1. A person who has a **sedentary** job spends a lot of time  
   A) walking door to door  
   B) standing to greet customers  
   C) sitting at a desk  
   D) lifting heavy objects

2. To **amble** is to  
   A) rush frantically  
   B) walk slowly  
   C) stand motionless  
   D) skip joyfully

3. Which group of words identifies three items commonly found in the Roman Forum?  
   A) orchestra, stage, actors  
   B) barracks, stockade fences, soldiers  
   C) barns, fields, farmers  
   D) temples, government offices, vendors

4. A **stola** and **palla** were worn by a  
   A) servus  
   B) vir  
   C) gladiātor  
   D) fēmina

5. Who was the goddess of love and the wife of Vulcan?  
   A) Vesta  
   B) Juno  
   C) Venus  
   D) Diana

6. Who was the Roman goddess of grain and mother of Proserpina?  
   A) Minerva  
   B) Ceres  
   C) Juno  
   D) Aurora

7. Where is a **postscript** (P.S.) usually found in a letter?  
   A) in the address  
   B) before the greeting  
   C) in the body  
   D) after the signature

8. Quot līberī sunt in pictūrā?  
   A) trēs  
   B) decem  
   C) septem  
   D) novem

9. If a Latin student responded “**Minimē**” to a question, she would mean  
   A) No, not at all  
   B) Yes, indeed  
   C) Maybe  
   D) I don’t know

10. An **ante** is an amount of money in a card game or business venture which is paid  
    A) immediately after the conclusion  
    B) a little bit at a time  
    C) before it begins  
    D) within a year

11. Locate **Aegyptus** on the map.  
    A) 5  
    B) 6  
    C) 7  
    D) 8

12. Locate **Mare Nostrum** on the map.  
    A) 10  
    B) 9  
    C) 4  
    D) 3

**QUESTIONS 13-30 TELL A SHORT STORY.**

**A WALK WITH MOTHER**

    A) līberī  
    B) līberōrum  
    C) līberōs  
    D) līberis

14. Māter trēs filiōs _____.  
    A) habet  
    B) habent  
    C) habēs  
    D) habētis

15. Trēs puerī in viā festīnānt et clāmānt.  
    A) when  
    B) but  
    C) and  
    D) or

16. Māter est ____.  
    A) irātus  
    B) irāta  
    C) irātām  
    D) irātōs

17. Māter _____ vocat.  
    A) puer  
    B) pueri  
    C) puerō  
    D) puerōs

18. Māter rogat, “Cūr festīnātas et clāmātis?”  
    A) Why  
    B) What  
    C) Where  
    D) When

19. “**Vidētisne** statuam ante templum?”  
    A) Where do you see  
    B) Do you see  
    C) Who sees  
    D) What do you see

20. “**Sedēte** ante statuam et tenēte meam pecūniām!”  
    A) To sit  
    B) They are sitting  
    C) Sit  
    D) I am sitting

    A) we sit  
    B) we are sitting  
    C) we will sit  
    D) we were sitting

22. Māter trāns viam ad villam **amicae** ambulat.  
    A) friend  
    B) of a friend  
    C) from a friend  
    D) by a friend

23. _____ sedent et ante statuam manent.  
    A) Puerī  
    B) Puerōs  
    C) Puerōrum  
    D) Puerīs

24. Post ūnam hōram puerī pecūniām nōn spectant quod **pugnant**.  
    A) to fight  
    B) they will fight  
    C) they were fighting  
    D) they are fighting
26. Malus vir ē Forō pecūniam portāre temptat. A) to carry  B) is carrying  C) are carrying  D) carry
27. Malus vir ad portum festinat quod cum pirātīs navigābit. A) although  B) because  C) and  D) where
28. Māter clāmat, “Estis mali pueri! Vōs meam pecūniam non cūrabātis!” A) are not taking care of
            B) don’t take care of  C) were not taking care of  D) will not take care of
29. Trēs pueri respondunt, “Nōs malum virum vidēbāmus sed timēbāmus!”
            A) We  B) You  C) I  D) They
30. Tūm māter puerīs fābulam narrat. A) with the boys  B) of the boys  C) to the boys  D) from the boys

READ THE REST OF THE STORY AND ANSWER THE QUESTIONS.

THE MOTHER’S LESSON: THE FARMER AND HIS TWO SONS


Māter filiīs dicit, “Hoc est vōbis exemplum: sī coniūntī estis, firmī estis.”

