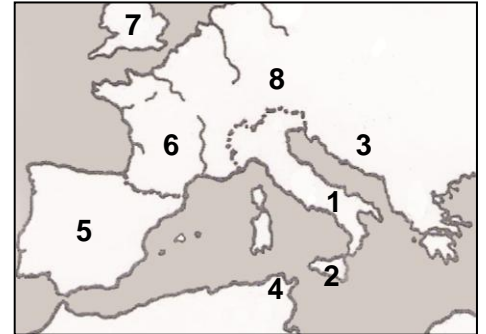


2012 ACL/NJCL NATIONAL LATIN EXAM INTRODUCTION TO LATIN EXAM A
 CHOOSE THE BEST ANSWER FROM A, B, C, OR D. MARK ANSWERS ON ANSWER SHEET.

- If your classmate asks you, “Quota hōra est?” he wants to know A) what time it is B) how you are doing C) how many friends you have D) what the weather is
- Quis est deus Rōmānus in pictūrā?
 A) Jupiter B) Apollo C) Cupid D) Mars
- How many hearts are in the picture?
 A) III B) IV C) V D) VI
- The school board suggested innovative ways to improve the overcrowded conditions in the schools.
 A) interesting B) new C) expensive D) simple
- Ancient Carthage is on the map in the area numbered
 A) 1 B) 2 C) 3 D) 4
- Hispania* is on the map in the area numbered
 A) 5 B) 6 C) 7 D) 8
- Which deity might bring help to a beauty pageant contestant?
 A) Pluto B) Vesta C) Mars D) Venus
- Her grandmother's vitality was lessened by illness.
 A) energy for living B) ability to see C) interest in politics D) love of friends
- Marcus was elected chairman of the board *in absentia*. A) although youthful B) although inexperienced C) although not present D) although not interested in the position
- A male slave in ancient Rome would most likely wear a A) *stola* B) *tunica* C) *toga* D) *palla*
- A *cubiculum*, *culīna*, and *trīclīnium* were found A) *in aquā* B) *in caelō* C) *in templō* D) *in villā*
- The Latin abbreviation P.M. (*post merīdiem*) means A) dawn B) morning C) noon D) afternoon



ITEMS 13-30 TELL A SHORT STORY.

A GODDESS AND HER NYMPHS

- Ōlim multae bēstiae in magnā silvā habitābant. A) are living B) to live C) was living D) were living
- Inter bēstiās erant ursae et cervī et equī et lupī. A) are B) were C) was D) is
- Dea pulchra magnam silvam semper amat. A) always B) often C) never D) once
- Dea pulchra per silvam ambulāre amābat. A) walk B) were walking C) to walk D) was walking
- Dea et bēstiae erant amīcae. A) of the friends B) friends C) by the friends D) for the friends
- Dea parvās bēstiās cūrābat. A) with the small beasts B) by the small beasts C) from the small beasts D) the small beasts
- Multae nympphae erant in silvā cum _____. A) bēstiae B) bēstiārum C) bēstiīs D) bēstiās
- “Nōs deam laetē salūtāmus,” nympphae cantant. A) We B) I C) You D) They
- “Gaudēte et laudāte deam!” ūna nymppha clāmat. A) praise B) to praise C) was praising D) is praising
- Sed quis est dea et quid cūrat? A) who B) where C) what D) when
- Diāna est dea lūnae. A) moon B) of the moon C) by the moon D) without the moon

24. Apollō est frāter deae. Apollō et Diāna sunt geminī. A) is B) were C) was D) are
25. Hodiē Diāna est _____. A) laetae B) laeta C) laetam D) laetārum
26. Nunc Diāna ad _____ in silvā ambulat. A) rīvum B) rīvus C) rīvō D) rīvī
27. Dea nymphae tunicam dat. A) by a nymph B) the nymphs C) to a nymph D) with the nymphs
28. Quīnque nymphae sunt in rīvō cum deā. A) Two B) Four C) Five D) Eight
29. Nymphae deam laudant. A) is praising B) were praising C) was praising D) are praising
30. Dea in rīvō stat et lavat. A) but is bathing B) or is bathing C) because she is bathing D) and is bathing

READ THE REST OF THE STORY AND ANSWER THE QUESTIONS.

A HUNTER CATCHES DIANA BY SURPRISE

Hodiē filius rēgis bēstiās in magnā silvā agitat. Multī amīcī et canēs sunt cum eō. Iuvenis et amīcī multōs cervōs necant. Itaque sunt laetī et cessant. Tum filius rēgis sōlus cum canibus per silvam errat. Iuvenis prope rīvum ambulat et nymphās audit. Itaque ad rīvum ambulat. Nunc deam pulchram sine tunicā videt. Diāna irāta clāmat, "Cūr tū in silvā meā es? Cūr mē spectās? Nōn dēbēs mē nūdā spectāre." Dea aquā eum aspergit et cornua unguulaeque in iuvene appārent et iuvenis cervus fit. Iuvenis in aquā sē spectat et cervum videt. Iuvenis timet et ā rīvō trāns saxa ad montēs festīnat. Canēs cervum vident et agitant. Cervum dīlaniant.

- 1 **filius rēgis** = prince; **agitat** = is chasing
 2 **eō** = him; **Iuvenis** = The young man
 3 **cervōs** = deer; **Itaque** = Therefore; **cessant** =
 4 they rest
 5
 6
 7 **dēbēs** = you ought
 8 **aquā eum aspergit** = splashes him with water
 9 **cornua unguulaeque** = antlers and hooves
 10 **cervus fit** = becomes a deer; **sē** = himself
 11 **saxa** = rocks
 12 **dīlaniant** = they tear to pieces

31. Where is the prince hunting (line 1)? A) on the grounds of the palace B) in the valley
 C) in the great forest D) on the outskirts of the town
32. In line 2, the prince is with A) no one B) the king C) guards and musicians D) friends and dogs
33. According to lines 2-3, the hunt has been A) frustrating B) successful C) quiet D) dangerous
34. According to lines 4-5 (*Iuvenis...audit*), what does the prince do?
 A) walks near the stream and hears nymphs B) wanders in the woods and goes swimming
 C) wanders into the woods and hunts with dogs D) walks just one dog through the woods
35. In line 6, Diana is A) happy B) angry C) afraid D) proud
36. What does Diana ask first in line 7? A) Why are you in my forest? B) How many deer have you killed?
 C) Why are your dogs barking? D) Where are your friends?
37. In line 10, the prince realizes he is a deer because A) he can no longer talk B) his friends tell him
 C) he sees his reflection in the water D) the nymphs laugh at him
38. In line 11, when the prince realizes he is a deer, he is afraid and runs A) to the goddess to plead for
 forgiveness B) from the stream to the mountains C) to join a nearby herd of deer D) back to his friends
39. According to the story, why is the prince punished? A) for seeing the goddess naked B) for hunting deer
 C) for killing his dogs D) for crossing the river
40. This story demonstrates that A) Diana is a kind goddess B) the mountains are not good for hunting
 C) forest nymphs are deceptive D) the gods can be cruel

