

1997 Latin I National Latin Exam

1. Diana erat dea **bestiatum** et lunae. A) to wild beasts B) from wild beasts C) by wild beasts
D) of wild beasts
- 2 Vir ad urbem veniebat **quod** ludos in Colosseo videre cupiebat. A) because B) and C) but D) or
- 3 He won the argument **with words**, not with fists. A) a verbis B) verbis C) ex verbis D) verba
4. **Dormite** oene in vestris lectis, mei amici. A) To sleep B) They sleep C) She sleeps D) Sleep
5. Servi in flumine vestes **lavabant**. A) will wash B) were washing C) wash D) are washing
6. Libei et parentes sunt _____. A) laetus B) laetos C) laeti D) laetis
- 7 Imperator cum _____ ludos spectavit. A) filiorum B) filios C) filiis D) filii
- 8 Septem reges Romam **rexerunt** A) ruled B) will rule C) are ruling D) to rule
9. **Quis** est in atrio? A) What B) Who C) Why D) How
10. _____ lunam postcenam videbis. A) Ego B) Tu C) Nos D) Vos
- 11 Milites Romani in Britannia cras **erunt**. A) were B) are C) will be D) have been
12. Proserpina et Pluto sub terris **habitant**. A) live B) did live C) will live D) to live
13. Equi trans celeriter currebant. A) campi B) camporum C) campos D) campis
14. Pecuniam nostram **servare** debemus. A) they save B) you save C) we are saving D) to save
15. Sunt tres equi et septem porci in agro. Quot animalia in agro sunt? A) octo B) quattuor C) quinque
D) decem
16. A Roman citizen wore a *toga* and a *tunic*. A) togam B) togae C) toga D) togis
17. Mars victonam _____ dabit. A) Romanus B) Romanos C) Romanis D) Romanum
18. Servius Tullius **proudly** built a temple to Diana on the Aventine Hill. A) superba B) superbum
C) superbe D) superbo
19. **Trahuntne equi** carrum? A) Why do the horses pull B) Where do the horses pull
C) Are the horses pulling D) How do the horses pull
20. Ubi, **Tiberi**, sunt meae caligae? A) to Tiberus B) Tiberius C) for Tiberius D) with Tiberius
21. Nomen mihi est Marcus. A) My name is Marcus B) I gave a name to Marcus
C) it is the name of Marcus D) Your name is Marcus
22. What was the Greek name for Venus, the goddess of love and beauty? A) Athena B) Hera
C) Demeter D) Aphrodite
23. Ancient mapmakers used to indicate an unknown land by using the phrase _____.
A) persona non grata B) tenra incognita C) cave canem D) in medias res
24. The date traditionally given for the fall of the Roman Empire is 476 A.D. A) CDLXXVI B) CMLXXVI
C) DCLXXVI D) DLXXVI
25. A **multifaceted** argument has A) many aspects B) no solution C) an obvious answer D) two sides
26. Which of these Roman provinces was in the eastern part of the Empire? A) Britannia B) Hispania
C) Asia Minor D) Gallia
27. Curiosity was the downfall of _____, the first woman, who opened the box of misfortunes.
A) Penelope B) Arachne C) Pandora D) Daphne
28. According to tradition, which of these events happened first?
A) the last king was driven out of Rome B) L. Iunius Brutus became the first consul
C) Aeneas settled in Italy D) Augustus was made the first emperor
29. This covered channel provided water for wealthy private homes as well as for public baths and
fountains. A) circus B) aqueduct C) peristyle D) dome
30. This most important Roman road originally extended from Rome south to Capua and later east to
Brundisium. A) Via Flaminia B) Via Aurelia C) Via Appia D) Via Sacra
31. Early Roman legends said that Romulus and Remus were the sons of _____. A) Jupiter B) Mars
C) Neptune D) Apollo
32. The pool used to catch rainwater in the Roman house was the _____. A) cubiculum B) impluvium
C) triclinium D) tablinum

READ THE PASSAGE AND ANSWER THE QUESTIONS

LUPUS ET CANIS

A wolf and a dog discuss their lives.

