

**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. D | 37. C |
| 2. D | 6. A | 10. B | 14. C | 18. A | 22. A | 26. D | 30. C | 34. B | 38. B |
| 3. C | 7. C | 11. A | 15. A | 19. C | 23. A | 27. C | 31. A | 35. D | 39. C |
| 4. B | 8. D | 12. D | 16. B | 20. C | 24. C | 28. B | 32. B | 36. D | 40. A |

For three years there was a plague in the city Rome. Therefore Roman priests sent ambassadors to Greece. The ambassadors were seeking help from Aesculapius, the god of healing. The Roman men came to the temple of the god. Suddenly the Romans saw a snake. The snake was leaving the temple and was moving slowly toward the sea. The snake climbed on board the Roman ship. At first the sailors fled from the ship because they were terrified. Soon they returned because they realized the snake to be a god. The snake hid in the middle of the ship. The sailors gave food and water to the snake. Finally after six days the sailors arrived at the city Rome. The snake climbed down from the ship and was swimming to the island in the Tiber River. Because of the arrival of the snake, the Romans were happy because there was no longer a plague in the city.

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.