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

1. Canēs in hortō meō currunt! A) am running B) is running C) are running D) to run
2. Cicerō dē philosophiā scrīpsit. A) around B) out of C) under D) about
3. Senātor cum irā clāmābat. Quōmodo clāmābat? A) irātē B) irātam C) irātō D) irātī
4. Surge, _____! Nōlī sedēre! A) Rūfus B) Rūfe C) Rūfō D) Rūfum
5. Māter prīncipis erat mala. A) The mother was a bad emperor. B) The emperor was bad to his mother. C) The emperor's mother was evil. D) The emperor and his mother were evil.
6. Rēx cīvēs monuit quod hostēs urbem oppugnābant. A) warned B) to warn C) was warning D) will warn
7. Calpurnia et Portia erunt _____. A) amīca B) amīcās C) amīcae D) amīcārum
8. Vīdī templa deōrum in Forō Rōmānō. A) the temples B) in the temple C) of the temple D) to the temples
9. "Semper tē amābō!" clāmāvit P̄yramus. A) Always love me! B) I will always love you! C) You will always love me! D) I have always loved you!
10. Cūr multōs librōs legitis? A) How B) Why C) When D) Where
11. Vīta sine librīs est vacua. A) for books B) without books C) because of books D) among books
12. "Cupiō canem tuum capere," dīxit Herculēs. A) must capture B) I will capture C) I captured D) to capture
13. Arborēs altae in silvīs erant. A) are B) have been C) will be D) were
14. Dux militibus tubā signum dedit. A) The leader gave the soldiers a signal with a trumpet. B) The soldiers gave a trumpet as a signal to the leader. C) The signal of the trumpet led the soldiers. D) The soldiers used the trumpet to signal their leader.
15. Quot pedēs habet equus? A) duo B) trēs C) quattuor D) octō
16. Vir malus deōs numquam laudāvit. A) often B) however C) never D) still
17. Lupus ad _____ fūrtim et tacitē ambulāvit. A) rīvus B) rīvī C) rīvum D) rīvō
18. The Roman numeral LIX represents the number A) 29 B) 59 C) 69 D) 109
19. What structure in ancient Rome was used for chariot racing? A) Pantheon B) Curia C) Basilica D) Circus
20. When a Roman matron left the house, she would cover her head and shoulders with a A) *palla* B) *solea* C) *tunica* D) *bullā*
21. Pompeii, Herculaneum, and Stabiae were all destroyed A) during the 2nd Punic War B) by the fire of A.D. 64 C) in an invasion by the Gauls D) by the eruption of Mt. Vesuvius in A.D. 79
22. Although his symbol was the eagle, this powerful god appeared to mortal women in other forms, such as a bull, a swan, and even a shower of gold. Who was he? A) Ares B) Zeus C) Hermes D) Apollo
23. A Roman merchant would have navigated down the Tiber River in order to set sail from the port of A) Carthage B) Ostia C) Pompeii D) Brundisium
24. Quis erat deus bellī et pater Rōmulī Remīque? A) Mars B) Iuppiter C) Neptūnus D) Vulcānus
25. *Ad astra per aspera* and *Labor omnia vincit* are Latin sayings that encourage the value of A) being honest B) showing kindness C) working hard D) being humble
26. The English words *domineering*, *dominion*, and *predominant* all derive from the Latin word meaning A) farmer B) master C) builder D) king

27. After 20 minutes of playing _____ with his classmates, the Latin student had to call out "*Ubi estis? Nōn possum vōs invenīre! Redīte ad mē!*" A) soccer B) basketball C) hide-and-seek D) tag
28. The common Latin abbreviation P.S. stands for A) per silvās B) post scientiam C) per stylum D) post scrīptum

READ THE PASSAGE AND ANSWER THE QUESTIONS.

PULCHER'S LAST FLIGHT

A tragic downfall

Magnus pīcus, nōmine Pulcher, erat superbus. "Sum certē pulcher!" clāmābat, ubi aquam spectābat et suam imāginem vidēbat. "Possum omnia facere!" cantābat, dum per caelum volābat. Ubi volābat, pinnae avis ad terram cadēbant. Ibi hominēs eās colligēbant. Laetus erat quod multī hominēs pinnās pulchrās tenēre cupiēbant. Diū volābat super hominēs, quod hominibus multās pinnās dare cupiēbat. "Hominēs glōriam pinnārum meārum amant!" cōgitābat Pulcher. Ōlim, ut volābat, subitō dolōrem magnum sēnsit. Sagitta, quam homō ē terrā ad caelum miserat, Pulchrum trānsfixit. Miser pīcus sagittam spectāvit et suās pinnās in eā cognōvit. Vīta ex ave discessit. Nōn iam superbus, nōn iam Pulcher, pīcus mortuus dē caelō cecidit.

Based on a fable by Aesop

- 1 **pīcus** = woodpecker
 2
 3 **suam imāginem** = his own image
 4 **volābat** = he was flying
 5 **pinnae** = feathers; **eās** = them (feathers)
 6 **colligēbant** = were collecting
 7 **Diū** = For a long time
 8
 9
 10 **ut** = as; **dolōrem** = pain
 11 **Sagitta, quam** = An arrow, which; **miserat** = had sent
 12 **trānsfixit** = pierced
 13 **in eā** = in it; **cognōvit** = he recognized
 14 **cecidit** = fell

29. In lines 1-3, how does Pulcher know he is a pretty bird (*Magnus...vidēbat*)? A) by looking in a mirror B) by seeing his reflection in the water C) by being told by the gods in a dream D) by being told by many men
30. What is the best translation of "*Possum omnia facere!*" (line 3) A) I can do everything! B) I wish I could do everything! C) Everyone is able to do it! D) All are able to do everything!
31. In lines 4-5 (*Cum...cadēbant*), what often happens as Pulcher flies? A) He swoops to the ground. B) His brilliance rivals the sun. C) His feathers fall. D) His feathers become damp.
32. To keep the same basic meaning, *Diū* (line 7) could be replaced by the phrase A) *In arbore magnā* B) *Magnā cum celeritāte* C) *In caelō altō* D) *Multās hōrās*
33. What does Pulcher think about the people collecting his feathers (lines 5-9)? A) He is angry because they belong to him. B) He does not care one way or another. C) He is too busy admiring his own glory to notice. D) He is proud because he thinks people are admiring them.
34. What is the best translation of *cōgitābat*, line 9? A) thinks B) was thinking C) has thought D) will think
35. In lines 10-12, why does Pulcher feel great pain? A) A man shot him. B) The men preferred another bird. C) He watches a man get shot by an arrow. D) He flew too close to the sun.
36. What does Pulcher realize too late in lines 12-13 (*Miser...cognōvit*)? A) The men used his feathers against him. B) He should have trusted the men. C) His own weapons were useless. D) He couldn't fly without his feathers.
37. What does *Vīta ex ave discessit* (line 13) indicate? A) The bird's feathers fell out. B) The bird flew away. C) The bird died. D) The bird landed on the tree branch.
38. Pulcher's name echoes which of his traits? A) his size B) his foolishness C) his agility D) his beauty
39. *Subitō* (line 10) and *nōn iam* (lines 13 and 14) both answer the question A) Who? B) When? C) Where? D) Why?
40. What is the lesson of this fable? A) A friend to all is a friend to none. B) We often despise what is most useful to us. C) One's pride can be one's downfall. D) Birds of a feather flock together.