(adapted from Aesop’s Fables)

31. How many sons did the farmer have (line 1)? A) two  B) three  C) four  D) eight
32. In line 2, the farmer was unhappy because his sons were always A) shouting  B) sleeping  C) swimming
            D) fighting
33. How many sticks does the farmer tie together (line 3)? A) three  B) four  C) eight  D) ten
34. Once the sticks are in a bundle, whom does the farmer call (line 3)? A) his slaves  B) his sons  C) two farmers
            D) the poets
35. In line 4, the farmer A) breaks the bundle of sticks  B) orders his sons to break the bundle of sticks
            C) unties the bundle of sticks  D) orders his sons to untie the bundle of sticks
36. In line 5, the first son tries to A) break the sticks  B) sell some of the sticks  C) start a fire with the sticks
            D) carry the sticks home by himself
37. When the second son receives the sticks (lines 6-7), he A) throws the sticks on the ground
            B) breaks the bundle of sticks in half  C) gives the sticks back to his brother  D) cannot break the sticks
38. In lines 7-8, what does the farmer do with the sticks? A) hides the sticks  B) carries the sticks home
            C) unties the sticks  D) breaks the sticks
39. In lines 8-9, the father gives A) all the sticks to the first son  B) half of the sticks to each son
            C) more sticks to the first son  D) no sticks to either son
40. The message the mother was trying to illustrate with this fable is A) too many cooks spoil the broth
            B) haste makes waste  C) you can’t take it with you  D) in unity there is strength
1. Pueri fortés in speluncam currunt. A) in the cave B) toward the cave C) into the cave D) from the cave

2. Porta, Luci, aquam in villam! A) from Lucius B) for Lucius C) Lucius D) by Lucius


4. Dux Troianus patrem servære paravít. A) you are saving B) to save C) saving D) he will save

5. Milițes subitus cláment et ad hostes currunt. A) suddenly B) happily C) loudly D) fiercely

6. Ad Graeciam aut ad Asiaem navigābitus. A) because B) or C) but D) when

7. Pompeius cum pāritis pugnāvit et eōs vicit. A) fights B) was fighting C) will fight D) fought

8. Nōlì cantáre in átrio! A) I don't sing B) Don't sing C) She won't sing D) He cannot sing

9. Hodie ______ multī lupi in silvā. A) sunt B) estis C) es D) sumus

10. Senator ā Foró ad villam ambulāvit. A) of his farmhouse B) behind his farmhouse C) around his farmhouse D) to his farmhouse

11. Post multās hōrās discipuli erant ______. A) défessōrum B) défessi C) défessōs D) défessi

12. Videbāne patrem tum in urbe? A) Will you see B) How will you see C) Where will you see D) When will you see

13. Omnēs senātōres verba consuls audiant. A) for the consul B) with the consul C) of the consul D) by the consul

14. Iam pauci nautae erant in nāvia. A) will be B) were C) are D) had been

15. In Forō vidimus ______ qui clāre dīcebant. A) Cicerōnem B) Cicerōni C) Cicerōnis D) Cicerō

16. Puellae in hortō magnus vīcibus clāmbant. A) will shout B) were shouting C) shout D) are shouting

17. Quōs in itinere vidistis? A) By whom B) To whom C) Whom D) Whose

18. Quot sunt novem minus duo? A) decem B) septem C) quattuor D) unus

19. The Latin abbreviation e.g. means A) for example B) note well C) that is D) and the rest

20. In Roman numerals the year 1911 is A) MCXCI B) MMXI C) MMXIX D) MCMLI

21. The gods most closely associated with the daily life of a Roman household were A) Castor and Pollux B) Diana and Apollo C) Latios and Penates D) Proserpina and Hades

22. Which item of Roman attire was worn by both men and women? A) tunica B) toga praetexta C) palla D) stola

23. Who was punished by Zeus for giving mankind the fire he stole from the gods? A) Apollo B) Atlas C) Hephaestus D) Prometheus

24. The English words docent, indoctriñate, and docile all derive from the Latin verb which means A) do B) say C) teach D) sleep

25. What king almost starved to death because everything he touched turned to gold? A) Jason B) Midas C) Theseus D) Hercules

26. Which Roman province was farthest west? A) Germānia B) Hispania C) Aegyptus D) Asia

27. Ubi sunt tres lecti, mensa, et cena in villā Rōmānā? A) in ātrīo B) in cubicūlo C) in vestibulō D) in tricliniō

28. What legendary hero single-handedly defended the bridge over the Tiber against the attacking Etruscans? A) Julius Caesar B) Cincinnatus C) Romulus D) Horatius

29. A lawyer working without charge for the public good is said to work ______. A) sine die B) id est C) pro bono D) ad aeternum

30. Which of the following is NOT a Romance language? A) French B) Portuguese C) Spanish D) German

READ THE PASSAGE AND ANSWER THE QUESTIONS.

A DIFFICULT JOURNEY

Theseus travels to Athens

Thēseus adulēscēns ad urbem Athēnān longum iter faciebat quod patrem Aegaeum vidēre cupiēbat. Sollicitus erat quod patrem numquam antea vidēret.