Lupus: Tua pellis est **magnifica**. Tu es sanus et bene **pastus**

Ego sum **fortior** quam tu, sed macer sum et **esurio**.

Quid **edis**?

Canis: Bonum cibum edo quod casam domini boni custodio. Cibum non rogo quod meus dominus et servi mihi cibum dant. Numquam esurio.

Lupus: in silva habito ubi saepe **ningit et pluit**. Vita mea est dura et solitaria.

In casa habitare cupio

Canis: Veni mecum, lupo.

Lupus: Tibi multas gratias ago.

(Lupus magno cum gaudio currebat, sed subito **collum tritum** canis vidit.)

Lupus: Cur est tuum collum tritum?

Canis: Interdiu exire amo, sed meus dominus circum meum collum vinculum ponit et me in stabulo tenet. Liber sum modo nocte.

Lupus: Tibi gratias ago sed libertatem amo. Rex esse non cupio si non sum dominus vitae meae

Adapted from Phaedrus

33. In line 1, the wolf thinks the dog's fur is A) thin B) long C) splendid D) colorful
34 In lines 1 and 2, the wolf thinks that the dog is A) brave and powerful B) hungry and thirsty
C) well cared for D) as brave as he is.
35. What is the wolf's feeling toward the dog in the first two sentences of the story? A) pity B) admiration
C) fear D) dislike
36 The dog says that he eats good food because he A) often asks for it
B) always wanders away from the house C) guards the house of a good master D) is very hungry.
37. Why is the wolf grateful (line 9)? A) The dog is going to take him home. B) it is snowing
C) it is raining. D) He likes living in the woods.
38. When the wolf sees the dog's neck, he A) tries to take care of it B) asks about the neck
C) runs into the woods D) becomes very angry
39 When is the dog free (line 13)? A) all day B) never C) at dawn D) at night.
40 . In lines 14-15, what do we learn that the wolf wants? A) to live a long life B) to have a rich master
C) to eat more food D) to have freedom

