

CHOOSE THE BEST ANSWER FROM A, B, C, OR D. MARK ANSWERS ON ANSWER SHEET.

1. In the picture, Ceres, mother of Proserpina, was the goddess of A) love B) wisdom
C) hunting D) agriculture
2. What is the best response to *Quid agis?* A) *Ubi?* B) *Quot?* C) *Bene!* D) *Valēte!*
3. Where in ancient Rome would you find an *atrium*? A) on the road B) in a house
C) in a forum D) in a harbor
4. Students attend a naval institute to learn about A) anatomy B) agriculture C) sculpting
D) ships
5. Quis est frater Diānae? A) Apollō B) Plūtō C) Mercurius D) Neptūnus
6. In which Roman province was the Nile River located? A) *Britannia* B) *Germania*
C) *Aegyptus* D) *Gallia*
7. Which number on the map indicates *Mare Nostrum*?
A) 1 B) 2 C) 3 D) 4
8. If you wanted to encourage your friend to live a full life, you might say
A) *Minimē* B) *Ē plūribus ūnum* C) *Tacēte!* D) *Carpe diem!*
9. Which Roman numeral represents the largest amount?
A) IX B) III C) V D) VIII
10. What was a common occurrence at the *Colosseum*? A) poetry performances
B) gladiatorial fights C) cold baths D) diplomatic meetings
11. Based on the word's Latin root, a portable device is easy to A) carry B) throw C) find D) use
12. What animal would typically play a major part in the action at the *Circus Maximus*? A) *elephantus* B) *equus*
C) *ursus* D) *leō*



ITEMS 13-30 TELL A SHORT STORY.

CLAUDIA IN THE FORUM

13. Claudia est puella Rōmāna bona. A) are B) to be C) was D) is
14. Claudia in urbe Rōmā habitat. A) to live B) lives C) was living D) lived
15. Claudia per Forum Rōmānum ambulāre amat. A) were walking B) walk C) was walking D) to walk
16. Multōs virōs et multās fēminās in Forō Rōmānō videt. A) They see B) I see C) She sees D) You see
17. Multī virī et multae fēminae Claudiam in Forō Rōmānō salūtant. A) and B) or C) but D) not
18. Puella templum Vestae semper vīsitat. A) is visiting today B) is not visiting C) always visits D) happily visits
19. Duae fēminae Claudiam salūtant, “Salvē parva puella!” A) Two B) Four C) Six D) Eight
20. Claudia respondet, “Salvēte, dominae!” A) Goodbye B) Hello C) Look D) Sit
21. Fēminae rogant, “Quid tibi nōmen est?” A) What hour is it? B) What is your name? C) What are you doing?
D) What is it?
22. Puella fēminīs tardē respondet, “Mihi nōmen est Claudia.” A) slowness B) slow down C) slowly D) to be slow
23. Fēminae rogant, “Cūr tū cibum et vīnum portās?” A) Why B) Who C) Where D) When
24. Claudia respondet, “Ego cibum et vinum ad templum Vestae porto.” A) with Vesta B) from Vesta C) by Vesta
D) of Vesta

25. “Ego templum Vestae cum cibō et vīnō semper vīsītō.” A) with food and wine B) food and wine
C) of food and wine D) in food and wine
26. Fēminae rogant, “Cūratne dea tē et familiam tuam?” A) Does the goddess take care of B) Was the goddess not taking care of C) When does the goddess not take care of D) How does the goddess take care of
27. Claudia respondet, “Magna Vesta nōs hodiē cūrat et populum Rōmānum quoque cūrat.” A) you B) us C) me D) I
28. “Et Vesta familiam meam semper cūrābat!” A) to take care of B) is taking care of C) was taking care of
D) were taking care of
29. Fēminae exclāmant, “Claudia, nārrā nōbīs dē Vestā et familiā tuā!” A) was telling us B) is telling us C) to tell us
D) tell us
30. Claudia fābulam fēminīs nārrat. A) of the women B) to the women C) from the women D) with the women

READ THE REST OF THE STORY AND ANSWER THE QUESTIONS.

THE GODDESS AND THE BAKERY

Claudia respondet, “Pater meus est pistor Marcellus. Ego et pater meus super pistrīnum habitāmus. Pater meus asinum habet. Asinus molā in pistrīnō labōrat; molam impellit. Ego asinum cūrō. Ego aquam et cibum asinō dō. Ūnā nocte casa vīcīna prope pistrīnum ardēbat. Flamma ē casā in pistrīnum salīēbat. Asinus, ubi flammam in pistrīnō vidēbat, strepitum faciēbat et nōs ē somnō excitābat. Asinus trēs urnās plēnās aquae invertit et flammam extinguit. Asinus nōs servāvit! Pater meus Vestam laudābat quod Vesta ad nōs asinum mīsīt. Nunc cotīdiē ego et pater meus Vestam honōrāmus. Cotīdiē ego cibum et vīnum deae Vestae dō.” Duae fēminae Claudiae respondent, “Nōs deam Vestam etiam honōrāmus. Nunc nōs pānem ab patre tuō emere cupimus quod Vestam honōrātis.”

- 1 **pistor** = baker
2 **pistrīnum** = bakery; **asinum** = donkey
3 **molā** = with a millstone; **impellit** = pushes
4 **Ūnā nocte** = One night; **vīcīna** = neighboring
5 **ardēbat** = was on fire; **salīēbat** = was jumping
6 **strepitum faciēbat** = began to make noise
7 **plēnās** = full; **invertit** = overturned
8 **extinguit** = put out; **servāvit** = saved
9 **mīsīt** = sent; **Nunc cotīdiē** = Now everyday
10
11 **etiam** = also
12 **pānem** = bread; **emere** = to buy
13

31. In line 1, the baker is the A) brother of Claudia B) father of Marcellus C) father of Claudia D) brother of Marcellus
32. In lines 1-2, Claudia lives A) behind the bakery B) near the bakery C) below the bakery D) above the bakery
33. In line 3, when working, the donkey is in A) the fields B) the streets C) the harbor D) the bakery
34. In lines 4-5, a flame jumped from A) the oven in the bakery B) a nearby home C) a tree D) the street
35. In lines 5-7, the donkey A) ran away B) kicked down the door C) woke up the family D) was hurt in the fire
36. In lines 7-8, what put out the flames? A) water from the pots B) people trampling the flames C) a gust of wind
D) a blanket smothering the flames
37. In lines 8-9, the father praises Vesta because he believes A) wind sent by Vesta blew the fire out
B) Vesta sent the guards C) Vesta sent slaves with water D) the donkey came from Vesta
38. In line 10, Claudia honors Vesta every day at the temple by A) sacrificing a dove to the goddess
B) bringing food and wine C) leaving money D) giving bread to the poor
39. In line 11, what do the two women have in common with Claudia? A) living near a bakery B) the same father
C) devotion to Vesta D) their father is also a baker
40. In lines 12-13, the women wish to buy bread from Claudia’s family bakery because A) the poor need food
B) their father knew Claudia’s father C) the bakery is next to the temple D) Claudia and her father worship Vesta

CHOOSE THE BEST ANSWER FROM A, B, C, OR D. MARK ANSWERS ON ANSWER SHEET.