Pater Aegaeus ante nāvitātem Thēseī mātre religiuerat. Nunc Thēseus cupivit petere patrem, qui erat rēx Athēnēniōrum.


Thēseus igitur in itinere multa mónstra necāvit; et barbarōs et latrōnēs fortiter superāvit. Tandem post multā pericula ad urbem Athēnān advenīvit.

Rēx Aegaeus dō factus fortibus Thēseī audīverat filium nōn cognōvit.

1. Ubi sunt tres lecti, mensa, et cena in villā Rōmānā? A) in ātrīo B) in cubicūlo C) in vestibulō D) in tricliniō

2. Sollicitus = worried; vidēret = he had seen

3. nāvitātem = birth; religiuerat = had left

4. Athēnēniōrum = of the Athenians

5. secum = to himself

6. fortūtidinēm = bravery

7. latrōnēs = robbers

8. factus = deeds


Pater Aegaeus ante nāvitātem Thēseī mātre religiuerat. Nunc Thēseus cupivit petere patrem, qui erat rēx Athēnēniōrum.


Thēseus igitur in itinere multa mónstra necāvit; et barbarōs et latrōnēs fortiter superāvit. Tandem post multā pericula ad urbem Athēnān advenīvit.

Rēx Aegaeus dō factus fortibus Thēseī audīverat filium nōn cognōvit.

1. Why was Theseus traveling to Athens (lines 1-2)? A) to kill his father B) to avenge his mother C) to conquer the city D) to see his father

2. When had Theseus last seen his father (lines 2-3)? A) never B) a year before he left home C) the day before his father left D) when his mother left his father

3. Who was ruling Athens at that time (line 4)? A) Theseus’ brother B) Aegaeus C) Theseus’ mother D) Theseus

4. Theseus’ questions in lines 5-6 indicate his A) joy B) arrogance C) anxiety D) humor

5. What is the translation of rēgī (line 6)? A) with the king B) of the king C) to the king D) by the king

6. In lines 6-7, Theseus thinks he needs to A) return to his mother B) gather support from the people C) please the gods D) show his courage

7. On his journey (lines 8-9), Theseus A) defeated dangerous opponents B) freed many slaves C) found hidden treasure D) built a beautiful city

8. What is the translation of superāvit (line 9)? A) Theseus B) mônstra C) barbarōs D) latrōnēs

9. Before Theseus arrived at Athens, he had become famous for his A) wisdom B) mercy C) ability to see the future D) courage

10. Because of his father’s reaction upon meeting him (line 10), Theseus must have felt A) elated B) disappointed C) guilty D) satisfied
2006 ACN/NCL NATIONAL LATIN EXAM

LATIN II
CHOOSE THE BEST ANSWER FROM A, B, C, OR D.

2. Carmen ab omnibus puellis cantabärum. A) by all the girls B) because of all the girls C) of all the girls D) about all the girls
3. Cornëlia dixit habitare in illâ insulâ. A) frater B) fratrius C) fratre D) fratre
4. Servi paniem vinumque in mensam posuerunt. A) bread but not wine B) bread and wine C) neither bread nor wine D) bread or wine
5. Statuta orätoris fracta est. A) The orator’s statue is breaking. B) The orator broke the statue. C) The statue of the orator has been broken. D) The orator will break the statue.
6. Augustus quintâ consulatü numerum Patriciüorum auxit. A) of his fifth consulship B) in his fifth consulship C) to his fifth consulship D) before his fifth consulship
7. Amicus meus, ______ më in aëri exspectat, canäês nõn amat. A) qui B) cui C) quem D) quó
8. Græcia suæviores olivas quam Hispania prodücit. A) tasty B) tastier C) the tastiest D) as tasty as possible
9. Caesar, cópias in proelium duxit, ã populó laudátis est. A) leading B) having been led C) about to lead D) to lead
11. Nuniáus dixit së múlás návës in portu vidisse. A) had seen B) was being seen C) has been seen D) sees
12. Milites cénáre volunt. Danibine dux eis cibum? A) to them B) of them C) by them D) from them
13. Hoc novum consílium mihi placet. A) I need B) I must C) I want D) I like
15. Mala facta semper puniri débet. A) to be punished B) to have punished C) to punish D) to have been punished
16. Ræg mortuó, civês lacrimábant. A) Before the king died B) On behalf of the dead king C) Near the king who was dying D) Because the king was dead
17. Discipuli quam alacritate legère et scribere débet. A) how eagerly B) who were eager C) than the eager one D) as eagerly as possible
18. In A.D. LXIV a great fire destroyed much of Rome. A) 14 B) 54 C) 64 D) 76
21. What monster, slain by Bellerophon, had the head of a lion, body of a goat, and tail of a serpent? A) Pegaza B) Chimaera C) Griffin D) Python
22. Detention, tenant, and contents are all verb Latin meanings. A) lead B) build C) hold D) carry
23. The terms spina, mappa, and aëriga pertain to A) gladiatorial combats B) public elections C) military exercises D) chariot races
24. When Theseus sailed from Athens to Crete, in which direction did he travel? A) north B) south C) east D) west
25. The Leathe, Phlegethon, and Styx were A) muses of poetry B) sailors on the Argo C) rivers in the Underworld D) monsters slain by Hercules
26. Which of the following is an appropriate comment when you and a friend disagree over tastes in music? A) Sic transit gloria mundi B) De gustibus non est disputandum C) Labor omnia vincit D) Tempus fugit
27. What emperor moved the capital of the Empire to Byzantium, renaming the city after himself? A) Constantine B) Tiberius C) Nero D) Trajan
28. According to Roman legend, the shepherd Faustulus found the twins Romulus and Remus being nursed by a(n) A) bear B) wolf C) lion D) snake
29. What architectural feature is prominent in the Colosseum and the bridges and aqueducts of the Roman Empire? A) arch B) podium C) pediment D) dome
30. Enthusiasm is a sine qua non for anyone entering the teaching profession. Sine qua non means A) an option B) a necessity C) a challenge D) a hindrance

