), the *superbissima consuētūdō* forces ...
- masters to closely supervise their slaves' dinners.
 - slaves to watch their master eating dinner.
 - slaves to serve dinner to their master.
 - masters to eat their dinner away from their slaves.
12. What word does *stantium* (line 6) modify?
- cōnsuētūdō* (line 5)
 - dominō* (line 5)
 - servōrum* (line 6)
 - turbam* (line 6)
13. Which of the following **BEST** describes the slaves' conditions in lines 7-9 (*At ... perstant*)?
- They are forced to stay up late and wake up early.
 - They fear they will be beaten if they break the silence.
 - Masters get confessions from slaves through torture.
 - The master only punishes the slaves for rare offenses.
14. What is the case of *arrogantiae* in line 9?
- nominative
 - genitive
 - dative
 - vocative
15. What does the saying *totidem hostēs esse quot servōs* in line 10 mean?
- It is necessary to have more slaves than you have enemies.
 - Conquered enemies may become your slaves.
 - You should treat your slaves like you would treat your guests.
 - Your slaves may also be considered your enemies.

PASSAGE TWO:

A Haunting Sight (adapted from Pliny, *Epistulae* VII.27)

16. How does Pliny describe the house in line 1 (*Erat ... pestilēns*)?
- roomy, but notorious
 - large, but full of rats
 - captivating, but smelly
 - flat, but interesting

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17. From lines 1-3 (*Per silentium ... reddēbatur*), we learn that ...
- The shrieks of wild animals are heard at a distance.
 - The house is creaky from old flooring.
 - There are sounds of iron and chains coming closer.
 - There is someone striking iron on an anvil.
18. What is the best translation of *sī attenderēs acrius* in line 2?
- If you had paid attention more carefully
 - If you were careful and paid attention
 - If you must pay attention carefully
 - If you were paying attention more carefully
19. What word does *confectus* in line 4 modify?
- domus* (line 1)
 - senex* (line 3)
 - maciē* (line 3)
 - barbā* (line 4)
20. What type of participle is *horrentī* in line 4?
- present active participle
 - perfect passive participle
 - perfect active participle
 - future passive participle
21. What sort of person appeared to visitors in the house (lines 3-4)?
- a bald old man wearing nothing
 - a tempting seductress
 - a disheveled old man in chains
 - an old woman with bound hands and feet
22. What word does *tristēs* in line 5 modify?
- inhabitantibus* (line 5)
 - catenās* (line 4)
 - noctēs* (line 5)
 - metum* (line 5)
23. What is the subject of *vigilābantur* in line 5?
- inhabitantibus* (line 5)
 - noctēs* (line 5)
 - metum* (line 5)
 - morbis* (line 6)
24. What is the grammatical construction of *crescente formīdine* in line 6?
- dative of agent
 - ablative of place where
 - ablative of agent
 - ablative absolute
25. What is the best description of *sequēbatur* in line 6?
- present passive
 - imperfect passive
 - perfect deponent
 - imperfect deponent
26. In lines 5-6 (*Inde ... sequēbatur*), we learn that ...
- a ghost prevented the inhabitants of the house from sleeping.
 - a ghost wandered around an abandoned house out of fear.
 - a ghost was terrorizing the entire village into panic.
 - the people of the town feared an old man as though he were a ghost.

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27. What is a Latin synonym of *abscesserat* in line 7?
a. *abīverat* b. *prōcesserat* c. *ingressus erat* d. *mānserat*
28. What is the best translation of *oculīs* in line 7?
a. for their eyes b. in their eyes c. with their eyes d. among their eyes
29. What does Pliny mean by *longiorque causās timoris timor erat* in line 8?
a. The fear of something lasts longer than the thing itself.
b. There is nothing to fear but fear itself.
c. If there is no reason to fear, you should not be afraid.
d. The fear of fear is the greatest power.
30. What is the best translation for *quis* in line 9?
a. who b. anyone c. what d. whom

PASSAGE THREE:

Tages Appears and Instructs a Farmer (adapted from M. Tullius Cicero, *dē Dīvinātiōne* II.23)

31. What is the reason for the mood of *videāmus* in line 1?
a. subjunctive in a result clause c. subjunctive in an indirect question clause
b. hortatory subjunctive d. subjunctive in a purpose clause
32. What is the translation of *quid auctoritātis habeat* in line 1?
a. who may hold the authority c. what authority it may have
b. whose authority is held d. what the authority has
33. From line 1, we learn that the purpose of the passage is...
a. to examine the divinity of the plower, Tages.
b. to examine the legends of Etruscan plowers.
c. to examine the origins of soothsaying.
d. to examine the history of clock-making.
34. What is the tense of *iūdicābimus* in line 1?
a. imperfect b. pluperfect c. future d. future perfect
35. What is the best meaning of *cum* in line 2?
a. with b. although c. until d. when
36. What is the tense of *arārētur* in line 2?
a. present b. imperfect c. perfect d. pluperfect
37. What is the best meaning of *altius* in line 2?
a. rather deeply c. too deep
b. rather highly d. too high