1. _____ in agrīs lūdēbant. A) Puerī B) Puerōrum C) Puerōs D) Puerīs
2. Cūr in ātriō soleae tuae sunt? A) Where B) How many C) When D) Why
3. Nōs bene Latīnē scrībere possumus! A) are writing B) wrote C) to write D) will write
4. Senātōrēs cīvibus Rōmānīs legēs bonās dabant. A) from the Roman citizens B) to the Roman citizens C) of the Roman citizen D) the Roman citizen
5. Vōs urbem Rōmam mox _____. A) vīsītābit B) vīsītābitis C) vīsītābimus D) vīsītābunt
6. Contrā Rōmānōs et Gallī et Germānī pugnābant. A) both...and B) neither...nor C) either...or D) some...others
7. *Lupus prope Cūriam est!* Where is the wolf? A) in the Curia B) behind the Curia C) near the Curia D) under the Curia
8. Ubi heri erās? A) are you B) will you be C) have you been D) were you
9. Quam pulchra est filia Metellī! A) Who B) Whom C) Than D) How
10. Nōlī timēre, parve puer! A) I am not afraid B) Don't be afraid C) We were not afraid D) You are not afraid
11. Rēgīna nova bene regnat. A) rules B) was ruling C) will rule D) ruled
12. Curre, _____, celeriter! A) Aulus B) Aulō C) Aulum D) Aule
13. Agricola quīnque equōs et quattuor bovēs habet. Quot animālia habet agricola? A) IX B) VI C) VIII D) XI
14. Prīmā lūce puellae in silvam ambulābant. A) At sunset B) At noon C) At dawn D) At night
15. Pater bonus filiās filiōsque semper cūrat. A) his daughters and sons B) his daughters or sons C) his daughter and son D) his daughter or son
16. Servī dēfessī ad vīllam lentē vēnērunt. A) slow B) slowly C) slowness D) slow down
17. In urbe Rōmā antīquā erant septem _____. A) mōns B) montis C) montēs D) montibus
18. Senex mīlitibus _____ nārrābat. A) fābulam B) fābulā C) fābulīs D) fābulārum
19. Amīcōs nostrōs crās vidēre poterimus. A) we are able B) we were able C) we will be able D) we have been able
20. *Puer in cubiculō in capite stat.* What is the boy doing? A) cleaning his room B) resting on a couch C) standing on his head D) looking around at statues
21. At the beginning of each class, what is a Latin teacher most likely to say to the entire class? A) Currite! B) Salvēte! C) Monēte! D) Valēte!
22. Ancient Romans of all social classes often visited *thermae*. What were *thermae*? A) public baths B) libraries C) racetracks D) voting locations
23. What famous Roman hero held off the Etruscan army while his fellow soldiers tore down the only bridge leading to Rome? A) Horatius Cocles B) Mucius Scaevola C) Manlius D) Cincinnatus
24. What important city is marked by the star on the map?
A) Rome B) Athens C) Troy D) Carthage
25. Who released all evils into the world by opening a box she was told never to open? A) Ceres B) Pandora C) Arachne D) Diana
26. The students and the teacher developed a tacit understanding of proper classroom behavior. Based on your knowledge of Latin, what does the word *tacit* mean? A) written B) unchanging C) formal D) unspoken



27. Septimius lived in the same house with his mother Aurelia, his father Lucius, his paternal grandfather Gaius, and his sister Horatia. Which of these people would have typically been the *paterfamiliās* of their family? A) Aurelia B) Lucius C) Gaius D) Lucia
28. Sum deus bellī et pater Rōmulī Remīque. Quis sum? A) Iuppiter B) Mars C) Plūtō D) Vulcānus
29. Where would you most likely find the Latin expression *Tempus fugit*? A) in the front of a book B) over a school’s doorway C) at the bottom of a letter D) on the face of a clock

READ THE PASSAGE AND ANSWER THE QUESTIONS.

THE MONKEY AND THE DOLPHIN

Graecī antīquī cum simiīs et canibus saepe itinera faciēbant. Ōlim nāvis Graeca ad urbem Athēnās nāvigābat. Sed, ēheu! Nāvis prope oppidum Pīraeum, portum Athēnārum, naufRACTA erat. Ibi delphīnī erant amīcī hominibus, praecipuē cīvibus Athēnārum. Ūnus ē delphīnīs simium in aquā vīdit et sēcum dīxit, “Est vir!” Clāmāvit, “Ascende, vir, in tergum meum! Tē servābō!” Simius laetus in tergum ascendit et delphīnus ad terram natābat. Delphīnus rogāvit, “Nōne tū es cīvīs Athēnārum?” “Ita vērō!” simius respondit. “Familia mea est nōbilissima in urbe!” “Ergō,” dīxit delphīnus, “saepe Pīraeum vīsītās.” “Ita vērō! Pīraeus est amīcus meus optimus!” respondit simius. Respōnsum simiī erat inopinātum delphīnō. Simium propius aspexit. “Tū nōn es vir!” dīxit. Itaque simium sōlum in pontō reliquit; postea hominibus vērīs auxilium dedit.

From *Aesop’s Fables*

- 1 **simiīs** = monkeys
 2 **ēheu** = oh, no!; **oppidum** = town
 3 **naufRACTA** = shipwrecked
 4 **praecipuē** = especially
 5 **sēcum** = to himself; **tergum** = back
 6
 7 **natābat** = began to swim
 8 **nōbilissima** = noblest; **Ergō** = Therefore
 9
 10 **optimus** = best; **inopinātum** = surprising
 11 **propius** = more closely;
 12 **pontō** = sea; **postea** = afterwards; **vērīs** = true

30. In line 1, we learn that ancient Greeks A) feared monkeys and dogs B) ate monkeys and dogs C) traveled with monkeys and dogs D) went on journeys to acquire monkeys and dogs
31. According to lines 1-2, what was the planned final destination of the travelers? A) Athens B) a city near Athens C) Piraeus D) a town near Piraeus
32. What do we learn from lines 3-4 (*Ibi...hominibus*)? A) People in Athens liked dolphins. B) The dolphins in the area were friendly to people. C) The dolphins liked to visit Athens. D) The people there were afraid of losing the dolphins.
33. In lines 4-5 (*Ūnus...vīdit*), what did the dolphin see in the water? A) a dog B) a man C) a shark D) a monkey
34. In lines 5-6 (*Clāmāvit...servābō*), the dolphin expresses A) a desire to help B) sorrow C) confusion D) anger
35. Based on his question in line 7, what answer was the dolphin expecting? A) Yes! B) No! C) either yes or no D) I want to go to the land!
36. The monkey’s statement in lines 9-10 reveals that the monkey does NOT know that A) his friend is at Piraeus B) Piraeus is a place, not a person C) he is near Piraeus D) Piraeus is no longer his friend
37. What is the best translation of *simiī* (line 10)? A) of the monkey B) of the monkeys C) with the monkey D) for monkeys
38. According to lines 10-11, what causes the dolphin to discover he is not carrying a human being? A) He realizes the monkey is telling a lie. B) The monkey’s pronunciation is unusual. C) The monkey confesses that he is not human. D) He sees the monkey’s tail.
39. The English word solitude is related to the Latin word *sōlum* (line 12). Solitude means the state of being A) in the sun B) on the ground C) an enemy D) alone
40. This story best illustrates which of the following? A) Even monkeys and dolphins can be friends. B) One should not sail on the Mediterranean in winter. C) The truth will always come out. D) All you need is love.

CHOOSE THE BEST ANSWER FROM A, B, C, OR D. MARK ANSWERS ON ANSWER SHEET.

- Ille cibus est pessimus quem umquam ēdī. A) bad B) very badly C) worst D) worse
- Brevi tempore ē thermīs discēdēmus. A) For a short time B) A short time ago C) In a short time D) Of a short time
- Aenēās patrem filiumque ex urbe Troiā dūxit atque Anchīses deōs suōs tulit. A) because B) although C) but D) and
- Viātor duos diēs iter facit. A) after two days B) before two days C) within two days D) for two days
- Soror tua octo annōs habet. Tū trēs annōs plūrēs quam ea habēs. Quot annōs habēs?
A) novem B) decem C) undēcim D) duodēcim
- Cleopatra ā serpente necāta est. A) because of a serpent B) away from a serpent C) towards a serpent D) by a serpent
- Necesse est puerō epistulam legentī redire domum. The present participle *legentī* modifies A) Necesse B) puerō C) epistulam D) domum
- Nōlīte currere, _____, in viīs! A) discipulus B) discipule C) discipulī D) discipulīs
- Lūdōs cum amīcīs spectāre mihi placet. A) it is permitted for me B) it is pleasing to me C) it is necessary for me D) it seems to me
- Fabullus, bring me gifts! A) fert mē dōnīs B) ferō mihi dōnum C) fertis mea dōna D) fer mihi dōna
- Haec nāvis celerior illā est. A) by that (method) B) from that (boy) C) of that (girl) D) than that (ship)
- Ā duōbus magistrīs doctī erimus. A) We will have been taught B) We are taught C) We will be taught D) We had been taught
- Cuius nātiōnis Hannibal est dux? A) For what nation B) With what nation C) Of what nation D) By what nation
- Caesar appāret, et omnēs mīlitēs laetē exclāmant, “_____, imperātor noster adest!” A) Ecce B) Num C) Eheu D) Nōnne
- Tiberius et Gāius erant _____ Cornēliae. A) filiīs B) filiōs C) filī D) filiōrum
- Interdum bonī mala faciunt. A) Sometimes a bad woman does good things. B) Sometimes good things seem bad C) Sometimes good people do bad things. D) Sometimes bad things happen to good people.
- Nōnne parentibus vestrīs grātiās agitis? A) Surely you thank...don’t you? B) Don’t thank...! C) You don’t thank...do you? D) Why not thank...?
- Atalanta, quae celerrima erat, mālū aureum cōspexit. A) who B) whose C) to whom D) by whom
- Caesar crossed the Rhine River in 55 BC to fight what foe? A) the Britons B) the Greeks C) the Spaniards D) the Germans
- The flag of France, the 2018 World Cup soccer champions, is blue, white, and red. What are these colors in Latin?
A) purpureus et aureus et prasinus B) āter et albus et fuscus C) flammeus et flāvus et ruber D) caeruleus et albus et ruber
- If your teacher says to your class, “*Claudite librōs vestrōs et aperīte aurēs vestrās*” for what is she asking?
A) your answer B) a discussion C) an essay D) your attention
- Theseus and Pirithous went to the Underworld to steal the wife of Pluto, whom Pluto had stolen from Ceres. Who was this wife of Pluto? A) Helen B) Proserpina C) Dido D) Arachne
- The First Punic War resulted in Rome acquiring which island strategically located between Carthage and Italy?
A) Crete B) Sicily C) Britain D) Cyprus
- Thread, wax, and feathers are featured in the myths about which Greek inventor, who built the labyrinth and later escaped from Crete? A) Hercules B) Theseus C) Perseus D) Daedalus
- Who, formerly known as Octavian, became the first Roman emperor and ushered in the *Pax Romāna*? A) Pompey B) Marc Antony C) Augustus D) Crassus
- What Latin phrase is equivalent to the expression *prō certō*? A) *magnum opus* B) *sine dubiō* C) *cum laude* D) *nōlō contendere*
- The Latin ending *-tās*, as found in *hūmānitās*, *libertās*, and *pietās*, yields what ending in English?
A) -ty B) -ane C) -ous D) -tion