READ THE PASSAGE AND ANSWER THE QUESTIONS.

A ROMAN GENERAL REBELLS AGAINST SULLA

Sertorius employs unusual means to influence the native Spaniards

Quintus Sertorius, dux Rœmânus, qui tribùnus propter protestatìum Sullæ nõn electus est, iráus ad Hispâniâm sê tulit. Ille, qui propter magnum õdium condere novam civitatem Rœmânam volëbat, multós Hispaniâns colólegit et eos militès exercitó.

Sertorius habebat hînnûllum albânum qui ab Hispaniâ eì datus erat. Propter magnum popûli superstitionem hic hînnûleus auctóritate dixit magûne magnópe amplificâvit. Praeërei, Sertorius dicëbat hînnûleum eì saepe dicere et consílium deorum patefacere.


31. In line 1, Sertorius was not elected tribune because of A) his decision to fight in Spain B) his lack of qualifications C) his absence from Rome D) Sulla’s power
32. What did Sertorius want to do in Spain (line 2)? A) find wealth B) become a farmer C) defeat Sulla D) establish a new Roman state
33. According to lines 2-3, what did Sertorius do in Spain? A) he swore an oath to the gods B) he created an army C) he named himself tribune D) he went hunting for deer
34. According to line 4, how did Sertorius get a white fawn? A) he found the fawn after killing its mother B) the fawn wandered into his tent one night C) the fawn appeared to him in a golden cloud D) the fawn was given to him by the natives
35. Why did a white fawn increase Sertorius’ authority (lines 4-5)? A) the natives were very superstitious people B) the fawn proved that he was a great hunter C) the fawn spoke to the people on behalf of Sertorius D) his troops loved the fawn
36. What is the best translation of dicere in line 6? A) will speak B) had spoken C) was going to speak D) spoke
37. In lines 5-6, what did Sertorius claim that the fawn had revealed to him? A) stories about its family B) what his soldiers were saying about him C) divine guidance D) that a terrible storm was coming
38. According to Sertorius (line 8), what message did he receive late in the day? A) Sulla had died in Rome B) His troops had been defeated by Sulla C) His troops had defeated Sulla D) Sulla was leading a great army against him
39. How did the Spaniards react to Sertorius’ announcement (lines 8-9)? A) with joy B) with anger C) with surprise D) with relief
40. According to line 10, Sertorius used the fawn A) to frighten and confuse his enemies B) to gain the trust and support of the natives C) to humour and delight his troops D) to honor and worship the gods.

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READ THE STORY AND ANSWER THE QUESTIONS.
CICERO'S ENDURING FRIENDSHIP WITH SCIPIO

_The author writes about the value of friendship._

Sed quoniam rēs humānæ fragilēs caducaeque sunt, semper aliqui acquērendi sunt quos dīligāmus et a quibus dīligamus: cāritāte enim benevolentiaque sublātæ, omnis est a vitā sublātā iuicūditās. Mīhi quiēdem Scipiō, quamquam subītō ēruptus est, vivit tamen semperque vivēt; virtūtem enim amāvi illius virī quae extincta nōn est. Nōn sōllum versātūr mihi, quī illam virtūtem semper dīlexi, sed etiam posterīs erit clāra et insignis. Nēmō omnium animō aut spē maiōra suscipiat qui sībī nōn illius memōriā atque ūmaginē prōponentām putet. Equidem ex omnibus rēbus quās mīhi aut fortūna aut nātūra tribuit, nihil habēo quod cum amicītā Scipiōnīs possim comparāre.