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38. What is the best meaning of the phrase *ē terrā exstetit repentē* (line 3)?
- He quickly released himself from the earth.
 - He dragged himself painfully up from the ground.
 - He clearly stood above the ground.
 - He jumped out of the ground suddenly.
39. What does Tages do in the phrase *adfātus est eum qui arābat* (line 3)?
- confess he stole the plower's land
 - speak to the one plowing
 - reveal that he also is a plowman
 - attacked the plowman
40. What is the best translation for *is autem Tages dicitur ... fuisse* (lines 3-4)?
- However that Tages is said to have been ...
 - However Tages says that he was ...
 - However they say that Tages was...
 - However it is said that Tages would become...
41. How is Tages described in lines 3-4?
- He is a child, but appears to be an old man.
 - He has the appearance of an old man, but not the wisdom.
 - He has the appearance and wisdom of an old man.
 - He has the appearance of a child, but the wisdom of an old man.
42. What use of the genitive case is seen in the word *eius* (line 4)?
- subjective
 - description
 - partitive
 - objective
43. What is the antecedent of *eius* (line 4)?
- Tagēs* (line 4)
 - clamōrem* (line 5)
 - puerīlī* (line 4)
 - arātor* (line 4)
44. What is the construction of *cum admirātiōne* in line 5?
- an ablative of accompaniment
 - an ablative absolute
 - an ablative of manner
 - a subjunctive *cum* clause
45. What word does *tōta* (line 6) modify?
- conkursus* (line 5)
 - locum* (line 6)
 - Ētrūria* (line 6)
 - locūtus* (line 6)
46. What is the best translation of *locūtus est* (line 5)?
- speaking
 - having spoken
 - having been spoken
 - spoke

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47. What is the construction of *multīs audientibus* in line 7?
a. an ablative of time when c. a dative of separation
b. an ablative agent d. a dative indirect object
48. What case is *verba* in line 7?
a. nominative b. accusative c. ablative d. vocative
49. According to lines 6-8 (*concursum ... mandāvērunt*), after the plowman found Tages, ...
a. he told all the people of Etruria, who mocked his story.
b. he ran to Etruria so he could receive his orders.
c. he sent out letters to all of Etruria.
d. people came and wrote down the words of Tages.
50. What is the best translation of *mandavērunt* (line 8)?
a. entrusted c. gave
b. wrote d. used
51. What are the case and function of *litterīs* (line 7)?
a. ablative, place where c. dative, purpose
b. ablative, specification d. dative, indirect object
52. In lines 8-9 (*Continēbat ... referendīs*), Cicero implies that ...
a. Tages' words held the instructions of prophecy.
b. his oration was confusing to the villagers.
c. the plowman's oration revealed Tages' true identity.
d. Tages revealed himself to the villagers as divine.
53. What part of speech is exemplified in *cognōscendīs* and *referendīs* (line 9)?
a. noun c. future active participle
b. gerundive d. gerund
54. What are the case and number of *haec* in line 10?
a. nominative singular c. accusative singular
b. nominative plural d. accusative plural
55. To whom does *ipsīs hominibus* (line 10) refer?
a. Tages and the *arātor* c. the Etruscans (the people of Etruria)
b. descendants of Tages d. we (understood)

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PASSAGE FOUR:

Scipio gives a speech to stir his soldiers to fight against the Carthaginians (adapted from Livy, *Ab Urbe Condītā* XXI.41)