28. Your colleague is quite belligerent. A) beautiful B) loud C) aggressive D) lazy
29. Which state motto declares that its citizens try to preserve their rights? A) *Ad astra per aspera* (Kansas)
B) *Labor omnia vincit* (Oklahoma) C) *Esse quam videri* (North Carolina)
D) *Audemus iura nostra defendere* (Alabama)

READ THE PASSAGE AND ANSWER THE QUESTIONS.

TRANSPORTING CARGO

Aulus and Lucius make a sea voyage.

Aulus et Lūcius, duo nautae Rōmānī, ab urbe Athēnīs ad urbem
Brundisium iter faciunt. Nāvis eōrum, “Fortūna” nōmine, vīgintī amphorās
plēnās vīnī portat. Ventī sunt serēnī et caelum clārum. Nautae putant, “Quod
malum fieri potest?” Subitō magna tempestās appāret. Aulus auxiliū ā deīs,
Iove et Neptūnō, implōrat. Rogat, “Servābitisne nōs ā nimbīs et undīs? Prō
vōbīs in mare vīnum fundam.” Nautae duās amphorās ad puppem ferunt et in
mare vīnum fundunt. Deī vōtum Aulī audīvērunt. Tempestās statim recessit.
Aulus et Lūcius clāmānt, “Eugepae!” Peius ēventum tamen mox adveniet.
Simul atque tempestās discēdit, pīrātae malī nāvem oppugnant et capiunt.
Pīrātae aut aquam aut vīnum petēbant. Lūcius auxiliū ā Bacchō implōrat:
“Servābisne prō nōbīs vīnum nostrum?” Tum pīrātae duās amphorās vacuās
vident et cum īrā sed sine vīnō discēdunt.
“Grātiās deīs!” Aulus Lūciusque clāmānt quod nāvis “Fortūna” eīs
fortūnam ferēbat. Ad portum Brundisium cum multīs amphorīs plēnīs vīnī
etiam tūtē adveniunt.

- 1
2 **amphorās** = jars
3 **Ventī** = The winds
4 **fieri** = to happen
5 **nimbīs** = storms;
6 **fundam** = I will pour; **puppem** = deck
7 **vōtum** = vow | of the ship
8 **Peius** = worse
9 **Simul atque** = As soon as
10
11 **vacuās** = empty
12
13
14
15 **tūtē** = safely

30. From which location are Aulus and Lucius sailing and where are they heading (lines 1-2)?
A) from Spain to Italy B) from Greece to Italy C) from Africa to Greece D) from Britain to Gaul
31. What word should be understood between *caelum* and *clārum* (line 3)? A) *sum* B) *es* C) *est* D) *sunt*
32. What modern phrase is the closest in meaning to “*Quod mālum fierī potest?*” (lines 3-4)?
A) What is the meaning of this evil thing? B) What could go wrong? C) Why can’t we agree to disagree?
D) Must everything have a reason?
33. In line 5, Aulus asks the gods A) to pour some wine for them B) to help them escape the pirates
C) to turn his ship around D) to save them from the storm
34. Where does Aulus say he will pour the wine (line 6)? A) onto the deck B) into the sea C) onto the altar
D) into his mouth
35. What Latin words in the passage foreshadow the *pīrātae malī oppugnant* (line 9)?
A) *amphorās plēnās vīnī* (lines 2-3) B) *auxiliū ā deīs* (line 4) C) *vōtum Aulī* (line 7) D) *Peius ēventum* (line 8)
36. In line 10 (*Pīrātae...petēbant*), for what were the pirates searching? A) water or wine B) money and jewels
C) olive oil and perfumes D) weapons or armor
37. According to lines 4-5 and 10, to which god do Aulus and Lucius NOT pray? A) Jupiter B) Mercury
C) Bacchus D) Neptune
38. How was Lucius’ prayer fulfilled (line 12)? A) The pirates lost their water because of the storm.
B) The pirates stole only two jars of wine. C) The pirates left thinking there was no wine on board.
D) The pirates decided to drink wine with him and Aulus.
39. Lucius and Aulus started their journey with twenty jars full of wine. How many jars full of wine did they
successfully deliver to Brundisium? A) duo B) duodēvīgintī C) vīgintī D) vīgintī et duo
40. Aulus’ and Lucius’ ship lived up to its name because A) the gods answered their prayers twice
B) they were able to defeat the pirates in battle C) they ended up with more wine than they started with
D) the gods filled their jars with wine

CHOOSE THE BEST ANSWER FROM A, B, C, OR D. MARK ANSWERS ON ANSWER SHEET.

1. Catullus fuit laetior Vergiliō. A) more happily B) happy C) happier D) happily
2. Mīrābile vīsū, Iuppiter taurus fit! A) makes B) became C) made D) becomes
3. Plīnius Rōmā _____ nāvīgāvit. A) Athēnīs B) Athēnās C) Athēnae D) Athēnārum
4. Caesar impetum Gallōrum ācerimē repulsit. A) most fiercely B) very fierce C) more fiercely D) fierce
5. Discipulī meī vel Līvium vel Plīnium legere volunt. A) either...or B) neither...nor C) one...another D) first...then
6. Vīdī eundem librum in cubiculō tuō. A) itself B) a certain C) the same D) each
7. Mihi placet rūrī habitāvisse. A) of the country B) in the country C) near the country D) for the country
8. Quattuor liberī Mārcō sunt. A) Marcus needs four children. B) Marcus wants four children.
C) Marcus teaches four children. D) Marcus has four children.
9. Militibus currentibus, hostēs discesserunt. A) Because the soldiers will run B) Because the soldiers had run
C) Because the soldiers were running D) Because the soldiers must run
10. Hodiē oportet tē legere epistulās mātris. A) you may read B) you like to read C) you are tired of reading
D) you ought to read
11. Agrippa rogāvit cūr Augustus adesset. A) was present B) is present C) will be present D) had been present
12. *Pūblius Aurēliam in mātirimōnium dūxit.* What did Publius do? A) He remembered Aurelia. B) He married Aurelia.
C) He helped Aurelia. D) He thanked Aurelia.
13. Eō domum Mārcī ad edendum. A) although I have eaten B) after I have eaten C) because I eat D) to eat
14. Cōspīrātōrēs dīxērunt _____ esse virum pessimum. A) Cicerō B) Cicerōnis C) Cicerōnem D) Cicerōne
15. Proficīscar mediā nocte. A) I will set out B) I am setting out C) I have set out D) I had set out
16. *Nūntius Scīpiōnis militibus persuādēbat ut rēgem interficerent.* Who was persuaded? A) the messenger B) Scipio
C) the soldiers D) the king
17. Cicerō senātōrēs convocāvit ut dē periculō eīs nārāret. A) when he had told them of the danger B) because the danger
was told to them C) to tell them about the danger D) as the danger was told to them
18. Amāvisse et āmīsisse melius est quam numquam amāvisse. A) to have been lost B) to lose C) to be lost D) to have lost
19. Marius dīxit Sullam audīrī ā militibus. A) was being heard B) is hearing C) heard D) will be heard
20. What mountain, located in Sicily, did the Romans believe had either a trapped, fire-breathing monster or Vulcan's forge under it? A) Parnassus B) Vesuvius C) Olympus D) Etna
21. Adequate, equivocate, and equinox all derive from the Latin word meaning A) equal B) valuable C) horse D) self
22. If you were to take this exam on the Nones of March, what date would that be? A) March 1 B) March 7 C) March 13
D) March 15
23. Although he supposedly limped and stuttered, which emperor was the first to invade Britain successfully in AD 43?
A) Augustus B) Tiberius C) Claudius D) Nero
24. In his quest for the perfect woman, what man carved a statue with which he fell in love? A) Pygmalion B) Narcissus
C) Daedalus D) Midas
25. The Carthaginian general Hannibal dealt the Romans the most costly defeat in their history up to that point at the
Battle of A) Actium B) Pharsalus C) Alesia D) Cannae