Adapted from Cicero, _De Amicitia_, xxvi.102-103

29. What does Cicero propose as an antidote to the fleeting nature of this life? (lines 1-2)  
A) the immortality of fame  
B) loving and being loved  
C) the satisfaction of an honorable life  
D) the acquisition of true knowledge

30. In line 2, _a quibus_ is translated  
A) by whom  
B) for whom  
C) with whom  
D) whose

31. According to _cāritāte...iucūditās_ (lines 2-3)  
A) death comes early to those who lack affection and good will  
B) hostility prevents affection and good will  
C) life is joyless without affection and good will  
D) affection and good will are not guaranteed in life

32. In line 3, _omnis_ describes  
A) cāritāte (line 2)  
B) benevolentia (line 3)  
C) vitā (line 3)  
D) iuicūditās (line 3)

33. The words _vivēt_ and _vivēt_ (line 4) suggest that Scipiō  
A) lived a very long life  
B) died more during his lifetime than other men  
C) may be shunned in a future age  
D) still lives in Cicero's memory

34. In line 5, _qui_ refers to  
A) Scipiō (line 4)  
B) virtūtem (line 4)  
C) mīhi (line 5)  
D) posterīs (line 6)

35. In lines 5-6, Cicero indicates that he  
A) received many letters from Scipiō  
B) cherished Scipiō's virtue  
C) saved Scipiō's life  
D) was the adopted son of Scipiō

36. In line 6, _posterīs_ refers to  
A) the afterlife in the underworld  
B) Cicero's ancestors  
C) future generations  
D) those who support him

37. In line 7, _maiōra_ refers to  
A) leaders  
B) ancestors  
C) opinions  
D) deeds

38. What ought to be set forth (prōponentām) in lines 7-8?  
A) hope  
B) greater things  
C) greater effort  
D) Scipiō's example

39. In lines 7-8 (Nēmō...putēt), Cicero refers to  
A) heroes of Roman history and legends  
B) future statesmen and citizens  
C) the gods who protect Rome  
D) the future enemies of Rome

40. For Cicero, his friendship with Scipiō was (lines 8-10)  
A) almost as important as nature and fortune  
B) more important than any other thing  
C) short and bittersweet  
D) worthy of an oration
The poet laments man's lust for war

The Sadness of War

Pācis Amor deus est, pācem venerāmur amantēs:

1. venerāmur = we worship

sitī mihi cum dominā proelia dūra mēa.

2. sat = satis sunt

3.

nec tantum inviso pectus mihi carpitur auro,

4. gemmā divite = rich jeweled cup; sitis = thirst

5. iugis = by yoked oxen

nec bībit ē gemmā divitē nostra sitis,

6. aera = bronze (statues); parō = obtain; clāde = destruction

nec mihi milē iugis Campānia pinguis arātur,

7.

nec, miser, aera parō clāde, Corinthē, tua,

8. nectīmus = we join

nec maris in tantum ventō iactārum, et hostem

9. Achēron = river in Hades

quaerimus, atque armīs nectīmus arma nova.

10. vehērē = vehēris

haud illās portābilis opēs Acherōntis ad undās;

11.

nūdus ad infērnum, stulte, vehērēs rātēs.

12.

victor cum victīs pariter miscēbūtur umbris.

13.

The Elegies of Propertius, Book III. V. 1-6; 11-15

27. The scansion of the first 4 feet of line 1 is A) DSDS B) SSDS C) DSSD D) DDSD

28. The best translation of mihi (line 2) is A) with me B) for me C) from me D) around me

29. According to line 2, Propertius shuns war because A) war is the dominating force in a soldier's life B) battles with his mistress are enough for him C) his mistress may not await his return from battles D) his mistress would weep at his departure

30. In lines 3-6, the poet says that A) war's rewards do not attract him B) he praises those who are enriched by war C) only a few are enriched by war D) war is appropriate under certain circumstances

31. The use of the word nec at the beginning of lines 3, 4, 5, and 6 is an example of A) onomatopoeia B) synecdoche C) litotes D) anaphora

32. In line 4, the poet rejects A) arrogance B) fear C) bravery D) luxury

33. Campania (line 5) is described as A) fertile farmland B) abundant with forests C) sunny and warm D) protected by lofty mountains

34. What word does milē (line 5) modify? A) mihi B) iugis C) Campānia D) arātur

35. Which two rhetorical devices are combined in the use of miser Corinthē (line 6)? A) hyperbole and onomatopoeia B) apostrophe and personification C) simile and litotes D) alliteration and anaphora

36. In line 6, the poet denies that he is interested in A) politics B) plunder C) religion D) commerce

37. What does the metaphor munc...iactārum (lines 7-8) represent? A) fury of war B) flight of crows C) bloodshed in battle D) agony of defeat

38. In lines 7-8, the poet describes A) soldiers fleeing the line of battle B) enemies surrendering to the Roman army C) the bitterness of those who have been conquered D) armies going off to war again

39. A good summary of lines 9 and 10 would be A) all is fair in love and war B) don't shoot the messenger C) you can't take it with you D) all is well that ends well

40. In line 11, victor cum victīs emphasizes the idea that A) victims in life continue to suffer in death B) there is no hope of an afterlife C) those who have conquered will continue to dominate for eternity D) death makes all people equal
READ THE PASSAGES AND ANSWER THE QUESTIONS.