1 **pellis** = fur: **sanus** = healthy; **pastus** = fed

2 **fortior** = braver: **macer** = thin; **esurio** = I am hungry

3 **edis** = you eat

4

5

6 **ningit** = it snows; **pluit** = it rains

7

8

9

10 **collum** = neck; **tritum** = scraped

11

12 **Interdiu** = during the day

13 **vinculum** = chain; **modo** = only

14

15

1997 ACL/NJCL NATIONAL LATIN EXAM (LATIN II)

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

- Multi senatores ad Forum carris **portabantur**. A) had carried B) were being carried C) will carry D) are being carried
- Fideles cives stabant **ante templum**. A) behind the temple B) into the temple C) around the temple D) in front of the temple
- Mater duos pueros **dormientes** excitavit. A) sleeping B) about to sleep C) slept D) to sleep
- Nomina Latina **avium** in illo libro erant. A) birds B) than the birds C) of the birds D) from the birds
- Facillimum** est errare. A) easy B) easily C) very easy D) easier
- Hercules duodecim labores **perficere** poterat. A) to complete B) will complete C) to be completed D) to have completed
- Familia laeta in **this** villa habitat A) illa B) alia C) qua D) hac
- Nauta dicit se epistulam cras **scripturum esse**. A) is writing B) will write C) wrote D) had written
- Parvus canis **a puella** vocabatur A) by the girl B) near the girl C) for the girl D) to the girl
- Hodie nos ad urbem **ibimus**. A) are going B) will go C) were going D) have gone
- Magister antiquum librum **diligenter** aperuit. A) careful B) very carefully C) rather carefully D) carefully
- Rex **quem** cives amabant erat aequus et iustus. A) whom B) to whom C) with whom D) whose
- Servus fenestram magna cum diligentia **refecerat**. A) is fixing B) was fixing C) will fix D) had fixed
- Vir **se** in flumine lavabit. A) themselves B) himself C) ourselves D) yourself
- Discipulus a magistro **monitus** bene laboravit. A) having been warned B) to warn C) will warn D) warning
- Dux Romanus ad magnam navem mox **perveniet**. A) will arrive B) was arriving C) had arrived D) arrived
- Currite**, Helena et Quintia. celeriter ad Forum! A) is running B) you are running C) to run D) run
- Labor **huius diei** est difficilis. A) about this day B) this day C) of this day D) on this day
- Multi Romani Minervam, _____, honoraverunt A) deas sapientiae B) deam sapientiae C) dea sapientiae D) deae sapientiae
- Estne Olympus altior quam Vesuvius ? A) higher B) high C) highest D) as high
- Which of the following is the River of Gloom in the Underworld ? A) Cerberus B) Proserpina C) Charon D) Styx
- Horatius Cocles, Mucius Scaevola, and Cincinnatus were A) members of the First Triumvirate B) early Roman patriots C) Julius Caesar's lieutenants D) well-known Roman writers
- In quo mare est Sicilia? A) Aegean B) Black C) Adriatic D) Mediterranean
- The commands **Aperi librum! Noli dicere cum vicinis! Sume stylum! Scribe in tabula!** would most likely be given to someone A) in Colosseo B) in horto C) in ludo D) in Circo Maximo
- _____ helped _____ obtain the Golden Fleece. A) Eurydice...Orpheus B) Ariadne.... Theseus C) Andromeda....Perseus D) Medea...Jason
- Which of these Roman emperors was at one time known as Octavian? A) Augustus B) Tiberius C) Caligula D) Nero
- The three goddesses whom Paris judged were A) Juno, Venus, Ceres B) Juno, Venus, Vesta C) Juno, Venus, Diana D) Juno, Venus, Minerva
- When Theseus left Athens to go to Crete to kill the Minotaur, in what direction did he sail ? A) south B) north C) east D) west
- Which of these Latin words is not a season ? A) ver B) hiemis C) mare D) aestas
- The terms **legio, castra, and centurio** pertain to A) legion B) the army C) the monarchy D) politics
- Verbum sapienti sat est. A) A word to the wise is sufficient. B) A wise man likes words. C) Wisdom is enough. D) Enough has been said about wisdom.
- He gave the article a **cursory** reading. A) partial B) quick C) angry D) enthusiastic

READ THE PASSAGE AND ANSWER THE QUESTIONS.

CANIS ET CROCODILUS

A dog and a crocodile meet at the Nile River:

Multi canes in Aegypto habitabant. Ubi **sitiebant**, aquam ex flumine Nilo bibebant. Necessae tamen erat celeriter bibere quod erant multi crocodili qui semper **esurire** videbantur et qui alia animalia edere volebant.

Olim magnus canis aquam bibere incepit. Crocodilus voce dulci inquit, "Noli festinare! Aqua est optima. Bibe lente et **otiose**. Noli timere!" Sed magnus canis parvo **risu** respondit, "Maximas gratias! Lente et otiose bibere amo sed cognosco te semper esurire et te me edere velle. Heri tu meum amicum bonum edisti. Tibi non credo. Igitur non **manebo**." Aquam ex flumine celerrime bibit et **salvus** fugit. Documentum: Noli audire consilium ab sceleribus datum

- 1 **sitiebant** = were thirsty
2
3 **esurio** = to be hungry;
edere = to eat
4
5 **otiose** = without haste
6 **risus, -us** = laugh
7
8 **maneō, manere** = stay
9 **salvus** = unharmed
10 **sceleribus** = scoundrels