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

1. Nēmō sine aquā diū vīvere potest. A) without water B) by water C) in water D) out of water
2. Magnum flūmen per campōs Italiae celerimē fluit. A) swift B) swiftly C) more swiftly D) very swiftly
3. Difficile est nāvīgāre autumnō. A) for the fall B) in the fall C) the fall D) from the fall
4. Mox hic senātor erit _____. A) cōnsul B) cōnsulis C) cōsulī D) cōnsule
5. Vir humilis sē numquam laudat. A) them B) this C) himself D) her
6. Vīsne omnēs populōs esse līberōs? A) Did you wish B) Will you wish C) Were you wishing D) Do you wish
7. Quibus dux auxilium dedit? A) Who B) Whose C) To whom D) With whom
8. Mīlitēs Rōmānī fortiōrēs omnibus hostibus erant. A) than all their enemies B) of all their enemies
C) by all their enemies D) with all their enemies
9. Ancillae ā dominā laudātae sunt. A) are praised B) were praised C) will be praised D) had been praised
10. Troiānī Graecōs urbem nōn dēlētūrōs esse crēdunt. A) are not destroying B) have not destroyed
C) have not been destroyed D) will not destroy
11. Dā mihi vīnum, _____. A) Rūfus B) Rūfe C) Rūfō D) Rūfum
12. Servīs arma habēre nōn licet. A) Slaves ought to have their own weapons. B) He agrees that the slaves will not
have weapons. C) Slaves do not like to have weapons. D) Slaves are not permitted to have weapons.
13. Nōlī abīre; tē mēcum manēre volō! A) I am not going away B) Don't go away C) No one is leaving
D) Never leave
14. Servī huius hominis quattuor annīs līberābuntur. A) this man B) to this man C) of this man D) by this man
15. Medicus amīcum vulnerātum ē proeliō portāvit. A) wounded B) about to wound C) wound D) wounding
16. Multa et mala Troiānīs ā Iūnōne facta sunt. A) for Juno B) by Juno C) to Juno D) with Juno
17. Rēgēs, quōrum potestās maxima est, multōs annōs regent. A) who B) to whom C) whose D) by whom
18. Nūntius dīcit _____ accēdere ad urbem. A) exercitibus B) exercitū C) exercitum D) exercitū
19. The expression on the mother's face revealed her *prescience* of her son's plans. A) fear B) appreciation
C) ignorance D) foreknowledge
20. While serving as the first emperor of Rome, he ushered in a period of peace known as the *Pax Romana*.
A) Caligula B) Tiberius C) Claudius D) Augustus
21. The English words *interjection*, *dejected*, *eject*, and *trajectory* all derive from the Latin word that means to
A) throw B) pour C) put D) report
22. Where would you find the abbreviation of the Latin words *Post Scriptum*? A) at the exit of a theater
B) on a college diploma C) at the end of a letter D) on the sail of a ship
23. What proud girl challenged Minerva to a weaving contest? A) Daphne B) Arachne C) Proserpina D) Pandora
24. *Fēlicem nātālem tibi* is an expression appropriate for A) a wedding celebration B) a birthday party
C) the senior prom D) graduation day
25. As the second king of Rome, _____ greatly influenced the religion of the Roman people. A) Cincinnatus
B) Tarquinius Superbus C) Numa Pompilius D) Brutus
26. Which island lies between the toe of Italy and Carthage? A) Sicily B) Britain C) Corsica D) Crete

27. Where would the Romans go to enjoy *lūdī* and *mūnera*? A) the Pantheon B) the Via Appia C) the Servian Wall D) the Colosseum

READ THE PASSAGE AND ANSWER THE QUESTIONS.

GETTING ELEPHANTS ACROSS A RIVER

Hannibal set out from Spain with an army and thirty-eight elephants in his attempt to take Rome.

Militēs Hannibalis <u>ratem</u> ūnam longam CC pedēs et lātam L pedēs	1	ratem (ratis, ratis, f.) = raft
ā <u>rīpā</u> in flūmen extendērunt. Haec ratis, similis <u>pontī</u> , in parte	2	rīpā = river bank; pontī = to a bridge
superiōre rīpae adversae multīs <u>vinculīs</u> <u>religāta est</u> . Secunda ratis,	3	vinculīs = chains; religāta est = was bound
aequē lāta sed longa C pedēs, ad prīmam ratem iūcta est. Militēs	4	
prīmam ratem <u>humō</u> <u>texērunt</u> . Tum elephantī, sē terram firmam	5	humō texērunt = covered with dirt
trānsire crēdentēs, ā fēmineīs elephantīs in prīmam ratem ductī sunt.	6	
Ubi in minōrem ratem prōcesserant, statim vincula, quibus haec	7	
secunda ratis ad prīmam ratem iūcta erat, <u>resolūta sunt</u> . Tum secunda	8	resolūta sunt = were unfastened
ratis celeribus et parvīs nāvibus ad rīpam adversam tracta est. Ubi	9	
prīmī elephantī dēpositī erant, aliī hōc modō trānslātī sunt.	10	

Adapted from Livy, *Ab Urbe Condita* XXI.xxviii.7

28. What was the length of the raft described in line 1? A) 20 feet B) 50 feet C) 100 feet D) 200 feet
29. How did the soldiers make the raft stable (lines 2-3)? A) they anchored it to the bottom of the riverbed B) they wedged it against the bank C) they tied it to the opposite river bank D) men standing in the water held it in place
30. According to lines 3-4, a second raft is described as A) exactly like the first raft B) not as long as the first C) not as wide as the first D) larger than the first both in length and width
31. Why did the soldiers cover the first raft with dirt (*Tum...ductī sunt*, lines 5-6)? A) to make the elephants think it was solid ground B) to increase the weight of the raft C) to make the raft watertight D) so that the elephants did not slip
32. How is *crēdentēs*, line 6, best translated? A) having believed B) about to believe C) believing D) to have believed
33. How were the elephants encouraged to go onto the first raft (*Tum...ductī sunt*, lines 5-6)? A) They were led by female elephants. B) They were driven by slaves. C) They were dragged by ropes. D) They were enticed by food.
34. In line 7, *prōcesserant* is best translated A) they were proceeding B) they proceeded C) they proceed D) they had proceeded
35. What happened when the elephants reached the second raft (lines 6-8)? A) They became frightened. B) A barrier was erected to keep them from turning back to shore. C) The two rafts were separated. D) Some elephants fell into the river.
36. How did the elephants get to the other side of the river (lines 8-9)? A) The current carried the raft across. B) The raft was pulled by small boats to the other side. C) Swimmers pushed the raft across the river. D) Soldiers on the other side pulled the raft across using chains.
37. According to lines 9-10, what happened when the elephants made it to the other side of the river? A) The process was repeated. B) They were fed. C) They continued on the journey to Italy. D) Both they and the soldiers rested.
38. What Latin verb is at the root of *trānslātī sunt* (line 10)? A) *eō* B) *possum* C) *volō* D) *ferō*
39. From your knowledge of Roman history, this episode is associated with the A) Persian Wars B) Punic Wars C) Gallic Wars D) Trojan War
40. Which Latin expression best describes the Carthaginians' attitude in this passage? A) *Sic semper tyrannis* B) *Aut viam inveniam aut faciam* C) *Ab ovo usque ad mala* D) *Ars longa, vita brevis*