AN UNUSUAL TEST

Milō Crotōnǐēnsis, athlēta illūstris, quem in chronicis scriptum est
Olympiade LXII primum corōnātum esse, exitum habuit ē vitā miserandum
et mirandum. Cum iam nātū grandis artem athlēticam désisset iterate
faceret forte sōlus in locīs Italiāe silvestribus, quercum vidit proxīmē
viam patulīs in parte mediā rīmis hiāntem.

Tum experīrī, crēdō, etiam tunc volēns an ulla sibi reliquae vitēs
adessent, immisissi in cavernās arboris digitis, didūcēre et rescindere quercum
cōnātus est. Ac medium quidem partem discīdit divellītique; quercus autem
in duās diducta partēs, cum ille, quasi perfectum esset quod erat conīxus,
manūs laxāsset, cessante vī reditī in nātūram manibusque eius retentī
inclusiisque stricta dēnuō et cohaesa, dilacerandum hominem ferīs
praebuit.

Aulus Gallīus, Attic Nights, XV, xvi

1. According to lines 1-2, Milo of Croton had A) been a judge in an Olympic contest B) won an Olympic crown C) been defeated in the Olympics D) won the 62nd Olympics

2. In line 2, exitum habuit ē vitā might be alternately expressed as A) securus est B) vicit C) possēdit D) perīt

3. The words miserandum et mirandum (lines 2-3) indicate a situation that was A) silly and harmless B) relentless and unbearable C) pitiable and amazing D) dismissed as supernatural

4. In line 3, Cum iam...désisset reveals that Milo A) had retired B) had practiced an ancient skill C) had been injured and was near death D) had a grown son

5. In lines 3-4, Milo saw an oak tree while A) hunting with the local folks B) training for the Olympics C) lost in the mountains D) traveling in Italy

6. The oak tree (lines 4-5) A) was cracked in the middle B) was growing very near the middle of the road C) had caused large cracks in the middle of the road D) straddled the road

7. In line 6, an is best translated A) or B) whether C) yet D) but

8. The subject of crēdō (line 6) is A) the oak tree B) Milo C) the narrator D) strength

9. In line 6, sībi refers to A) the oak tree B) Milo C) the men D) the road

10. Experīrī (line 6) completes the meaning of which word? A) crēdō (line 6) B) volēns (line 6) C) reliquae (line 6) D) adessent (line 7)

11. In lines 6-7, Milo A) berates the strength of the oak tree B) envies the strength of his competitors C) chops down the oak tree D) wants to see if he is still strong

12. Immissī...digitīs (line 7) reveals that Milo A) stuck his fingers into the tree B) hid in the hollow of the tree C) grasped the lowest branch with his fingers D) searched for the tree’s roots

13. In lines 7-8, the athlete manually tried to A) move the tree from the road B) pull apart the tree C) upright the fallen tree D) remove the tree’s branches

14. In line 8, medium...partem refers to the A) athlete’s strength B) oak tree C) athlete’s hand D) road

15. Ac...divellītĭque (line 8) indicates the athlete’s initial A) doubt B) anger C) success D) weakness

16. The subject of perfectum esset (line 9) is A) nihil (understood) B) quercus...diducta (lines 8-9) C) ille (line 9) D) quod erat conīxus (line 9)

17. In line 10, manūs laxāsset, cessante vī indicates that the athlete A) thought he had been successful in his attempts B) fell to the ground C) lost his nerve in the middle of his efforts D) was calm and relaxed as he worked

18. Laxāsset in place of laxiāsset (line 10) is an example of A) assimilation B) asyndeton C) hyperbole D) syncope

19. What happened in lines 10-11? A) The hole which Milo had opened in the oak tree closed again on his hands B) Milo tore apart the oak tree with his hands and it fell over C) Milo drew out his sword and stuck it into the tree D) Milo returned the oak tree to its natural position

20. In lines 11-12, the author suggests that A) Milo was buried with his sword near the oak tree B) wild beasts tore the trapped Milo apart C) Milo was praised and remembered for his strength D) the oak tree became a memorial to the deceased Milo
CLAUDIA QUINTA HALTS A PROCESSION

A procession of chaste women walks beside the Tiber, accompanying a ship that carries a statue of Cybele, the Great Mother. Suddenly the rope is stretched tight, and the procession halts because the ship has become stuck in the mud. Among the women is Claudia Quinta, who has recently suffered from rumors of immorality. She sees an opportunity to try to disprove these evil rumors.