56. What is the best translation of *nōn solum ... sed etiam* (lines 1-2)?
a. not only ... but also
b. not alone ... but together
c. not so much ... but as much
d. not again ... but at that time
57. What is the antecedent of *quō* in line 1?
a. *vōs* (line 1) b. *ego* (line 1) c. *animō* (line 1) d. *hostēs* (line 1)
58. What is the grammatical form of *velim* (line 2)?
a. present indicative
b. present subjunctive
c. future indicative
d. imperfect subjunctive
59. What type of clause is introduced by *sī* in line 2?
a. future less vivid conditional
b. contrary-to-fact conditional
c. future more vivid
d. indirect question
60. The case of *vōs* (line 3) is determined by ...
a. *velut* (line 2).
b. *videātis* (line 2).
c. *contrā* (line 3).
d. *ferentēs* (line 3).
61. In lines 2-3, how does Scipio wish his soldiers to view the Carthaginians?
a. with frustration, as if they were unable to conquer them
b. with resentment, as if they had become too accustomed to fighting
c. with annoyance, as if an enemy had killed their slaves
d. with outrage, as if their own slaves were rising up against them
62. What is the reason for the mood of *esset* in line 3?
a. imperative in a direct command
b. subjunctive in a purpose clause
c. optative subjunctive
d. subjunctive in a result clause
63. What is the best translation of *dē quibus quondam certābatur* (line 5)?
a. concerning whom they were troubled
b. from whom they were informing
c. down from which they once were rushing
d. about which it was formerly fought over
64. In lines 4-5 Scipio says that the soldiers should ...
a. fight only until reinforcements come.
b. not be concerned about the control of Sicily and Sardinia.
c. fight for revenge upon the Carthaginians.
d. fight to keep their families and slaves safe at home.

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65. What are the case and function of *vōbīs* in line 5?
a. ablative object of *prō* c. ablative of means
b. dative indirect object d. dative of agent
66. What is the meaning of *nisi* in line 6?
a. except b. if...not c. unless d. so that...not
67. What is the antecedent of *quās* in line 6?
a. *exercitus* (line 6) c. *hostī* (line 6)
b. *nōs* (line 6) d. *Alpēs* (line 6)
68. What is the best meaning of *comparārī* in line 7?
a. to be prepared b. to gather c. to be compared d. to collect
69. What is the best translation of *hīc est obstandum* in lines 7-8?
a. You must block this army. c. Here is the place to be obstinate.
b. It must be blocked here. d. This army must be overcome.
70. What is the sentiment that Scipio expresses in line 6-8?
a. We are the last line of defense. c. The enemy still has many obstacles.
b. Reinforcements are coming. d. There is still a chance to make peace.
71. What is the reason for the case of *sē* in line 8?
a. subject of *putet* (line 9) c. direct object of *prōtegere* (line 9)
b. place where d. subject of *prōtegere* (line 9)
72. What is the function of *armīs* in line 9?
a. manner b. place where c. agent d. means
73. Which of the following phrases best represents *domesticās curās* (line 10)?
a. *Rōmāna moenia* (line 8)
b. *coniugem ac liberōs parvōs* (line 9)
c. *senātum populumque Rōmānum* (line 11)
d. *nostra vīs* (line 11)
74. What type of infinitive is *intuērī* (line 11)?
a. subjective c. complementary
b. in indirect statement d. purpose
75. How does Scipio encourage his soldiers in lines 11-12 (*quālis ... fore*)?
a. The city's fortune depends on their heroism.
b. All Romans will want to imitate their strength and courage.
c. Fortune is in their favor.
d. They have more power and virtue than the Carthaginians.

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SIGHT TRANSLATION: On the back of the scantron, translate the following passage as literally as English idiom allows.

Skip three lines before you begin writing your translation.

Gellius, *Noctēs Atticae* X.10 (adapted) [*On the origins of the ring finger*]

Veterēs Graecī ānulum in digitō sinistrae manūs habuērunt, quī minimō digitō est proximus. Causa huius reī in librīs Aegyptiācīs scripta est. Hūmānīs corporibus sectīs apertisque (ut mōs in Aegyptō fuit), reperiērunt nervum tenuem ab illō digitō, dē quō dīcimus, ad cor hominis pergere. Ille digitus est potentissimus omnium et vidētur cōnexus cum corde esse. Ergo, ut multī putant, hic digitus talī honōre decorandus est.

ānulus, -ī (m.): ring

reperiō, -īre: to discover

pergō, -ere: to continue

cōnexus, -a, -um: connected

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PASSAGE I

Seneca, *Epistulae mōrālēs ad Lucilium*, 47 (Adapted) [On Masters and Slaves]

Libenter ex amicīs tuīs cognōvī tē cum servīs tuīs familiārīter vīvere. Hōc prūdentiam tuam, hōc ēruditiōnem decet. Aliī dīcunt, “Servī sunt.” Immō hominēs. “Servī sunt.” Immō contubernālēs. “Servī sunt.” Immō humilēs amīcī. “Servī sunt.” Immo cōservī, sī cōgitāverīs fortūnam tantundem omnibus hominibus dāre. Itaque rīdeō istōs, quī turpe exīstimant cum servō solō cēnāre. 5
Quārē? Nisi quia superbissima cōnsuētūdō cēnantī dominō stantium servōrum turbam circumdedit. At nōn licet infēlicibus servīs in hōc locō loquī; verberāndō murmur omne luitur; magnō malō ullā vōce interpellātum silentium luitur; nocte totā ieiunī mutīque perstant. Deinde eiusdem arrogāntiae prōverbium habētur: *totidem hostēs esse quot servōs*. Nōn habēmus illōs hostēs sed facimus. 10