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

1. Parva puella, librō āmissō, lacrimāvit. A) after the book had been lost B) lost the book C) while losing the book D) I lost the book
2. Eīs domī manēre licēbat. A) He was asking to stay home. B) They were allowed to stay at home. C) He permitted us to stay at home. D) They enjoyed staying home.
3. Fīliī meī pānem aquamque ad mēnsam ferant. A) My sons did bring B) Let my sons bring C) My sons are bringing D) My sons will have brought
4. Cīvēs putābant Perseum Medūsam interfectūrum esse. A) has killed B) had killed C) was killed D) would kill
5. Deus maris ā Rōmānīs _____ appellātus est. A) Neptūnī B) Neptūnus C) Neptūnō D) Neptūnum
6. Sorōrēs per hortum ambulābant ut flōrēs carperent. A) who are picking flowers B) and picked flowers C) in order to pick flowers D) while they picked flowers
7. Senex valētūdinis causā in villā mānsit. A) in spite of his health B) for the sake of his health C) in respect to his health D) concerning his health
8. Caesar dē monte ad castra pōnenda dēscendit. A) near the pitched camp B) while they were pitching the camp C) after pitching the camp D) to pitch the camp
9. Rēx quī Troiae rēgnābat multōs fīliōs habēbat. A) for Troy B) at Troy C) to Troy D) by Troy
10. Imperātor servīs imperat ut discēdant. A) The emperor orders the slaves to leave. B) The slaves are ordered to leave the emperor. C) The emperor orders them to leave with the slaves. D) The emperor orders them to leave the slaves.
11. Putābāmus fūrem esse apud nōs. A) for B) except C) without D) among
12. Agrī arandī sunt. A) are being plowed B) should have been plowed C) were plowed D) must be plowed
13. Mīnos nescīvit ubi Ariadnē fuisset. A) is B) was C) had been D) may be
14. Amīcae eādem vestēs saepe gerunt. A) the same B) themselves C) those D) their
15. Mūrī tōtius urbis sunt altissimī. A) into the whole city B) within the whole city C) of the whole city D) from the whole city
16. Vōx clāra est maximē idōnea ōrātōrī. A) rather suitable B) very suitable C) more suitable D) suitable
17. Exercitus in hostēs advenientēs impetum fēcit. A) The army made an attack against the enemy as they were approaching. B) An attack was made by the approaching enemy against the army. C) The approaching enemy attacked the army. D) The army will attack the enemy when they approach.
18. Sī vōbīs placet, plaudite! A) laugh B) apologize C) complain D) clap
19. The battles of Cannae and Zama occurred during the A) Social Wars B) Civil Wars C) Gallic Wars D) Punic Wars
20. Pompeii, Herculaneum and Mt. Vesuvius are located A) near Ostia B) north of the Po River C) along the Bay of Naples D) in Sicily
21. The abduction of Persephone by Hades to the Underworld was mourned most by A) Daphne B) Artemis C) Aphrodite D) Demeter
22. *Augurēs*, *haruspices*, and *ōmina* all relate to what aspect of Roman life? A) religion B) cooking C) education D) clothing
23. Which woodland goddess caused Actaeon to be torn apart by his dogs after he gazed upon her as she bathed? A) Diana B) Venus C) Juno D) Minerva
24. *Q.E.D.*, which used to be required at the end of geometric proofs, is the abbreviation for *Quod erat* _____. A) *dēlendum* B) *dēscendendum* C) *dēmōnstrandum* D) *dūcendum*
25. Which island lies southeast of Athens? A) Sardinia B) Crete C) Sicily D) Corsica
26. At the root of the words *hibernate*, *aestival*, and *vernal* are Latin words relating to A) animals B) the oceans C) trees D) the seasons

READ THE PASSAGES AND ANSWER THE QUESTIONS.

SPLENDID ARMOR FOR AENEAS

Venus appears to Aeneas as he is about to meet his foe Turnus on Italian soil.

Dea Venus dōna ferēns suō filiō sē ostendit et haec dīcēbat. “Coniūnx meus haec dōna tibi finxit nē cum ācrī Turnō in proeliō contendere dubitēs.” Inde dea, armīs radiantibus sub quercū adversā positīs, amplexum fili petīvit.

Laetus erat Aenēās mātris dōnīs et honōre tantō. Mirātus est galeam terribilem cristīs ōrnātam flammāsque vomentem. Gladium magnum vīdit et ingentem lōricam ex aere factam tetigit. Hasta erat longissima. Pulcherrimum erat scūtum in quō erant multae pictūrae....

- 1
2 **finxit** = has crafted
3 **quercū** = oak tree; **amplexum** =
4 **galeam** = helmet embrace
5 **cristīs** = with crests; **vomentem** =
6 **lōricam** = breastplate spouting
7

Based on Vergil, *Aeneid*, Book VIII, 608-625

27. According to line 1, Venus is holding A) her son B) a tablet C) a torch D) gifts
28. The best translation of *haec* (line 1) is A) he B) him C) these things D) herself
29. In lines 1-2, Venus A) brings her husband to Aeneas B) embraces her husband
C) encourages Aeneas in his fight against Turnus D) tells Aeneas of Turnus' shining armor
30. According to lines 2-3, what does Venus do after showing the weapons and armor to her son?
A) She smiles, her face shining with delight. B) She waits for her son to recognize her.
C) She further honors her son. D) She places the weapons and armor under a nearby tree.
31. Lines 4-7 describe Aeneas in a state of A) awe B) grief C) fear D) indifference
32. The helmet that Aeneas receives is described as A) huge and made of bronze B) flashing with fire
C) destined to give its wearer a terrible fate D) extremely tall and beautiful

...In hōc scūtō deus ignis, quī scientiam fātōrum habuit, fābulam Italōrum triumphōrumque Rōmānōrum prōposuit. Inter imāginēs in scūtō erat lupa in cavernā cum Martis geminīs. Aenēās fēminās Sabīnās captās spectāvit. Filius Veneris prōgeniēs gladiōs stringentēs libertātis causā cōnspexit. Etiam erat rēx, nōmine Porsenna, irātus quod Horātius Coclēs pontem dēripere ausus erat. Aderat Cloelia, vinculīs ruptīs, in flūmine natāns.

In summō scūtō quīdam ante templum stetit custōdiēns Capitōlium. In mediō scūtō erant nāves inter sē prope Actium certantēs. Tālēs erant pictūrae in scūtō quod Vulcānus fēcerat et quod Venus suō filiō dederat. Troiānus, cum nescīret quae pictūrae essent, gaudēbat tamen et eās admīrābātur. Deinde vir scūtum attollit et fāmam fātumque nepōtum in umerō portat.

- 8
9
10
11 **prōgeniēs** = descendants;
12 **stringentēs** = drawing
13 **vinculīs** = chains
14
15
16
17
18 **nepōtum** = of his descendants

Based on Vergil, *Aeneid*, Book VIII, 626-731

33. In line 8 (*In hōc signō...prōposuit*), *deus ignis* refers to A) the maker of the armor B) the giver of the armor
C) the one receiving the armor D) the one wearing the armor
34. In line 10, *cum Martis geminīs* is a reference to the A) Trojan War B) armor's material C) founding of Rome
D) triumphs of the Greeks
35. According to line 11, why were people drawing their swords? A) to form a ceremonial arch
B) to fight against the Greeks C) to defend their freedom D) to protect their children
36. According to line 12, Porsenna was angry because Horatius Cocles dared to A) break his chains
B) tear down a bridge C) desert the army D) challenge his authority
37. From your knowledge of Roman history, who were the opponents in the event described in lines 14-15 (*In mediō... certantēs*)? A) Antony and Octavian B) Hannibal and Scipio C) Marius and Sulla D) Crassus and Spartacus
38. The best translation of *cum* in line 16 is A) since B) with C) while D) although
39. In line 18, the *-que* connects A) *fāmam* and *fātum* B) *fātum* and *nepōtum* C) *attollit* (line 17) and *portat*
D) *scūtum* (line 17) and *nepōtum*
40. What does the shield which Aeneas takes up on his shoulder symbolize? A) the fall of Troy B) Aeneas' future death
C) the arrogance of Turnus D) the future glory of Rome