Haec ubi castārum processit ab agmine mātrum
et manibus pīram flūminis haussit aquam,
ter caput inōrat, ter tollit in aethera palmās
(quietumque aspicint, mente carère putant),
summissīque genīi vultūs in imaginationi divae
figit, et hōs ēdit crīne iacentе sonōs:
"Supplicis, alma, tuae, genetrix fēcunda deōrum,
accipe sub certā condicione precēs.
casta negor: si tū damnās, meruisse fatēbor;
morte huam poenās iūdice victa deā;
sed si crīmen abest, tū nostrae pignora vitae
re dabis, et castās casta sequēre manūs."
Dixit, et exiguo ūnem conāmine trāxit; ...
mōta dea est, sequiturque ducem laudatque sequendō;
index laetitia fertur ad astra sonus.

Ovid, Fasti, IV 313-328

21. When Claudia steps out of the procession, where does she go (lines 1-2)? A) to her home B) to the water’s edge C) to the head of the procession D) to her mother’s side

22. In line 3, Claudia A) shouts loudly B) throws her arms around her mother’s neck C) splashes water on her head D) finds three skulls

23. What does Claudia do with her hands (line 3)? A) raises them up three times B) grasps her mother’s hands C) uncovers her head D) lifts three palm branches into the air

24. In line 4, the bystanders A) are excited by the spectacle B) are afraid that the goddess will become angry C) envy Claudia D) think Claudia is crazy

25. In lines 5-6, Claudia bows and A) grabs the statue by the knees B) stares at the statue C) kisses the statue’s face D) turns her face away from the statue

26. What is the explanation for crīne iacentе in line 6? A) a flame hovers over Claudia’s head B) Claudia begins to sing C) Claudia’s hair is dripping wet D) Claudia is handing out gifts

27. Sonōs (line 6) refers to the A) singing of worshippers B) sound of thunder C) warning of the goddess D) words of Claudia

28. In line 7, supplicis refers to A) Claudia B) the barge C) the women in the procession D) the goddess

29. In lines 7-8, Claudia A) agrees to the condition set by the goddess B) asks the the reason for the rejection of her prayer C) sets a condition in her prayer D) insists that she deserves help

30. In line 9, āt refers to A) Claudia B) the woman shouting insults C) the goddess D) the barge

31. What is Claudia asking for in lines 9-12? A) death B) freedom C) confession D) judgment

32. In line 10, the word victa describes A) Claudia B) death C) punishment D) the goddess

33. The proof mentioned in lines 11-12 will be furnished by A) the worshippers of Cybele B) a storm over the river C) the goddess herself D) the “crimen” of Claudia

34. In line 12, sequēre is an alternate form of sequēris, which means A) you will follow B) I followed C) having followed D) to have followed

35. The juxtaposition of castās casta (line 12) emphasizes the purity of A) the women in the procession B) Claudia C) the goddess D) both Claudia and the goddess

36. The subject of the verb trāxit (line 13) is A) Claudia B) the barge C) the rope D) the goddess

37. How is divine approval shown (lines 13-14)? A) Claudia is able to pull the barge forward B) the river changes its course C) a favorable wind pushes the barge D) Claudia is allowed to follow the goddess

38. Ducem (line 14) refers to A) the procession B) the barge C) the goddess D) Claudia

39. What is the scansion of the first four feet of line 14? A) DSDS B) DDSDS C) DSSS D) DSSD

40. What is the best translation of line 15? A) The goddess gives a loud signal of her favor. B) As a sign, a joyful sound is raised to the heavens. C) The supplicant is carried joyfully to the heavens. D) The heavens smile joyfully upon her.

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<table>
<thead>
<tr>
<th>Intro</th>
<th>Latin I</th>
<th>Latin II</th>
<th>III-IV Prose</th>
<th>III-IV Poetry</th>
<th>Latin V-VI</th>
</tr>
</thead>
<tbody>
<tr>
<td>32. D</td>
<td>32. A</td>
<td>32. D</td>
<td>32. D</td>
<td>32. D</td>
<td>32. A</td>
</tr>
<tr>
<td>34. B</td>
<td>34. C</td>
<td>34. D</td>
<td>34. C</td>
<td>34. B</td>
<td>34. A</td>
</tr>
</tbody>
</table>
Introduction to Latin

"Once there was a farmer and he had two sons. The farmer was not happy because his sons were always fighting. One day he ties eight sticks together. He calls his sons together. The father shows the bundle of sticks to his sons and says, 'Break the bundle of sticks.'