26. As you push through the crowds in the forum, what might you say to those who are standing in your way?
A) *Plaudite, omnēs!* B) *Ignōscite mihi!* C) *Mihi placet!* D) *Vivāmus!*
27. Where would you see a woman wearing a *flammeum*, *tunica recta*, and *nodus Herculaneus* as she said the phrase, “*Ubi tū Gāius, ego Gāia*”? A) a funeral B) a wedding C) a theatrical performance D) a military triumph
28. The American Founding Father John Adams once wrote that he had “crossed the Rubicon.” By this he meant that he
A) was running away B) would die soon C) could no longer go back D) had plowed his fields

READ THE PASSAGE AND ANSWER THE QUESTIONS.

A LETTER HOME

Pliny writes home to his wife Calpurnia.

C. Plīnius Calpurniae suae sal.

Scrībīs tē, absentīā meā, trīstissimam esse ūnumque habēre sōlācium, quod prō mē epistulās meās teneās, saepe etiam in locīs meīs collocēs. Grātum est quod mē cupis, grātum quod hīs fōmentīs acquiēscis; ego ipse epistulās tuās saepe legō et identidem epistulās in manūs, quasi novās, capiō.

Sed magis dēsīderiō tuī accendor: nam tuae litterae tantum suāvitātis habent, tuīs sermōnibus quantum dulcēdinis inest!

Tū tamen quam frequentissimē scrībe, licet hoc ita mē dēlectet ut torqueat. Valē.

1 **sal.** = **salūtem** [dīcit]

2

3 **sōlācium** = comfort; **prō** = instead of

4 **collocēs** = you place

5 **fōmentīs** = comforts; **acquiēscis** = you find peace

6 **identidem** = again and again

7 **accendor** = I am set on fire

8 **suāvitātis** = sweetness; **sermōnibus** = conversations

9 **licet** = even if

| **dulcēdinis** = charm

10 **torqueat** = it tortures

Adapted from Pliny the Younger, *Epistulae* 6.7

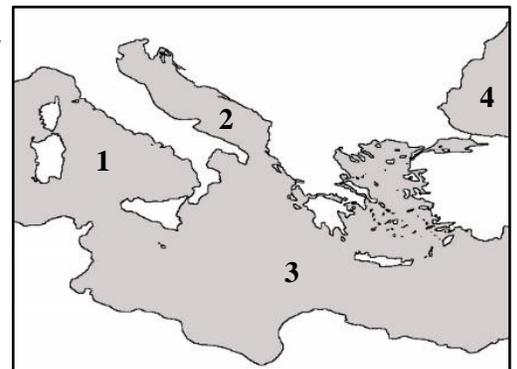
29. In line 2, how does Pliny’s wife feel? A) rather confused B) very unhappy C) a little bored D) too angry
30. In lines 2-3, what does Pliny identify as his wife’s only comfort? A) embracing his letters B) eating dinner with friends C) working in the garden D) reading books
31. In lines 3-4, where does Pliny’s wife put his letters? A) in the trash B) in a keepsake box C) under her pillow D) in Pliny’s usual spots
32. In lines 4-5, how does Pliny feel about his wife’s methods of coping? He finds them A) annoying B) funny C) pleasing D) harmful
33. What does Pliny do with his wife’s letters to him (lines 5-6)? A) He reads them frequently. B) He throws them out. C) He shows them to his friends. D) He hides them away.
34. According to line 7, what does Pliny’s method of coping do for him? A) It makes him go to sleep. B) It makes him admit his mistakes. C) It makes him miss his wife more. D) It makes him calm.
35. According to Pliny, what is in his wife’s letters (lines 7-8)? A) gossip B) complaints C) advice D) sweetness
36. In lines 7-8, how is *tantum...quantum* best translated? A) either...or B) as much...as C) not only...but also D) both...and
37. In lines 7-8, Pliny longs for his wife’s A) able assistance B) constant encouragement C) physical presence D) emotional stability
38. In line 9, what does Pliny ask his wife to do? A) send him some of his books B) make a sacrifice for his safe return C) come visit him D) write as often as possible
39. In line 9, how does Pliny describe his wife’s letters? A) They are full of rumors. B) They are very complicated. C) They delight him very much. D) They fill him with anger.
40. What is the general theme of this letter? A) Absence makes the heart grow fonder. B) Out of sight, out of mind. C) If you love something, set it free. D) What you are looking for is right in front of you.

1. Frāter meus in peristylō dormīre māvult. A) reveals B) does not want C) hates D) prefers
2. Tribus diēbus Alexandriam nāvem solvēmus. A) from Alexandria B) of Alexandria C) at Alexandria D) to Alexandria
3. Iste canis tōtam noctem lātrābat. A) Some dog B) A certain dog C) That dog of yours D) Each dog
4. Senātōrēs Rōmānī nescīvērunt cūr mulierēs gaudērent. A) are rejoicing B) were rejoicing C) will rejoice D) had rejoiced
5. Erant Spartacō multa mīlia mīlitum. A) Spartacus ought B) Spartacus had C) Spartacus seemed D) Spartacus needed
6. Caesar quattuor legiōnēs ad Parthiam oppugnandam instrūxerat. A) to Parthia having been attacked B) because Parthia was attacking C) for the purpose of attacking Parthia D) after Parthia had been attacked
7. Crēditisne vōs dignōs nostrā amicitia esse? A) worthy of our friendship B) worthwhile to our friendship C) worthless without our friendship D) more worthy than our friendship
8. Mūcius Scaevola fortiter nūntiāvit, “Omnēs hostēs Rōmānōs sīc timeant!” A) All enemies will fear B) All enemies must fear C) If only all enemies had feared D) Let all enemies fear
9. Prōcōsulēs administrāre maiōrēs prōvinciās saepe volēbant. A) large B) larger C) largest D) as large as possible
10. Octāviānus, ā Caesare adoptātus, factus est _____ deī. A) filius B) filiī C) filiō D) filium
11. Nisi ad mē mox vēneris, valdē dolēbō. A) Because B) Although C) However D) Unless
12. Audīvimus Claudium post vēla latēre. A) might hide B) was hiding C) would hide D) had hidden
13. Plēbēs suum amōrem Nerōnis affirmābant. A) against Nero B) with Nero C) for Nero D) by Nero
14. Silviō nātō, Ascanius discessit et Albam Longam condidit. A) Having giving birth to Silvius B) After Silvius had been born C) Because Silvius is being born D) By the birth of Silvius
15. *Caesar nuntiat, “Ab Helvētiīs crēditum est Gallōs ā Germānīs oppugnātōs esse.”* According to this sentence, who believed that there had been an attack? A) Caesar B) the Helvetians C) the Gauls D) the Germans
16. Mīlitēs, in proelium imperātōrem secūtī, fortiter pugnāvērunt. A) having followed B) to follow C) about to follow D) to have followed
17. Brennus Rōmānīs irātē exclāmāvit, “Vae victīs!” A) Stop B) Woe C) Hey D) Hurray
18. Verres pulchrās statuās per tōtam Siciliam comportāvisse vidētur. A) to collect B) to be collected C) to have collected D) to have been collected
19. What mythological group relentlessly pursued Orestes after he had killed his mother Clytemnestra? A) the Fates B) the Harpies C) the Furies D) the Sirens
20. What was the name of the bundle of rods surrounding an ax which is seen at the right? It symbolized the power of a Roman magistrate to inflict corporal and capital punishment. A) *fascēs* B) *stilī* C) *tabellae* D) *strigilēs*
21. The English words extend, contender, and tension come from the Latin word meaning to A) stretch B) roll C) lift D) remove
22. Which number on the map represents the Adriatic Sea? A) 1 B) 2 C) 3 D) 4
23. What statesman, lawyer, and philosopher was considered Rome’s greatest orator in the first century BC? A) Marius B) Sulla C) Cicero D) Pompey
24. What mythological creature, eventually killed by Bellerophon, was a combination of a lion, goat, and snake? A) a centaur B) the Sphinx C) a satyr D) the Chimera
25. When your teacher says “Cōnsīdite, omnēs!” at the beginning of class, she wants all the students to A) sit down B) pay attention C) pass forward their work D) open their books
26. *Usus*, *coemptio*, and *confarreatio* all were types of Roman A) funerals B) triumphs C) weddings D) priesthoods
27. What Latin motto means that teaching is the best way to learn something? A) *memento mori* B) *crescit eundo* C) *ex nihilo nihil fit* D) *docendo discitur*
28. What member of the First Triumvirate was defeated by Julius Caesar at the Battle of Pharsalus to end their civil war? A) Crassus B) Octavian C) Pompey D) Brutus



20.