1. Pygmalion puellam similem illī statuæ numquam invēnit. A) from that statue B) of that statue C) by that statue D) to that statue
2. Hoc monumentum est labor cordis, non manuum. A) by my hands B) of my hands C) from my hands D) to my hands
3. Via brevissima nōn semper facillima est! A) easy B) easier C) rather easy D) easiest
4. Iason cum Argonautīs in lītore iacentibus quiēscēbat. A) about to lie on the beach B) lie on the beach C) lying on the beach D) to lie on the beach
5. Ūnam Septimius misellus Acēm māvult quam Syriās Britanniasque. A) poor little B) mean old C) great big D) very greedy
6. Daedalus Īcarum bis dē perīculīs monuit. A) once B) twice C) three times D) four times
7. Nōlīte hiemem longam patī sine amīcīs librīsque! A) He did not endure B) Not to be endured C) Do not endure D) Don't let him endure
8. Quodque folium suō tempore cadet. A) Each leaf B) A certain leaf C) Whatever leaf D) Which leaf
9. Leō ferōx Thisbēn occīdisse dīcitur. A) to kill B) to be killed C) to have killed D) to have been killed
10. Permultī mīlitēs timōre mortis in castrīs māserant. A) dying of fear B) in deathly fear C) by a fearful death D) because of a fear of death
11. Iuppiter, Iūnōnis coniūnx, cōstituit sē nympham Thetidem rēgī Pēleō spōnsūrum esse. The pronoun sē refers to A) Jupiter B) Juno C) Thetis D) Peleus
12. Aenēās Sibyllam in Tartarum secūtus patrem vīdit. A) having followed B) about to follow C) having been followed D) to be followed
13. Capiendīs piscibus vītā dūcimus. A) About to catch fish B) With fish having been caught C) Fish were caught D) By catching fish
14. Tot flōrēs in campō erant ut eōs numerāre nōn possēmus. A) we are not able B) we were not able C) we have not been able D) we had not been able
15. Augustus erat pīnceps praeclārus factīs potius quam verbīs. A) as well as B) rather than C) considering which D) moreover
16. Liceat poētīs in Forō recitāre. A) It will be permitted for the poets B) The poets have allowed C) Let it be permitted for the poets D) The poets will allow
17. Hecuba nescīvit cūr Graecī Astyanactem necessent. A) kill B) were killing C) have killed D) had killed
18. Clāmōrēs mīlitum undique audītī sunt. A) hardly B) continuously C) otherwise D) on all sides
19. “Fīlī Rheae Silviae in Tiberim iaciendī sunt!” clāmāvit Amūlius. A) must be thrown B) have been thrown C) would be thrown D) are able to be thrown
20. “Heu!” suspīrat Apollō. “Daphnē mē amāre nōn vult!” A) Watch out! B) Alas! C) Hurray! D) Look!
21. What Greek hero in the Trojan War quarreled with Agamemnon, slew Penthesilea, and killed the Trojan hero Hector? A) Ajax B) Achilles C) Menelaus D) Odysseus
22. After graduation, Lisa received a *pro forma* interview at the office where she had interned. The phrase *pro forma* suggests that Lisa's interview was for the sake of A) research B) review C) appearance D) practice
23. With what deity was the oracle at Cumae associated? A) Apollo B) Mercury C) Neptune D) Jupiter
24. The monsters Scylla and Charybdis may be a mythological description of A) the hot and dry summers of the Mediterranean region B) the numerous eruptions of Mt. Etna C) the strong currents between Italy and Sicily D) the constant winds on the plain of Troy
25. *Recognize*, *cognition*, and *notice* all derive from the Latin verb meaning A) know B) find C) tell D) take

26. What Roman general was named emperor in AD 69, began work on the Colosseum, and established the Flavian dynasty?
A) Claudius B) Vespasian C) Marcus Aurelius D) Trajan
27. What Roman poet, who wrote the *Ars Amatoria*, *Amores*, and *Metamorphoses*, was later exiled to a region of the Black Sea?
A) Vergil B) Catullus C) Horace D) Ovid
28. Because he had rejected the love of all around him, what self-absorbed young man was forced to fall in love with himself and waste away staring at his own reflection?
A) Actaeon B) Narcissus C) Pygmalion D) Epimetheus

READ THE PASSAGE AND ANSWER THE QUESTIONS.

BURIAL IN THE TIBER

Ovid traces the origins of a strange Roman ritual back to the time when Hercules passed through Italy.

Victor abit, sēcumque bovēs, Erythēida praedam,
abstrahit; at comitēs longius ire negant.

Magnaue pars hōrum dēsertīs vēnerat Argīs:
montibus hīs pōnunt spemque laremque suum.

Saepe tamen patriae dulcī tanguntur amōre,
atque aliquis moriēns hoc breve mandat opus:

"Mittite mē in Tiberim, Tiberīnīs vectus ut undīs
lītus ad Īnachium pulvis inānis eam."

Displicet hērēdī mandātī cūra sepulcrī:
mortuus Ausoniā conditur hospes humō;

scirpea prō dominō Tiberī iactātur imāgō,
ut repetat Grāiās per freta longa domōs.

Publius Ovidius Naso, *Fasti* V.649-660

- 1 **Victor** refers to Hercules; **Erythēida praedam** = spoils
2 of Geryon
3 **Argīs** = Greece
4 **montibus** = hills (of Rome); **larem** = home
5
6
7 **vectus** = having been carried
8 **lītus ad Īnachium** = to the shore of Greece
9 **hērēdī** = to the heir
10 **Ausoniā** = Italian; **hospes** = traveler
11 **scirpea** = made of straw
12 **freta longa** = far-away seas

29. According to lines 1-2, Hercules departs from Italy without
A) children B) companions C) enemies D) cattle
30. How many spondees are there in the first four feet of line 3?
A) none B) one C) two D) three
31. According to lines 3-4, Hercules' crew
A) quarreled among themselves B) decided to settle in Italy
C) mistrusted Hercules D) prepared to set sail to Greece
32. In line 4, what figure of speech is illustrated by Ovid's use of *larem* for "home"?
A) alliteration B) metonymy
C) hendiadys D) simile
33. According to line 5, those left behind by Hercules were often
A) homesick B) mocked C) angry D) ill
34. According to lines 7-8, when someone is dying, he asks to be thrown into the Tiber River so that
A) his body cannot be found B) his ashes will return to Greece
C) his death will appease the gods D) his remains will nourish the land
35. What is the best translation for *eam* (line 8)?
A) Can I go B) I should go C) I may go D) I would have gone
36. In line 9, to whom does *hērēdī* refer?
A) the one responsible for performing the ritual B) the oldest of the comrades
C) the new leader chosen by the group D) the slave who accompanies the dead man to the Underworld
37. According to line 9, the request for burial in the Tiber River was
A) illegal B) unhealthy C) forgotten D) displeasing
38. What figure of speech is found in line 10?
A) interlocking word order B) anaphora C) simile D) litotes
39. In line 11, to whom does *dominō* refer?
A) the presiding priest B) the dead man C) the sacrificed slave D) the best friend
40. According to lines 11-12, a man made of straw was thrown into the Tiber River
A) to appease the local inhabitants B) to announce the death of a warrior
C) as a substitute for the corpse D) as an attempt to confuse the gods