ēruditiō, -ōnis (f.): intelligence
contubernālīs, -is (m.): comrade
tantundem: just as much

luō, luere, luī, lutum: to punish
ieiunus, -a, -um: hungry

PASSAGE II

Pliny, *Epistulae* VII.27 (adapted) [A Haunting Sight]

Erat Athēnīs spatiōsa et capax domus, sed infāmis et pestilēns. Per silentium noctis sonus ferrī et, sī attenderēs ācrius, strepitus vinculōrum longius prīmō, deinde ē proximō reddēbātur. Mox appārēbat īdōlon, senex maciē et squālore confectus, prōmissā barbā, horrentī capillō; crūribus compedēs, manibus catenās gerēbat quatiēbatque. Inde inhabitantibus tristēs dīraeque noctēs per metum 5
vigilābantur; vigiliam morbus et crescente formīdine mors sequēbātur. Nam interdiū quoque, quamquam abscesserat imāgō, memoria imāginis oculīs inerrābat, longiorque causīs timoris timor erat. Deserta inde et damnata solitūdine domus est totāque illī monstrō relictā; proscribēbatur tamen, sī quis emere ignarus tantī malī vellet. 10

īdōlon, -ī (n.): ghost
formīdō, -inis (n.): dread
proscribō, -ere, proscripti, proscriptum: to put up for sale

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PASSAGE III [*Tages Appears and Instructs a Farmer*]
M. Tullius Cicero, *dē Dīvinātiōne* II.23 (adapted)

Ortum videāmus haruspīcīnae; sic facillimē quid auctoritātis habeat iūdicābimus. Tagēs, quidam iuvenis, in agrō Tarquiniēnsī, cum terra arārētur et sulcus altius esset impressus, ē terrā exstetit repente et adfātus est eum quī arābat. Is autem Tagēs dīcitur puerīlī speciē, sed senīlī fuisse prūdentīā. Cum arator eius aspectū obstipuisse clāmōremque māiōrem cum admīrātiōne ēdidisset, concursus factus est, tōtaque Ētrūria brevī tempōre in eum locum convēnit. Tum ille, locūtus est plūra multīs audientibus, quī omnia verba eius excēpērunt litterīsque haec mandāvērunt. Continēbat haec ōrātiō omnem disciplīnam haruspīcīnae quae postea crēvit rēbus novīs cognōscendīs et ad eadem illa prīncipia referendīs. Haec cognōvimus ab ipsīs hominibus quī haec scrīpta cōservāverint, nam hunc fontem disciplīnae habēbant.

ortus, -ūs (m.): origin

haruspīcīna, -ae (f.): soothsaying

Tarquiniēnsis, -is, -e: Tarquinian (of Tarquinii)

sulcus, -ī (m.): furrow, a plowed ditch

arō, arāre, -āvī, -ātum: plow

PASSAGE IV T. Livius, *ab Urbe Condītū* XXI.41 (Adapted)
[*In a speech, Scipio stirs his soldiers to fight the Carthaginians.*]

Itaque, mīlitēs, vōs ego nōn solum eō animō, quō adversus aliōs hostēs solētis, pugnāre velim, sed etiam cum indignātiōne quādam atque irā, velut sī videātis servōs vestrōs arma repentē contrā vōs ferentēs. Atque utinam esset hoc certāmen prō decore tantum vōbīs et nōn prō salutē. Nōn dē possessiōne Siciliae ac Sardiniae, dē quibus quondam certābātur, sed prō Ītaliā vōbīs est pugnandum. Nec est alius ab tergō exercitus quī, nisi nōs vincimus, hostī obsistat, nec Alpēs aliae sunt, quās dum superant, comparārī nova possint praesidia; hīc est obstandum, mīlitēs, velut sī ante Rōmāna moenia pugnēmus. Ūnusquisque sē nōn corpus suum sed coniugem ac liberōs parvōs armīs prōtegere putet; nec solum domesticās cūrās agitet sed etiam identidem hōc animō reputet nostrās manūs nunc intuērī senātum populūque Rōmānum: quālis nostra vīs virtūsque fuerit, tālem deinde fortunam illīus urbis ac Rōmānī imperīi fore.

adversus: against

soleō, -ēre, -itus sum: to be accustomed

ab tergō: “from the rear” (i.e. as reinforcements)

moenia, -ium (n. pl.): walls

intueor, -ērī, -itus sum: to protect