Adapted from Phaedrus

33. In line 1, we learn that the story takes place on the continent of A) Asia B) Europe C) North America D) Africa
34. In lines 1-2, when the dogs were thirsty they drank from the A) well B) river C) ocean D) pool
35. The dogs drank very quickly (lines 2-3) because A) they feared the crocodiles B) the water was receding C) they were in a hurry to get back home D) the water was cold
36. The crocodile said to the big dog (lines 4-5) A) Drink quickly B) Don't drink the water C) The water is warm D) Don't be afraid
37. In line 6, when the big dog replied "Maximas gratias!" he was A) sarcastic B) tired C) loyal D) sad
38. The big dog went on to say (lines 6-7) that A) he would drink slowly as the crocodile had suggested B) he knew that the crocodile wanted to eat him C) he was not thirsty D) he trusted the crocodile
39. The big dog continued speaking to the crocodile (line 8), saying A) You helped my friend B) My friend did not harm anyone C) You ate my friend D) My friend ran away
40. The moral of this fable is (line 10) A) Beware of dogs who are loose B) Laugh and the world laughs with you C) Beware of advice from an untrustworthy source D) Dog is a man's best friend

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LATIN V

READ THE PASSAGES AND ANSWER THE QUESTIONS.

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

THE ORACLE

An eyewitness describes the arrival of the priest Bostar and his address to Hannibal's army

Dumque ea miramur, subito stridore tremendo	1
impulsae patuere fores, maiorque repente	2
lux oculos ferit. Ante aras stat veste sacerdos.	3
effulgens nivea, et populi concurrere certant .	4 certo, certare = strive
Ecce intrat subitus vatem deus. Alta sonoro,	5
collisis trabibus . volvuntur murmura luco	6 collido = crash together; trabs, trabis = branch; lucus, -i = sacred grove
ac maior nota iam vox prorumpit in auras:	7
"Tenditis in Latium belloque agitare paratis	8
Assaraci prolem, Libyes . Coepta aspera cerno,	9 Assaraci proles = the Romans; Libyes = the Carthaginians
Gradiumque trucem currus iam scandere et atram	10 Gradius = Mars; trux, trucis = savage, fierce
in litus Hesperium flammam exspirare furentes	11
cornipedes multoque fluentia sanguine lora	12 cornipedes = horses; lora = reins
Nec ponet pubes umquam Saturnia curam,	13 pubes Saturnia = the Roman race
dum carpet superas in terris Hannibal auras."	14
Talia portabat laetis oracula Bostar,	15
impleratque viros pugnae propioris amore	16 imple(ve)rat = had filled; propior = imminent

Silius Italicus, *Punica*, 111, 692 ff (adapted)

- In lines 1 and 2, we learn that A) a sudden silence fell B) the temple doors were thrown open
C) the Carthaginians ran out of the doors D) a revolt was being planned
- Oculos ferit** (line 3) means A) makes us lift up our eyes B) strikes our eyes
C) makes us turn our eyes away D) covers our eyes
- The priest seemed to shine (lines 3-4) because of his A) eyes B) clothes C) sceptre D) hair
- In line 4, the bystanders A) dispatch a messenger B) begin to fight among themselves
C) hide behind the altar D) eagerly rush together
- What word in lines 1-4 is a synonym of **vatem** (line 5)? A) fores (line 2) B) lux (line 3)
C) sacerdos (line 3) D) effulgens (line 4)
- From your knowledge of Roman culture and poetry, to which of the Olympian gods does **deus** (line 5)
refer? A) Vulcan B) Neptune C) Pluto D) Apollo
- What poetic figure do the metrics and sounds of **volvuntur murmura** suggest (line 6)? A) simile
B) onomatopoeia C) hyperbole D) apostrophe
- The verbs **tenditis and paratis** (line 8) suggest that the listeners are about to
A) begin a difficult endeavor B) lay down their armor