1. Oportet mē deōs tuōs colere et mōrēs tuōs sequī. A) I won't B) I do C) I ought D) I can
2. Sī senātōrēs ōrātiōnem mīrābilem Cicerōnis audīvissent, plausissent. A) they will applaud B) they might applaud C) they applauded D) they would have applauded
3. Mentēs nostrās legendō cōfirmāmus. A) must read B) I read C) by reading D) to be read
4. Etruscī tumulōs mortuōrum hūmandōrum grātiā exstrūxērunt. A) with thanks for their buried dead B) to bury their dead C) after burying their dead D) to honor their dead with burial
5. Refer nūntia bona dē proeliō aut nōlī revenīre. A) You all bring back B) To bring back C) Bring back D) I am brought back
6. Iūlius Caesar arbitrābātur Belgās esse omnium Gallōrum fortissimōs. A) is thought B) used to think C) has been thought D) will think
7. Mercātōrēs per mare asperum Dyrrachiō Brundisium nāvīgāvērunt. A) in Dyrrachium B) to Dyrrachium C) from Dyrrachium D) by Dyrrachium
8. Rēs gestae cōsulum fuērunt dignae laude. A) full of dignity B) lacking honor C) praiseworthy D) forgettable
9. Brūtus ōsculātus est terram quod scīvit Gaiam esse mātrem omnium. A) is B) was C) will be D) had been
10. Orpheus carmina multō pulchriōra cēterīs lyrā composuit. A) much more beautiful than others B) more beautiful for many others C) with all the beauty possible D) with much beauty for all
11. Tē rogāvī utrum hunc gladiātōrem an illum vīdissēs. A) both...and B) neither...nor C) whether...or D) either...or
12. Fūmō ē monte Vesuviō vīsō, cīvēs perterritī ad lītus cucurrērunt. A) After the smoke had been seen B) As they see the smoke C) Although they see the smoke D) In order to see the smoke
13. Lēgātus imperātōrem suum dē calamitāte certiōrem faciet. A) will confuse B) will lie to C) will avoid D) will inform
14. Cicerō, ōrātōrī praeclārō Graecō similis, ōrātiōnēs in Antōnium habuit. A) of a famous Greek orator B) to a famous Greek orator C) by a famous Greek orator D) from a famous Greek orator
15. Senātus Rōmānus populō imperāvit ut Camillum laudāret. A) as he praised Camillus B) that Camillus be praised C) Camillus praised D) to praise Camillus
16. Tabernae eiusdem generis prope Forum aedificābuntur. A) of the same kind B) of a certain kind C) of other kinds D) of an unknown kind
17. Hoc opus nōbīs faciendum erat. A) We are doing this work. B) We are going to do this work. C) We have done this work. D) We had to do this work.
18. Commodus cum gladiātōribus in amphitheātrō pugnāvisse dīcitur. A) to fight B) had fought C) will fight D) to have fought
19. *Flāvia flūmen flētuum fūdīt*. What figure of speech is found in this Latin sentence? A) oxymoron B) alliteration C) chiasmus D) anaphora
20. What is the title of the chief Roman priest who wielded considerable political power? A) Vestal Virgin B) Pontifex Maximus C) Consul D) Augur
21. What wealthy member of the first triumvirate suppressed the slave revolt led by Spartacus and was killed by the Parthians in 53 B.C.? A) Pompey B) Sulla C) Lepidus D) Crassus
22. What god seduced Europa as a bull, Leda as a swan, and Danaë as a golden shower? A) Ares B) Apollo C) Hermes D) Zeus
23. What city, known for its library, was the capital of Roman Egypt? A) Corinth B) Carthage C) Alexandria D) Rhodes
24. In the Underworld, what Greek king, because of his impiety to the gods, was forced to roll a huge stone up a hill only to have it roll back down as he approached the top? A) Sisyphus B) Tantalus C) Charon D) Prometheus

25. What Roman holiday started on *a.d. XVI Kal. Ian.* and involved the reversal of social roles?
A) Saturnalia B) Lupercalia C) Parentalia D) Liberalia
26. The English words *diffuse*, *confound*, *refund*, and *effusive* all derive from the the same Latin verb meaning to
A) pour B) pollute C) establish D) perform
27. What Silver Age Roman historian wrote *Annales* and *Historiae*, which together provided a continuous history of the Empire up to the death of Domitian? A) Tacitus B) Pliny the Younger C) Livy D) Caesar
28. Where would you most likely find the abbreviations *op. cit.*, *ibid.*, *v.i.*, and *q.v.*? A) on a school calendar
B) in a medical prescription C) on a tombstone D) in footnotes of a document

READ THE PASSAGE AND ANSWER THE QUESTIONS.

LESSONS IN BEHAVIOR

King Louis (Ludovicus) has encounters with two servants.

Quīdam servus probus cum vīdisset pedīculum in veste rēgiā serpentem, flexīs genibus et sublātā manū, significāvit sē officiū minimum exsequī velle. Ludovicō sē praebente, servus sustulit pedīculum et clam abiēcit. Rēge rogante quid esset, pudivit cōnfiterī. Cum instāret rēx, cōfessus est fuisse pedīculum. Rēx iussit līberālīter prō officiō numerārī dēnāriōs quadrāgintā. Paucīs postēā diēbus alter quīdam, quī vīderat tam humile officiū illī fēlīciter cessisse, similī gestū appropinquāvit rēgī, et rūsus rēge sē praebente, improbus simulābat sē tollere aliquid ē veste rēgiā, quod mox abiceret. Cum urgeret rēx ut dīceret quid esset, mīrē simulātō pudōre, tandem respondit esse pūlicem. Rēx, intellectō mendāciō, “Num tū,” inquit, “mē esse canem cōgitās?” Iussit capī hominem improbum ac prō exspectātīs quadrāgintā dēnāriīs īnflīgī quadrāgintā verbera.

- 1 **pedīculum** = louse (singular of lice)
2 **serpentem** = crawling; **officiū** = service
3 **exsequī** = to perform; **sē praebente** = turning (to him)
4 **pudivit** = he was embarrassed
5 **instāret** = insisted
6
7
8 **cessisse** = had turned out
9
10
11 **pūlicem** = flea
12 **mendāciō** = the lie
13 **prō** = instead of
14

Adapted from Erasmus' *Convivium Fabulosum*, Asteus

29. What information in lines 1-3 did the servant convey to the king? A) that he liked the royal clothing B) that he refused to see the king C) that he wished to perform a very small service D) that his knees and hands were dirty
30. The phrase *flexīs genibus et sublātā manū* (line 2) demonstrates the servant's A) humility B) pride C) anger D) indifference
31. From what Latin verb do *sublātā* (line 2) and *sustulit* come (line 3)? A) *sum* B) *sustineō* C) *suscipiō* D) *tollō*
32. What did the king ask the servant in line 4? A) where he was going B) what it was he removed C) what he hoped would happen D) why he was lying
33. In lines 5-6, the king ordered the servant to be A) removed B) punished C) bathed D) rewarded
34. What noun is understood with *alter quīdam* in line 7? A) *rēx* B) *pedīculum* C) *officiū* D) *servus*
35. Lines 6-10 (*Paucīs...abiceret*) describe A) the reason for the king's happiness B) a second chance for the same man C) another servant faking a similar action D) the king's departure
36. The antecedent of *quod* (line 10) is A) *sē* (line 9) B) *rēx* (line 10) C) *aliquid* (line 9) D) *veste* (line 9)
37. In lines 10-11, how did the man respond to the king? A) promptly B) with fake modesty C) inquisitively D) without any pretense
38. In line 12 (“*Num tū...cōgitās?*”), the king demonstrated A) diligence and brashness B) wit and scorn C) eagerness and alarm D) weariness and compassion
39. What did the servant receive in lines 12-14? A) financial reward B) honor and glory C) personal embarrassment D) physical punishment
40. Which would be the most appropriate moral of this story? A) Honesty is the best policy.
B) Slow and steady wins the race. C) Glory is its own reward. D) A penny saved is a penny earned.

AN UNUSUAL RESCUE

As he flees from a band of enemy soldiers, Metabus saves his infant daughter.