The first son tries to break the bundle of sticks but is not able (to break them). The second son tries to break the bundle of sticks but is not able (to break them). Then the farmer unties the bundle of sticks. The father gives four sticks to the first son and four sticks to the second son. The first son breaks the sticks one by one. The second son breaks the sticks one by one."

The mother says to her sons, "This is an example for you: if you are united, you are strong."

Latin I

As a young man Theseus was making a long journey to the city Athens because he desired to see his father Aegeus. He was worried because he had never before seen his father. Father Aegeus had left Theseus' mother before his birth. Now Theseus wanted to seek his father who was king of the Athenians.

Theseus was thinking many things to himself: "Will the king desire to see me? Will he expel me? Does my father have other sons? Will he love me too? I ought to show the king my bravery!"

Therefore Theseus killed many monsters on the journey; and he bravely conquered both foreigners and robbers. At last after many dangers he arrived at the city Athens.

King Aegeus had heard about brave deeds of Theseus but he did not recognize his son.

Latin II

Quintus Sertorius, a Roman leader, who was not elected tribune because of the power of Sulla, angry took himself to Spain. That one, who was wanting to found a new Roman state on account of great hatred, gathered many Spaniards and trained them as soldiers.

Sertorius had a fawn which had been given to him by the Spaniards. Because of the great superstition of the people this fawn greatly increased the authority of the leader. Moreover, Sertorius was saying that the fawn often spoke to him and revealed the advice of the gods.

One day Sertorius announced to the people, "My troops have defeated Sulla in a great victory! The white fawn has informed me of this!" Late in the day a messenger confirmed the victory. The Spaniards praised the general and the foresight of the fawn with great joy. Actually, a messenger had arrived in the morning and had informed the general about the victory. In this way Sertorius and the fawn were holding the faith of the Spaniards.

Latin III-IV Prose

But since human affairs are fragile and fleeting, always some (persons) must be sought whom we love and by whom we are loved: for if affection and good will have been taken away, all joy has been taken from life. For me, indeed, although he was suddenly snatched away, Scipio still lives and will always live; for I loved that man's goodness which has not been destroyed. Not only is it constantly present for me, who always cherished that virtue, but also it will be clear and prominent for future generations. No one will ever undertake greater deeds with courage and hope who does not believe that the memory and image of that man should be placed before him (as a role model). Indeed from all things which either fortune or nature has bestowed on me, I have nothing which I am able to compare with the friendship of Scipio.

Latin III-IV Poetry

Love is a god of peace: we lovers worship peace: enough for me (are) the hard battles with my mistress. My soul is not so much harassed by hateful gold, nor does my thirst drink from rich jeweled cup, nor is fertile Campania ploughed for me by a thousand yoked oxen, nor do I obtain bronze (statues) from your destruction, wretched Corinth.

Now we are tossed so much in the wind of the sea, and we seek out the enemy, and we join new arms with arms. By no means will you carry any riches to the waves of Acheron: naked, fool, will you be borne to the infernal ships. (There) conqueror with conquered shades will be mingled equally.

LATIN V-VI

Milo of Croton, a distinguished athlete, who, it was written in the histories, had first been crowned in the 62nd Olympic Games, had a pitiable and amazing death. When, now, as an old man he had retired from athletics and was by chance traveling alone in forested places in Italy, he saw an oak tree very near the road (which was) gaping with wide cracks in its middle part.

Then, I believe, even then, wishing to test whether there were still any strength left to him, with his fingers jammed into the hollows of the tree, he tried to pull apart and split the oak tree. And in fact he did split and tear apart the middle section of the tree. (But) when he released his hands, as if what he had attempted to do had been accomplished, and with the force of his strength ceasing, the oak tree which had been split into two parts, returned to its former position - and with his hands captured and locked into place - fastened and sealed together again, rendered the man to be torn apart by wild beasts.

Claudia Quinta When she (Claudia) stepped forth away from the column of chaste women, and she took up pure water of the river with her hands, she wets her head three times, three times she lifts her hands to the sky (whoever looks on thinks she is lacking in mind). And with bended knee, she fixes her countenance on the image of the goddess, and with her hair lying flat, she gives forth these sounds: "Kind, fertile mother of the gods, receive the prayers of your suppliant under a fixed condition. I am denied to be chaste: if you condemn me, I will confess to have deserved (it); I, having been convicted, will pay the punishments with death, with a goddess as judge; but if the crime is absent, you will grant (me) the guarantee of my life by your act, and you, O chaste one, will follow (my) chaste hands."

She spoke, and with slight effort, she pulled the rope... the goddess was moved, and follows the leader (Claudia) and praises her (Claudia) by following. As a sign, a sound of joy is raised to the heavens.