22.



READ THE PASSAGE AND ANSWER THE QUESTIONS.

THE TEMPLE OF THE MAGNA MATER

Pliny the Younger, as governor of Bithynia, seeks guidance from the emperor Trajan about the Temple of the Great Mother.

C. PLĪNIUS TRAIĀNŌ IMPERĀTŌRĪ

Ante adventum meum, domine, Nīcomēdēnsēs priōrī forō spatium novum addere coepērunt. Cuius in angulō est aedēs vetustissima Mātris Magnae aut reficienda aut trānsferenda, quod est multō dēpressior opere quod nunc surgit. Ego cum quaerem num esset aliqua lēx dicta templō, cognōvī mōrem dēdicātiōnis esse aliū hīc, aliū apud nōs. Putāsne ergō, domine, aedem, cui nūlla lēx dicta sit, salvā religiōne, trānsferrī posse? Commodissimum est, si religiō nōn impedit.

The emperor Trajan replies to Pliny.

TRAIĀNUS PLĪNIŌ

Potes, mī cārissime, sine sollicitūdine religiōnis, aedem Mātris Deōrum trānsferre in positiōnem quae est accommodātor. Nec te moveat, quod lēx dēdicātiōnis nūlla reperitur, cum solum peregrīnae cīvitātis nōn sit aptum dēdicātiōnī quae fit nostrō iūre.

Adapted from Pliny the Younger, *Epistulae* X.49 and 50

- 1
- 2 **Nīcomēdēnsēs** = the people of Nicomedia
- 3 **angulō** = corner; **aedēs** = temple
- 4 **dēpressior** = lower-lying; **quod** = because
- 5 **num** = whether
- 6 **aliū...aliū** = one way... another way
- 7
- 8 **Commodissimum** = very convenient
- 9

10

11 **sollicitūdine** = concern

12

13 **reperitur** = is found; **solum** = soil

14 **peregrīnae** = foreign

29. According to lines 1-2 (*Nīcomēdēnsēs...coepērunt*), the people of Nicomedia were A) lamenting their damaged forum B) adding space to their existing forum C) building their first forum D) finding a different place for their forum
30. How does Pliny describe the Temple of the Magna Mater (lines 3-4)? A) in good condition B) rather sacred C) very old D) entirely abandoned
31. What is the best translation for *aut reficienda aut trānsferenda* (line 4)? A) either to be rebuilt or to be moved B) either about to rebuild or about to move C) either rebuilt or moved D) either by rebuilding or by moving
32. According to lines 4-5 (*quod...surgit*), why do the people of Nicomedia want to rebuild or move the temple? A) They need the space in the forum for building a temple to the Roman gods. B) The forum will be used only for commerce and public business. C) An earthquake had made the temple unusable. D) The temple sits lower than newer construction.
33. What is the best translation for *aliqua lēx* (line 6)? A) each law B) the same law C) which law D) some law
34. In lines 6-7 (*cognōvī...nōs*), what did Pliny discover about the people of Nicomedia? A) They have a different custom than the Romans regarding the dedication of their temples. B) They do not take care of their temples like the Romans do. C) Unlike the Romans, they have abandoned their worship of the gods. D) They are more superstitious about their temples than the Romans.
35. According to lines 7-9 (*Putāsne...impedit*), Pliny asks Trajan whether the temple can be moved, provided that A) enough money can be found in the budget B) a festival to Magna Mater has been completed C) no religious rules are violated D) the people of Nicomedia can agree on a new location
36. Which of the following phrases from the text is an ablative absolute? A) *priōrī forō* (line 2) B) *dicta templō* (line 6) C) *nūlla lēx* (line 7) D) *salvā religiōne* (8)
37. According to lines 11-12 (*Potes...accommodātor*), Trajan tells Pliny that A) he should be worried about the gods' wrath B) he can move the temple C) he can give shelter to those in need D) he should pray to the mother of the gods
38. What is the best translation of *Nec tē moveat* (line 12-13)? A) And you may not be moved B) Nor let it move you C) And it might never have moved you D) If only it were not moving you
39. According to the end of the second letter (lines 12-14), Trajan reminds Pliny that A) the Romans are superior in might to many other states B) many peoples look to the Romans for positive examples C) some peoples' customs are different from those of the Romans D) the Romans worship their gods like everyone else does
40. Besides Pliny the Younger, another Roman whose letters were published was A) Cicero B) Livy C) Plautus D) Petronius

1. Phoebus, nymphā vīsā, statim eam persecuēbātur. A) while seeing the nymph B) once the nymph had been seen C) seen by the nymph D) intending to see the nymph
2. Baucis nescīvit unde hospitēs vēnissent. A) will come B) were coming C) have come D) had come
3. Tot nāvēs āmissae erant ut Poenī effugerent. A) in order for the Carthaginians to flee B) so that the Carthaginians had fled C) as the Carthaginians were fleeing D) that the Carthaginians were fleeing
4. Aenēās comitēsque Troiā discessūrī erant. A) of Troy B) to Troy C) from Troy D) in Troy
5. Legās aliquem librum in bibliothēcā. A) any book B) another book C) a certain book D) that very book
6. Vergil’s line *aurea purpuream subnectit fībula vestem* contains an example of A) onomatopoeia B) interlocked word order C) litotes D) syncope
7. Prōpōnis amōrem hunc nostrum perpetuum fore. A) will be B) must be C) let it be D) might be
8. Anna refert, “Ō lūce magis dīlecta soror, audī mē.” A) light of a more beloved sister B) with a loving sister’s great light C) sister more beloved than light D) beloved sister with the greatest light
9. Proficīscere prīmā lūce aut merīdiē, nōn sērius. A) Having set out B) You have set out C) Set out D) By setting out
10. Vīdimus per nubēs sīdera lucernīs simillima. A) to lamps B) with lamps C) of lamps D) from lamps
11. Sacrificia ad superōs plācandōs facta sunt. What means the same thing as *ad superōs plācandōs*? A) *superī plācandī sunt* B) *superīs plācātīs* C) *plācandōrum superōrum causā* D) *ut superī plācārent*
12. Apud Rutulōs Turnus praestat. A) Because of B) Among C) Instead of D) Beyond
13. Cōnsilia hostium nōbīs cognōscenda sunt. A) We must learn B) They will learn C) They will have to learn D) We have learned
14. Spērāstī, perfide, tantum cēlāre posse? A) Did you hope B) Do you hope C) Should you hope D) Could you have hoped
15. Horātius fuisse vir magnā virtūte putātur. A) than great courage B) of great courage C) by great courage D) for great courage
16. Nihil facere cotīdiē mē taedet. A) It interests me B) It pleases me C) It bores me D) It embarrasses me
17. Sī scelestī ēligantur, omnēs doleāmus! A) we were all grieving B) we all would grieve C) we all must grieve D) we all would have grieved
18. Ovidius ab Augustō quam prīmum _____ volēbat. A) revocāre B) revocārī C) revocāvisse D) revocātūrum esse
19. Parcite huic ūnī urbī! A) this one city B) of this one city C) by this one city D) than this one city
20. Poētae rūrī habitāre saepe mālunt. A) the country B) of the country C) to the country D) in the country
21. When the Latin teacher and his students received their National Latin Exam awards, they happily exclaimed A) “Avē atque valē!” B) “Caveat ēmptor!” C) “Gaudeāmus igitur!” D) “Mē paenitet!”
22. The derivatives *cognate*, *innate*, and *nature* all come from the Latin verb meaning A) to enter B) to think C) to swim D) to be born
23. The *toga pulla*, *pompa*, *laudatio*, and *conclamatio* were all elements of a Roman A) funeral B) wedding C) coming of age ceremony D) naming ceremony
24. Whose treachery convinced the Trojans to bring the wooden horse into the city? A) Laocoon B) Priam C) Sinon D) Menelaus
25. Martial, Juvenal, and Petronius are all Roman authors from the _____ Age of Latin literature. A) Archaic B) Golden C) Silver D) Neoclassical
26. Sayings such as “*Carpe diem*” and “*Edamus, bibamus, gaudeamus*” are sentiments often associated with which philosophy? A) Epicurean B) Stoic C) Cynic D) Eclectic
27. Which Julio-Claudian emperor was famous for building a huge palace for himself called the *Domus Aurea* after the Great Fire of AD 64? A) Tiberius B) Caligula C) Claudius D) Nero
28. Which lovers’ story features a lion mauling a veil, explains why the mulberry is red, and also appears in Shakespeare’s *A Midsummer Night’s Dream*? A) Baucis and Philemon B) Atalanta and Hippomenes C) Pyramus and Thisbe D) Odysseus and Penelope