Ecce fugae mediō summīs Amasēnus abundāns
spūmābat rīpīs, tantus sē nūbibus imber
rūperat. Ille innāre parāns īfantis amōre
tardātur cārōque onerī timet. Omnia sēcum
versantī subitō vix haec sententia sēdit:
tēlum immāne manū validā quod forte gerēbat
bellātor, solidum nōdīs et rōbore coctō,
huic nātam librō et silvestrī sūbere clausam
implicat atque habilem mediae circumligat hastae;
quam dextrā ingentī librāns ita ad aethera fātur:
"Alma, tibi hanc, nemorum cultrix, Lātōnia virgō,
ipse pater famulam voveō; tua prīma per aurās
tēla tenēns supplex hostem fugit. Accipe, testor,
dīva, tuam quae nunc dubiīs committitur aurīs."

Vergil, *Aeneid* XI.547-560

- 1 **Amasēnus** = the Amasenus river
- 2
- 3 **Ille** = He (Metabus)
- 4
- 5
- 6
- 7 **coctō** = seasoned
- 8 **huic** = to this; **librō** = with bark; **sūbere** = with cork
- 9 **implicat** = ties; **habilem** = handily
- 10
- 11 **cultrix** = inhabitant
- 12 **famulam** = as a servant
- 13 **fugit** = she flees; **testor** = I declare
- 14 **tuam** = your own servant

1. What obstacle confronts the fugitive in lines 1-3 (*Ecce fugae...rūperat*)? A) a high cliff B) the blinding sun C) a flooding river D) a broken bridge
2. In line 1, *abundāns* is best translated A) fleeting B) overflowing C) misty D) steep
3. In lines 3-4 (*Ille...tardātur*), the fugitive Metabus prepares to swim, but is delayed by his A) respect for his parent B) love of his child C) fear of his pursuers D) reverence for the gods
4. In line 4, *cārōque onerī* refers to A) the rocky cliff B) the dangerous level of the river C) the baby girl D) an offering to the gods
5. From lines 4-5 (*omnia...sēdit*), we learn that Metabus A) makes a quick decision B) hides all his supplies C) plans to turn away from the river D) prepares to do battle with the enemy
6. In lines 6-7 (*tēlum...bellātor*), Metabus' spear is described as A) twisting B) strong C) broken D) enormous
7. In line 6, *quod* is best translated A) which B) because C) namely D) what
8. Line 7 (*solidum...coctō*) describes Metabus' A) *sententia* (line 5) B) *tēlum* (line 6) C) *manū* (line 6) D) *bellātor* (line 7)
9. In lines 8-9, Metabus seeks a solution to his problem by A) building a wooden boat B) entrapping the enemy C) seeking refuge in the forest D) tying his baby to a spear
10. How many elisions are found in line 10? A) none B) one C) two D) three
11. In line 10 (*quam...ita*), we learn that Metabus is A) swimming across the river B) balancing his spear C) preparing to flee D) attacking his pursuers with a spear
12. The verb *fātur* in line 10 is a form of A) *for* B) *fīō* C) *faciō* D) *ferō*
13. Who is the deity addressed in line 11? A) Minerva B) Juno C) Vesta D) Diana
14. According to lines 11-12 (*Alma...voveō*), the word *hanc* refers to the A) baby B) breeze C) goddess D) river
15. In line 12 (*ipse...voveō*), *ipse* is best translated A) the weapon itself B) she herself C) I myself D) the servant herself
16. The object of *tenēns* (line 13) is A) *famulam* (line 12) B) *tua prīma...tēla* (lines 12-13) C) *supplex* (line 13) D) *hostem* (line 13)
17. The scansion of the first four feet of line 13 is A) DDSS B) DDDS C) DSSD D) DSDD
18. In line 13, Metabus describes the baby as a A) suppliant B) prisoner C) substitute D) divinity
19. In line 14, *quae* refers to the A) goddess B) baby C) breezes D) woods
20. In this passage, Metabus can best be described as A) graceful B) hostile C) inventive D) irreverent

FACT OR FICTION

Aulus Gellius discovers books about unusual peoples in an antiquarian bookstore.

Erant igitur in illīs librīs scrīpta huiuscemodī: Scythās...corporibus hominum vēscī eiusque victūs alimentō vītam dūcere...item esse hominēs sub eādem regiōne caelī ūnum oculum in frontis mediō habentēs...aliōs item esse hominēs singulāriae vēlōcitātis vēstīgia pedum habentēs retrō porrēcta, nōn, ut cēterōrum hominum, prōspectantia. Praetereā trādītum esse in ultimā quādam terrā... gignī hominēs, quī in pueritiā canēscant et plūs cernant oculīs per noctem quam interdiū...item esse in montibus terrae Indiae hominēs canīnīs capitibus et lātrantibus, eōsque vēscī avium et ferārum vēnātibus...quōsdam etiam nūllīs cervīcibus oculōs in humerīs habentēs... Item illī scrīptōrēs gentem esse aiunt apud extrēma Indiae corporibus hirtīs et avium rītū plūmantibus nūllō cibātū vēscentem, sed spīritū flōrum nāribus haustō victitantem.

Aulus Gellius, *Noctes Atticae* IX.IV.6-11

- 1 **Scythās** = Scythians
- 2 **victūs** = food; **alimentō** = nourishment; **item** = likewise
- 3
- 4
- 5 **porrēcta** = extended
- 6
- 7 **gignī hominēs** = men are born; **canēscant** = grow white
- 8
- 9
- 10
- 11
- 12 **hirtīs** = hairy; **rītū** = in the manner
- 13 **cibātū** = food; **victitantem** = subsisting

21. In line 1, *huiuscemodī* means A) and the following B) for example C) for this purpose D) of this sort
22. The best translation of *vītam dūcere* (line 2) is A) live B) postpone old age C) rule D) live on after death
23. In line 2, *vēscī*, *dūcere* and *esse* are examples of infinitives used as A) direct objects B) complements C) verbs in indirect statement D) subjects
24. In lines 1-2 (*Scythās...dūcere*), we learn that the Scythians lived their lives by A) leading their enemies into slavery B) worshipping animals C) testing their bodies by sacrifice D) eating the bodies of human beings
25. In line 3, *sub eādem regiōne caelī* indicates an area A) far from the Scythians B) in the vicinity of Scythia C) in the heavens D) in the Underworld
26. The people mentioned in lines 2-4 (*item...habentēs*) are similar to A) Polyphemus B) Argus C) Chiron D) Scylla
27. In line 4, *singulāriae* describes A) *vēlōcitātis* (line 4) B) *vēstīgia* (line 4) C) *pedum* (line 5) D) *cēterōrum hominum* (line 5)
28. The meaning of *ut* (line 5) is A) so that B) as C) so much D) how much
29. In lines 4-6, the participles *porrēcta* and *prōspectantia* describe A) *regiōne* (line 3) B) *caelī* (line 3) C) *vēlōcitāte* (line 4) D) *vēstīgia* (line 4)
30. In lines 6-8 (*Praetereā...interdiū*), people are described who A) can cast spells and incantations B) are gigantic in youth C) appear old in their childhood D) remain in a childish state all their lives
31. These people in lines 6-8 also A) open their eyes only during the day B) sleep with their eyes open C) see better when they are children D) see better at night
32. In lines 8-10 (*item...vēnātibus*), there are men in the mountains of India who A) keep dogs and birds as pets B) worship wild dogs C) turn into wild animals D) bark and have dogs' heads
33. In lines 9-10 (*eōsque...vēnātibus*), these same men also A) live by hunting birds and beasts B) feed their enemies to wild beasts C) feed on barking dogs D) train their dogs to hunt birds and beasts
34. In line 10, *oculōs* is used as A) the antecedent of *quōsdam* B) the direct object of *habentēs* (line 11) C) the subject of an indirect statement D) the object of the preposition *in*
35. The people in lines 10-11 (*quōsdam...habentēs*) are unusual because they have A) eyes in their necks B) no necks C) no shoulders D) eyes in the back of their heads
36. The subject of the verb *esse* in the indirect statement in lines 11-13 is A) *scrīptōrēs* (line 11) B) *gentem* (line 11) C) *extrēma* (line 12) D) *avium* (line 12)
37. In lines 12-13, there are people who A) live by eating birds B) do not eat food C) wear feathers in their hair D) use feathers in their rituals
38. These same people (lines 12-13) A) worship bird spirits B) eat flowers C) inhale the scent of flowers D) believe that their souls are in their nostrils
39. What other Roman author wrote about natural history and phenomena in a famous encyclopedic work? A) Tacitus B) Quintilian C) Pliny the Elder D) Cicero
40. Which of the following would be the best title for this passage? A) *Dē Animālium Corporibus* B) *Dē Rōmānīs Extrā Italiam Habitantibus* C) *Dē Barbarōrum Gentium Prōdigīs* D) *Dē Populī Rōmānī Hostibus*