- C) implore the help of the gods D) return to Libya
9. The words **Tenditis in Latium belloque agitare paratis** (line 8) recall what earlier literary hero?
A) Scipio B) Romulus C) Aeneas D) Ulysses
10. From whose mouth do the words in lines 8-14 come? A) Hannibal B) the messenger C) Assaracus
D) the priest
11. The scansion of the first four feet of line 8 is A) DDS D B) SDDS C) DDDS D) DSSD
12. **Cerno** (line 9) underlines the speaker's role as A) soldier B) seer C) father D) ruler
13. The source of the **atram flammam** in lines 10-11 is the A) eyes of Mars B) raging steeds
C) chariot wheels D) river of fire
14. In line 11, the adjective **Hesperium** refers to A) Italy B) Africa C) Spain D) Gaul
15. The subject of **expirare** (line 11) is A) Gradivum B) cunus C) latus D) cornipedes
16. Lines 9-12 refer to A) chariot racing B) liberation C) war D) the underworld
17. What is the god Mars doing in line 10? A) destroying enemy chariots B) fighting against a raging river
C) burning enemy armor D) climbing into his chariot
18. What poetic figure is used in line 12? A) interlocked word order B) litotes C) chiasmus D) anaphora
19. Lines 13 and 14 predict that Hannibal
A) will be taken up to the heavens B) will conquer all the lands of the earth
C) will seize a Roman youth as a hostage D) will harass the Romans until he dies
20. **Carpet auras** (line 14) means A) vivet B) loquetur C) navigabit D) discedet
21. In lines 15-16, we learn that Bostar has accomplished his objective, i.e.,
A) to alert the troops to the trickery of the Romans B) to make the Romans afraid of Hannibal
C) to make the troops eager to fight D) to assure the troops of divine reward for their service

TWO ANCIENT VIEWS ON VEGETARIANISM

Seneca, Plerumque's tutor, writes a series of letters to his own nephew to encourage him to study philosophy. In this letter Seneca explains the views of the philosophers Sextilius and Pythagoras on vegetarianism.

Et Pythagoras animalibus abstinuit et Sextilius.	1
Dissimilis utrique causa erat, sed utrique magna. Sextilius	2
homini satis alimentorum citra sanguinem esse credebat et	3 citra = besides, other than
crudelitatis consuetudinem fieri , ubi in voluptatem esset adducta	4 consuetudinem = custom; fieri = is formed
laceratio. Colligebat autem bonae valetudini contraria esse	5 laceratio = killing animals, butchering; colligo = argue
alimenta varia et nostris aliena corporibus. At Pythagoras	6
omnium inter omnia cognationem esse dicebat et animorum	7 cognationem = relationship
commercium in alias atque alias formas transeuntium. Nulla, si	8 commercium = interchange
illi credas, anima interit , ne cessat quidem nisi tempore	9 interit = perish, die; casat = cease to function
exiguo , dum in aliud corpus transfunditur. Nescimus enim	10 exiguo = short, small
per quas temporum vices et quando pererratis plurimis	11 vices = cycles
domiciliis in hominem revertatur; interim scelens hominibus	12
ac parricidii metum fecit, cum possent in parentis animam	13 parricidii = murder of a relative; metum = fear
inscii incurrere et ferro morsu violare, si in quo cognatus	14
spiritus hospitaretur	15

Seneca, *Epistulae Morales*, CVIII, 1B, 19 (adapted)