29. The star on the map to the right marks the location of the original home of Queen Dido and the Carthaginians, known as
 A) Iberia B) Achaea C) Bithynia D) Phoenicia
30. The tourists observed the undulating palm trees.
 A) growing B) noble C) waving D) graceful



READ THE PASSAGE AND ANSWER THE QUESTIONS.

A PHANTOM GENERAL

During a battle Hannibal addresses a fleeing figure he thinks to be Scipio.

"Quō fugis? Oblītus nostrīs tē cēdere rēgnīs?
 Nūlla tībī Libycā latebra est, ō Scīpio, terrā."
 Haec ait et strīctō sequitur mūcrōne volantem,
 dōnec longinquō frūstrātum dūxit in arvā
 dīversā spatiō procul ā certāmine pugnae.
 Tum fallāx subitō simulācrum in nūbila cessit.
Fulmineus ductor "Quisnam sē nūmine caecō
composuit nōbīs," inquit, "deus? Aut latet īdem
 cūr mōnstrō? Tantumne obstat mea glōria dīvīs?
 Sed nōn āvellēs umquam, quīcumque secundus
caelicolum stās Ausoniae, nōn artibus hostem
 ēripiēs vērū nōbīs."

Silius Italicus, *Punica* XVII, 542-553

- 1 **Oblītus (es)** = Have you forgotten
 2 **latebra** = hiding place
 3 **mūcrōne** = sword
 4 **dūxit** = he [Scipio] led
 5 **longinquō...spatiō** (lines 4-5) = to a far-off space
 6
 7 **fulmineus** = murderous; **caecō** = invisible
 8 **sē...composuit** (lines 7-8) = has put himself forward
 9 **mōnstrō** = in this phantom
 10 **āvellēs** = will you tear away; **secundus** = favorable to
 11 **caelicolum=caelicolārum; Ausoniae** = Italy
 12

31. Hannibal's first question, *Quō fugis?*, means A) Why are you fleeing? B) With whom do you flee?
 C) How will you flee? D) Where do you flee?
32. In line 2, Hannibal reminds Scipio that A) he should conceal himself deep in the earth B) nowhere is he
 safe in Libya C) Libyan territory is vast D) all the Libyans are waiting to ambush him
33. In line 3, *volantem* modifies A) *haec* B) *mūcrōne* C) *Hannibalem* (understood) D) *Scīpiōnem*
 (understood)
34. We learn in lines 4-5 that Hannibal A) sees a god on the battlefield B) has been led away from the battle
 C) is being chased by Scipio D) has withdrawn and hidden in fear
35. What is the sudden development in line 6? A) Scipio sees a ghost. B) The men are wrapped in a mist.
 C) Hannibal is mysteriously transported to the clouds. D) The phantom Scipio vanishes.
36. What is the scansion of the first four feet of line 6? A) SDSS B) SDDS C) SDSD D) SSDD
37. What does Hannibal ask in lines 7-8 (*Quisnam...deus*)? A) To whom can I pray for help? B) What god
 has tricked me? C) Are the gods blind to my struggle? D) Why should I care about the gods?
38. In line 9, what is the sense of Hannibal's final question (*Tantumne...dīvīs*)? A) Are the gods jealous of
 my glory? B) Can the gods be considered glorious? C) How much will the gods add to my glory?
 D) Is Scipio's glory so much greater than mine?
39. Which of the nouns from the passage is the closest synonym of the compound word *caelicolum* (line 11)?
 A) *certāmine* (line 5) B) *simulācrum* (line 6) C) *dīvīs* (line 9) D) *hostem* (line 11)
40. The supernatural forces at work, heroic deeds on the battlefield, and even the meter of this poem all
 indicate that Silius Italicus wrote in the tradition of A) Vergil and Homer B) Livy and Tacitus
 C) Plautus and Terence D) Catullus and Martial

DEIANIRA'S MARRIAGE LAMENT

Hercules' wife, Deianira, reflects on her marriage.

At bene nūpta feror, quia nōminer Herculis uxor,	1
sitque <u>socer</u> , rapidīs quī tonat altus equīs.	2 socer = father-in-law
Quam malē inaequālēs veniunt ad arātra iuvencī,	3 arātra = plows; iuvencī = young bulls
tam premitur magnō coniuge nūpta minor.	4 nūpta minor = e.g., Deianira
Nōn honor est sed onus, <u>speciēs</u> laesūra <u>ferentēs</u> :	5 speciēs = appearance (of honor); [eōs] ferentēs = those bearing it
<u>sīqua volēs</u> aptē nūbere, nūbe parī.	6 sīqua volēs = if any of you will wish (i.e., the burden)
Vir mihi semper abest, et coniuge nōtior hospes	7
mōnstraque terribilēs persequiturque <u>ferās</u> .	8 ferās = wild beasts
Ipsa domō <u>viduā</u> vōtīs <u>operāta pudicīs</u>	9 viduā = spouseless; operāta = having kept busy; pudicīs = chaste
torqueor, īnfestō nē vir ab hoste cadat;	10
inter serpentēs aprōsque avidōsque leōnēs	11
iactor et haesūrōs <u>terna</u> per ōra canēs.	12 terna = three each
Mē <u>pecudum fibrae</u> simulācraque inānia somnī	13 pecudum = of animals; fibrae = entrails
ōminaque arcānā nocte petīta movent.	14
<u>Aucupor</u> īnfēlix incertae murmura fāmae	15 Aucupor (+ acc.) = I lie in wait for
spēque timor dubiā spēsque timōre cadit.	16

Ovid, *Heroides* IX, 27-42

- In line 1, *feror* is best translated A) I am transformed B) I am followed C) I am said D) I am scared
- Which of the following words has the same meaning as *quia* (line 1)? A) quoque B) quīdam C) quisque D) quod
- In line 2 (*sitque...equīs*), Deianira indicates that A) her father-in-law upsets her B) her father-in-law is Jupiter C) she is proud of her father-in-law D) her father-in-law is poor
- The first four feet of line 3 are scanned A) DSDD B) DDS D) DSDS D) SDDS
- To what does Deianira compare her marriage in lines 3-4 (*Quam...minor*)? A) a plow stuck in the dirt B) a plow pulled very slowly C) a plow that is broken D) a plow pulled by unequal animals
- In line 4, *magnō coniuge* refers to A) Deianira B) Jupiter C) Hercules D) a plow
- In the first two couplets (lines 1-4), Ovid contrasts A) the power of Hercules versus the power of Jupiter B) other people's perception of Deianira's marriage versus the reality of her marriage C) a farmer's control of the plow versus the young bulls' submission D) the life of a married woman versus the life of an unmarried woman
- In line 5, the participle *laesūra* means that, for those bearing it, the appearance of honor in such a marriage A) is harmful B) will be harmful C) has been harmful D) had been harmful
- In line 6, Deianira suggests one should marry A) an equal B) a widower C) a friend D) a stranger
- In line 7, we learn that Hercules is A) visiting a friend B) lost in the woods C) hardly ever at home D) at a temple
- In line 7, Deianira characterizes her husband as A) an enemy B) a guest C) an animal D) a monster
- In line 9 (*Ipsa...pudicīs*), how does Deianira occupy her time? A) weaving B) praying C) entertaining D) cleaning
- In line 10 (*torqueor...cadat*), what does Deianira fear? A) Hercules will divorce her. B) She will die in childbirth. C) She will be abducted. D) Hercules will be killed.
- In line 11, which labor of Hercules is NOT referenced? A) Lernaean Hydra B) Cattle of Geryon C) Erymanthian Boar D) Nemean Lion
- In lines 11-12 (*inter...canēs*), what is Deianira doing? A) sitting sad and lonely B) searching for her husband C) imagining horrors D) praying to the gods
- Which labor of Hercules is referred to in line 12? A) the capture of Cerberus B) the Stymphalian birds C) the Augean Stables D) the Belt of Hippolyta
- The tricolon in lines 13-14 (*mē...movent*) illustrates that Deianira is troubled by A) letters from Hercules B) the loss of her cattle C) problems with the children D) observing omens
- Torqueor* (line 10), *iactor* (line 12) and *mē movent* (lines 13-14) highlight that Deianira A) does not feel in control B) is causing trouble C) is planning to leave D) has lied to Hercules
- In line 15, how is Deianira hoping to get information? A) from messengers B) from her husband C) from rumors D) from Jupiter
- In this passage, Deianira is fluctuating between A) fear and hope B) wealth and poverty C) rage and resignation D) sickness and health

OMENS

Cicero shares two omens, one about L. Paulus and his daughter and another told by a priest about Caecilia Metelli.