**2012 NATIONAL LATIN EXAM
ANSWER KEYS AND TRANSLATIONS**

Introduction to Latin

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

Today a prince is chasing beasts in the great forest. Many friends and dogs are with him. The young man and friends kill many deer. Therefore they are happy and they rest. Then the prince wanders alone through the forest with his dogs. The young man walks near a stream and hears nymphs. Therefore he walks to the stream. Now he sees the beautiful goddess without her tunic. The angry Diana shouts, "Why are you in my forest? Why are you looking at me? You ought not to look at me nude." The goddess splashes him with water and antlers and hooves appear on the young man, and the young man becomes a deer. The young man looks at himself in the water and sees a deer. The young man is afraid and hurries away from the stream across the rocks to the mountains. The dogs see and chase the deer. They tear the deer to pieces.

Latin I

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

A great woodpecker, Pulcher by name, was proud. "I am certainly beautiful!" he kept shouting, when he was looking at the water and seeing his own image. "I can do everything!" he kept singing, while he was flying through the sky. When he was flying, the bird's feathers were falling to the ground. There men were collecting them. He was happy because many men wanted to hold the beautiful feathers. For a long time he was flying above the men, because he desired to give the men many feathers. "The men love the glory of my feathers!" Pulcher was thinking. One day, as he was flying, suddenly he sensed a great pain. An arrow, which a man had sent from the earth to the sky, pierced Pulcher. The poor woodpecker looked at the arrow and recognized his own feathers in it. Life departed from the bird. No longer proud, no longer Pulcher, the dead woodpecker fell from the sky.

Latin II

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

The soldiers of Hannibal extended one raft, 200 feet long and 50 feet wide, from the river bank into the river. This raft, similar to a bridge, was bound by many chains on the upper part of the opposite river bank. A second raft, equally wide but 100 feet long, was joined to the first raft. The soldiers covered the first raft with dirt. Then the elephants, believing that they were crossing firm ground, were led onto the first raft by the female elephants. When they had proceeded onto the smaller raft, immediately the chains by which this second raft had been joined to the first raft were unfastened. Then the second raft was drawn to the opposite river bank by swift (and) small boats. When the first elephants had been deposited, the others were carried across in this way.

Latin III

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

The goddess Venus carrying gifts showed herself to her son and she was saying these things. "My husband has crafted these gifts for you lest you hesitate to fight in battle with fierce Turnus." Then the goddess, with the gleaming arms having been placed under the opposite oak tree, sought the embrace of her son. Aeneas was happy with his mother's gifts and so great an honor. He admired the dreadful helmet adorned with crests and spouting flames. He saw the large sword and he touched the huge breastplate made of bronze. The spear was very long. Most beautiful was the shield on which there were many pictures....
...On this shield the god of fire, who had knowledge of the fates, placed the story of the Italians and of the triumphs of the Romans. Among the images on the shield was the she-wolf in the cave with the twins of Mars. Aeneas looked at the captured Sabine women. The son of Venus saw his descendents drawing their swords for the sake of liberty. There also was a king,

Posenna by name, angry because Horatius Cocles had dared to tear down the bridge. Cloelia was present, with her chains having been broken, swimming in the river. On the top of the shield a certain man, guarding the Capitolium, stood in front of the temple. In the middle of the shield were ships fighting among themselves near Actium. Such were the pictures on the shield which Vulcan had made and which Venus had given to her son. The Trojan, although he did not know what the pictures were, nevertheless was rejoicing and was marveling at them. Then the hero lifts the shield and carries on his shoulder the fame and fate of his descendants.

Latin III-IV Prose

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

When a certain honest servant had seen a louse crawling on the king's clothing, with knees bent and hand raised, he indicated that he wished to perform a very small service. With (king) Louis turning (to him), the slave removed the louse and secretly threw (it) away. As the king was asking what it was, he was embarrassed to confess. When the king insisted, he confessed that it had been a louse. The king generously ordered forty denarii to be paid out for this service. A few days later, another certain (servant), who had seen that so humble a service had turned out favourably for that servant, approached the king with a similar gesture and again with the king turning (to him), the wicked man pretended that he was removing something from the king's clothing, which he soon threw away. When the king urged that he tell what it was, with wonderfully faked modesty, he finally responded that it was a flea. The king, with the lie understood, said, "Surely you don't think that I am a dog?" He ordered the wicked man to be seized and forty lashes to be inflicted (on him) instead of the forty anticipated denarii.

Latin III-IV Poetry

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

He (Hercules) leaves as a victor, and he takes away the cattle, the spoils of Geryon, with him; but his companions refuse to go further. And a great part of them had come from Greece having been left behind: they place both their own hope and home on these hills. Often, however, they are touched by the sweet love of their fatherland, and someone dying orders this brief task: "Throw me into the Tiber, in order that I, having been carried by the Tiber's waves, may go, as worthless dust, to the shore of Greece." The care of the ordered burial is displeasing to the heir: the dead traveler is buried in Italian soil; an image made of straw is tossed into the Tiber in place of its master, in order that he may seek his Greek home through these far-away seas.

Latin V-VI

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

Poetry: Look, in the midst of flight, the overflowing Amasenus River was foaming at the top of its banks, so great a rainstorm had burst itself from the clouds. He (Metabus), preparing to swim, is delayed by love of the baby and fears for his dear burden. To him suddenly considering all things with himself, this decision settled with difficulty. (There was) a huge weapon, solid with knots and seasoned oak, which by chance the warrior carried in his strong hand, to this he ties his daughter wrapped with bark and sylvan cork and he attaches (her) handily to the middle of the spear; balancing this in his huge right hand thus he speaks to the heavens: "Kindly maiden, daughter of Latona, inhabitant of the woods, I myself, her father, dedicate this (girl) to you as a servant; she, suppliant, holding your weapons first, flees her enemy through the breezes. Accept, I declare, O goddess, your own servant who is now entrusted to the uncertain breezes!"

Prose: There were therefore, in those books, writings of this kind: that the Scythians fed on the bodies of men and lived by the nourishment of this food ...likewise that there were men under the same region of the sky having one eye in the middle of their forehead...likewise, that there were other men of singular velocity, having footsteps extended backwards, not facing forward as (those) of the rest of men. Moreover, that it has been handed down that in a certain most distant land...men are born who grow white (grow old) in childhood and see more with their eyes through the night than during the day...likewise, that, in the mountains of the land of India, there are men with dogs' heads and barking, and that they feed on hunts of birds and wild beasts... and that there are certain ones, also, with no necks, having eyes on their shoulders... Likewise, those writers say that there is in farthest parts of India, a tribe with hairy bodies and with feathers in the manner of birds, eating no food, but subsisting on the scent of flowers, drawn in by their nostrils.