22. **Utrique**, used twice in line 2, means A) for a certain one B) for each one C) for themselves
D) for only one
23. In lines 1 and 2, Seneca states that the two philosophers held the same view on eating meat
A) and were good friends B) but came from different places
C) and did magnificent deeds for each other D) but had different reasons for their views
24. In line 3, the words **satis alimentorum esse** are best translated A) food will satisfy
B) that there was enough food C) to be too much food D) that it was full of nourishment
25. One of Sextius's reasons for advocating vegetarianism in lines 3-5 is that
A) animal and human blood are the same B) killing animals will lead to killing men
C) the habit of eating meat is cruel D) killing animals for pleasure can form a habit of cruelty
26. Sextius argues (lines 5-6) that a varied diet (**alimenta varia**) A) builds strength
B) is not available to poor people C) should be followed by older people D) is unhealthy
27. **Nostris aliena corporibus** (line 6) is best translated A) other bodies for us
B) by our bodies and foreign bodies C) of other bodies than ours D) foreign to our bodies
28. **Omnium inter omnia cognationem** (line 7) suggests that all creatures A) are interrelated
B) have universal instincts C) hand down their knowledge to all their descendants
D) unconsciously sense hatred from others
29. **Transeuntinm** (line 8) describes A) souls B) relationships C) oceans D) foods
30. The best translation of **si illi credas** (lines 8-9) is A) if they believe him B) if those are his beliefs
C) if trust is in him D) if you believe him
31. **Nulla** (line 8) describes A) belief B) soul C) time D) body
32. In lines 6-10, we learn that Pythagoras believed that souls
A) do not die with the body B) are imprisoned in the underworld
C) die in weak human beings, but not in strong ones D) are dispersed into hundreds of atoms
33. **Per quas** (line 11) introduces A) a purpose clause B) an indirect question C) a companion
D) a condition
34. **Nescimus...revertatur** (lines 10-12) describes A) digestion B) nature C) the journey of the soul
D) Pythagoras' return to his homeland
35. In lines 11-12, **pererratis plurimis domiciliis** refers to A) temples of the gods B) foreign countries
C) temporary dwelling places for the soul D) several cities
36. In lines 13-14, Pythagoras caused fear in men that they might commit a crime in *inscii*, i.e.,
A) without realizing what they were doing B) against the gods
C) because of their pride D) of breaking a vow
37. **Cum possent...incurrere** (lines 13-14) means A) since they could meet B) after they had run into
C) after these things had happened D) when they could not run away
38. **Et ferro morsu violare** (line 14) describes something that could happen at A) a debate B) a dinner
C) a legal trial D) an athletic contest
39. The adjective **cognatus** (line 14) means A) passionate B) kindred C) visible D) hostile
40. Pythagoras was both a mathematician and a philosopher. Which of the following pairs contains one of
each of these? A) Euripides, Sophocles B) Herodotus, Thucydides
C) Euclid, Plato D) Menander, Aristophanes

LATIN I Key 1997

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

LATIN II

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

LATIN V

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

The Oracle

While we wondered at these things, the doors, suddenly impelled, opened with a tremendous creaking, and a greater light unexpectedly strikes our eyes. Before the altars stands the priest, shining in snowy-white vestment, and the people strive to rush together. Behold! the god suddenly enters into the seer. Deep murmurs roll around in the resounding grove, after branches crash together, and a voice louder than known before bursts into the air:

"You are heading for Latium, and you are preparing to pursue the Romans in war, Carthaginians. I see difficult beginnings, and I see savage Mars now climbing into (his) chariot, and his raging horses breathing black (dark) flames onto the Italian shore, and the reins flowing with much blood. Nor will the Roman race ever put aside anxiety, as long as Hannibal shall snatch the upper air on the earth."

Such prophesies did Bostar carry to joyous men (hearers), and filled the men with a love for imminent battle.

Two Ancient Views on Vegetarianism

Both Pythagoras and Sextius abstained from (eating) animals. The reason was different for each one, but for each, magnificent. Sextius used to believe that there was enough (of) food for a man besides blood (animals), and that the custom of cruelty was formed when butchery (the killing of animals) was extended into pleasure. Moreover, he used to argue that a varied (omnivorous) diet was contrary to good health and foreign to our bodies. But Pythagoras said that there was a relationship of all things among all things and that there was an interchange of soul passing into some forms, then others. If you believe him (Pythagoras), no soul perishes, nor even ceases to function except in the short time while it is being purified into another body. For we do not know through what cycles of times, or when, after very many "homes" have been wandered through, it might return to a human being. In the meantime this causes fear of crime and parricide for human beings, since they might, unknowing, encounter the soul of a parent (ancestor) and do violence to (it) with knife or bite, if a kindred spirit be temporarily residing in that (piece of meat).