L. Paulus cōsul iterum, cum eī bellum ut cum rēge Perse gereret obtigisset, ut eā ipsā diē domum ad vesperum rediit, filiōlam suam Tertiam, quae tum erat admodum parva, ōsculāns animum advertit trīsticulam. “Quid est”, inquit, “mea Tertia? Quid trīstis es?” “Mī pater,” inquit, “Persa periit.” Tum ille artius puellam complexus: “Accipiō,” inquit, “mea filia, ōmen.” Erat autem mortuus catellus eō nōmine.

L. Flaccum, flāminem Martiālem, ego audivī, cum dīceret Caeciliam Metellī, cum vellet sorōris suae filiā in mātirimōnium conlocāre, exīsse in quoddam sacellum ōminis capiendī causā, quod fierī mōre veterum solēbat. Cum virgō stāret et Caecilia in sellā sedēret neque diū ūlla vōx exstitisset, puellam dēfatigātā petīsse ā māterterā ut sibi concēderet, paulisper ut in eius sellā requiēsceret; illam autem dīxisse: “Vērō, mea puella, tibi concēdō meās sedēs.” Quod ōmen rēs cōnsecūta est: ipsa enim brevī mortua est, virgō autem nūpsit, cui Caecilia nūpta fuerat.

Haec posse contemnī vel etiam rīdēri praeculārē intellegō, sed id ipsum est deōs nōn putāre, quae ab eīs significantur, contemnere.

M. Tullius Cicero, *De Divinatione*, I.103-104

- 1
2
3 **admodum** = still
4
5 **catellus** = puppy
6
7 **flāminem** = priest
8
9 **sacellum** = small shrine
10 **puellam...petīsse** continues the indirect statement
11 **māterterā** = maternal aunt (Caecilia)
12
13 **ipsa** refers to Caecilia
14
15 i.e., **contemnere [ea], quae ab**
16 **eīs significantur, id ipsum est nōn putāre [esse] deōs.**

21. In line 1, what is the best understanding of *eī obtigisset*? A) it had befallen him B) it befell him C) it will befall him D) it befalls him
22. In line 2 (*ut...rediit*), when does Paulus return home? A) on the following afternoon B) on the very same day C) at first light D) at midnight
23. What kind of words are *filiolam* (line 2) and *trīsticulam* (line 3)? A) defectives B) diminutives C) frequentatives D) patronymics
24. In line 3, the Latin word *ōsculāns* gives us the English derivative *osculate*. What does the basic Latin root of *osculate* mean? A) shore B) bird C) mouth D) bone
25. In lines 2-3, we learn that A) the sad girl kissed her father B) Paulus changed his mind C) the kiss made the girl sad D) Paulus noticed the girl’s sadness
26. In line 4, what is the best translation of *Quid*? A) Because B) When C) Who D) Why
27. In line 4, the best translation of *artius* is A) more tightly B) very tightly C) tightly D) as tightly as possible
28. According to lines 3-6 (*Quid...nōmine*), why is the little girl sad? A) Her father is going away again. B) The enemy king had triumphed. C) Her puppy had died. D) She had had a bad dream.
29. Who is the understood subject of the verb *dīceret* in line 7? A) Flaccus B) Mars C) Caecilia D) Metellus
30. According to lines 7-8 (*cum dīceret...conlocāre*), whose marriage was being planned? A) Caecilia’s B) Metellus’ C) Caecilia’s sister’s D) Caecilia’s niece’s
31. In lines 8-9 (*exīsse...solēbat*), Caecilia went out to A) buy a dress B) help an old man C) read the omens D) pray for peace
32. Another way of expressing *ōminis capiendī causā* (line 9) is A) *ōmine captō* B) *quod ōmen cēperat* C) *cape ōmen* D) *ut ōmen caperet*
33. In line 9, *virgō* refers to the A) daughter of Caecilia’s sister B) soothsayer C) servant D) wand for telling fortunes
34. In line 10, the phrase *neque diū ūlla vōx exstitisset* indicates A) the girl wished to hear Caecilius’ advice B) there was silence for a long time C) Caecilia wanted the girl to be quiet D) each spoke for a long time
35. *Petīsse* (line 11) in place of *petīvisse* is an example of A) assimilation B) asyndeton C) hyperbole D) syncopation
36. In lines 10-12 (*puellam...requiēsceret*), what is requested? A) that Caecilia be able to rest B) the two not talk C) that the older woman give up her place D) that someone bring a cushion for the chair
37. *Quod ōmen rēs cōnsecūta est* (line 13) indicates A) the whole affair was discussed B) the omen was false C) the omen was lamented D) Caecilia’s statement predicted the future
38. What action happened in line 13? A) Caecilia died. B) The niece never married. C) Caecilia became a bride again. D) The niece went home to an arranged marriage.
39. In lines 13-14 (*virgō...fuerat*), the reader learns that A) Caecilia prepared for her niece’s funeral B) the niece returned home and never married C) the niece married her uncle D) Caecilia remarried
40. In the last sentence, the writer indicates that he A) does not believe in the gods any longer B) condemns the use of omens C) does not approve of the gods’ sense of humor D) thinks omens show the existence of the gods

**2019 NATIONAL LATIN EXAM
ANSWER KEYS AND TRANSLATIONS**

Introduction to Latin

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|------|------|-------|-------|-------|-------|-------|-------|-------|-------|
| 1. D | 5. A | 9. A | 13. D | 17. A | 21. B | 25. A | 29. D | 33. D | 37. D |
| 2. C | 6. C | 10. B | 14. B | 18. C | 22. C | 26. A | 30. B | 34. B | 38. B |
| 3. B | 7. B | 11. A | 15. D | 19. A | 23. A | 27. B | 31. C | 35. C | 39. C |
| 4. D | 8. D | 12. B | 16. C | 20. B | 24. D | 28. C | 32. D | 36. A | 40. D |

Claudia replies, "My father is the baker Marcellus. My father and I live above the bakery. My father has a donkey. The donkey works with a millstone in the bakery; he pushes the millstone. I take care of the donkey. I give water and food to the donkey. One night, a neighboring house was on fire near the bakery. A flame was jumping from the house into the bakery. The donkey, when he saw the flame in the bakery, began to make noise and woke us from sleep. The donkey overturned three jars of water and put out the flame. The donkey saved us! My father praised Vesta because Vesta had sent the donkey to us. Now everyday my father and I honor Vesta. Everyday, I give food and wine to the goddess Vesta." The two women reply to Claudia, "We honor goddess Vesta also. Now we wish to buy bread from your father because you honor Vesta."

Latin I

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|------|------|-------|-------|-------|-------|-------|-------|---------|-------|
| 1. A | 5. B | 9. D | 13. A | 17. C | 21. B | 25. B | 29. D | 33. B/D | 37. A |
| 2. D | 6. A | 10. B | 14. C | 18. A | 22. A | 26. D | 30. C | 34. A | 38. A |
| 3. C | 7. C | 11. A | 15. A | 19. C | 23. A | 27. C | 31. A | 35. all | 39. D |
| 4. B | 8. D | 12. D | 16. B | 20. C | 24. C | 28. B | 32. B | 36. B | 40. C |

The ancient Greeks often used to make journeys with monkeys and dogs. Once upon a time, a Greek ship was sailing to the city Athens. But, oh no! The ship was shipwrecked near the town Piraeus, the port of Athens. There the dolphins were friendly to people, especially to the citizens of Athens. One of the dolphins saw a monkey in the water, and he said to himself, "It's a man!" He shouted, "Sir, climb on-to my back! I will save you!" The happy monkey climbed onto his back, and the dolphin began to swim toward land. The dolphin asked, "You're a citizen of Athens, aren't you?" "Yes, indeed!" the monkey responded. "My family is the noblest in the city!" "Therefore," said the dolphin, "you often visit Piraeus." "Yes, indeed! Piraeus is my best friend!" responded the monkey. The response of the monkey was surprising to the dolphin. He looked more closely at the monkey. "You are not a man!" he said. So he left the monkey alone in the sea; afterward he gave help to real people.

Latin II

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|------|------|-------|-------|-------|-------|-------|-------|-------|-------|
| 1. C | 5. C | 9. B | 13. C | 17. A | 21. D | 25. C | 29. D | 33. D | 37. B |
| 2. C | 6. D | 10. D | 14. A | 18. A | 22. B | 26. B | 30. B | 34. B | 38. C |
| 3. D | 7. B | 11. D | 15. C | 19. D | 23. B | 27. A | 31. C | 35. D | 39. B |
| 4. D | 8. C | 12. A | 16. C | 20. D | 24. D | 28. C | 32. B | 36. A | 40. A |

Aulus and Lucius, two Roman sailors, make a journey (travel) from the city Athens to the city Brundisium. Their ship, "Fortune" by name, carries twenty jars full of wine. The winds are serene and the sky [is] clear. The sailors think, "What bad thing is able to happen?" Suddenly a great storm appears. Aulus asks for help from the gods, Jupiter and Neptune. He asks, "Will you save us from the storms and waves? I will pour wine into the sea for you." The sailors bring two jars to the deck of the ship and pour wine into the sea. The gods heard Aulus' vow. The storm immediately receded. Aulus and Lucius shout, "Hooray!" However, a worse event soon will arrive. As soon as the storm leaves, evil pirates attack and capture the ship. The pirates were seeking either water or wine. Lucius asks for help from Bacchus. "Will you save our wine for us?" Then the pirates see the two empty jars and they leave with anger, but without wine they leave. "Thanks to the gods!" Aulus and Lucius shout, because their ship, Fortune, was bringing fortune to them. They arrive safely at the port Brundisium with many jars still full of wine.

Latin III

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|------|------|-------|-------|-------|-------|-------|-------|-------|-------|
| 1. C | 5. A | 9. C | 13. D | 17. C | 21. A | 25. D | 29. B | 33. A | 37. C |
| 2. D | 6. C | 10. D | 14. C | 18. D | 22. B | 26. B | 30. A | 34. C | 38. D |
| 3. B | 7. B | 11. A | 15. A | 19. A | 23. C | 27. B | 31. D | 35. D | 39. C |
| 4. A | 8. D | 12. B | 16. C | 20. D | 24. A | 28. C | 32. C | 36. B | 40. A |

Gaius Plinius greets his own Calpurnia. You write that you, in my absence, are very sad and that you have one comfort, the fact that you hold my letters instead of me, you often even place them in my places. It is pleasing that you wish for me, [it is] pleasing that you find peace in these comforts; I myself often read your letters and take the letters again and again into my hands as though [they are] new. But I am set on fire more with a desire for you: for your letters have as much sweetness as there is charm in your conversations. However, you, write as frequently as possible, even if this delights me in such a way that it tortures me. Goodbye.

Latin III-IV Prose

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|------|------|-------|-------|-------|-------|-------|-------|-------|-------|
| 1. D | 5. B | 9. B | 13. C | 17. B | 21. A | 25. A | 29. B | 33. D | 37. B |
| 2. D | 6. C | 10. A | 14. B | 18. C | 22. B | 26. C | 30. C | 34. A | 38. B |
| 3. C | 7. A | 11. D | 15. B | 19. C | 23. C | 27. D | 31. A | 35. C | 39. C |
| 4. B | 8. D | 12. B | 16. A | 20. A | 24. D | 28. C | 32. D | 36. D | 40. A |

GAIUS PLINY TO THE EMPEROR TRAJAN: Before my arrival, lord, the people of Nicomedia began to add a new space to their earlier forum. In the corner of which is a very old temple of the Great Mother either (needing) to be rebuilt or to be moved, because it is much lower-lying than (that) what rises now. When I was asking whether there was some stated law for the temple, I have learned that the custom of dedication was one way here, another way among us. Do you think therefore, lord, that the temple, for which there is no stated law, can be moved with religion safe [i.e., religious custom preserved]? It is very convenient, if religion does not hinder.

TRAJAN TO PLINY: You are able, my very dear (one), without concern for religion, to move the temple of the Mother of the Gods into a position which is more suitable. Nor let it move you because no law of dedication is being found, since the soil of a foreign state is not suitable for a dedication which happens in our law.

Latin III-IV Poetry

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|------|------|-------|-------|-------|-------|-------|-------|-------|-------|
| 1. B | 5. A | 9. C | 13. A | 17. B | 21. C | 25. C | 29. D | 33. D | 37. B |
| 2. D | 6. B | 10. A | 14. A | 18. B | 22. D | 26. A | 30. C | 34. B | 38. A |
| 3. D | 7. A | 11. C | 15. B | 19. A | 23. A | 27. D | 31. D | 35. D | 39. C |
| 4. C | 8. C | 12. B | 16. C | 20. D | 24. C | 28. C | 32. B | 36. B | 40. A |

Where do you flee? Have you forgotten that you depart from our kingdoms? There is no hiding place for you in Libyan land, O Scipio." He says these things and with a sword drawn pursues the flying one, until it has led him, frustrated/ tricked, into diverse fields to a far-off space far from the contest of the fight. Then suddenly the deceitful image departed into the clouds. The leader asks, murderous, "What god has put himself forward with (his) divinity invisible to us? or why is the same one hiding in this phantom? Does my glory stand in the way of the gods to such a degree? But whichever one of you heaven-dwellers stands favorable to Italy, you will not ever tear away, nor with your arts will you snatch away our true enemy from us."

Latin V-VI

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|------|------|-------|-------|-------|-------|-------|-------|-------|-------|
| 1. C | 5. D | 9. A | 13. D | 17. D | 21. A | 25. D | 29. A | 33. A | 37. D |
| 2. D | 6. C | 10. C | 14. B | 18. A | 22. B | 26. D | 30. D | 34. B | 38. A |
| 3. B | 7. B | 11. B | 15. C | 19. C | 23. B | 27. A | 31. C | 35. D | 39. C |
| 4. A | 8. B | 12. B | 16. A | 20. A | 24. C | 28. C | 32. D | 36. C | 40. D |

Poetry: But I am said [to be] well married because I am called the wife of Hercules, and because [my] father-in-law is he who on high thunders with rapid horses. As the extremely unequal young bulls come to the plows, so the wife lesser than her great husband is suppressed. It is not honor, but a burden, the appearance [of honor] about to harm those bearing it [the burden]; if any of you will wish to be fittingly married, marry an equal. My husband is always absent, and [he is] more known [as] a guest than a husband and he pursues both monsters and dreadful wild beasts. I myself, in a desolate house, having kept busy with chaste prayers, am tortured that my husband may fall from a hostile enemy; I am tossed between serpents and boars and ravenous lions and dogs about to hold fast through [i.e., with] three mouths each. The entrails of animals and the worthless images of dreams, and the omens sought in the secret night upset me. Unfortunate, I lie in wait for the murmurs of uncertain rumor and [my] fear falls in doubtful hope and [my] hope falls in fear.

Prose: L. Paulus consul again, when it had befallen to him to wage war with King Perses, as he returned home on that very day at evening, kissing his little daughter Tertia, who then was still small, he noticed her a little sad. "What is it," he said, "my Tertia? Why are you sad?" "My father," she says, "Persa has died." Then that one, having embraced the girl more tightly, says, "I accept the omen, my daughter." However, a puppy by that name had died. I heard L. Flaccus, the priest of Mars, when he said that Caecilia, (the wife) of Metellus, since she wished to place the daughter of her sister into marriage, went into a certain small shrine for the sake of receiving an omen, which was accustomed to happen by the custom of the ancients. When the maiden stood and Caecilia was sitting on a chair nor had any voice come forth for a long time, the tired girl sought from her (maternal) aunt that she give up [her chair] to her, in order that she might rest for a while in her seat; however, that one said: "Certainly, my girl, I give my seats to you." [This] situation followed this omen: for that very one (Caecilia) died in a short time, the maiden however married [the one] to whom Caecilia had been married. I understand clearly that these things are able to be treated with contempt or even to be laughed at, but to scorn that very thing [that these things] which are predicted by them (the omens) is not to think that there are gods.