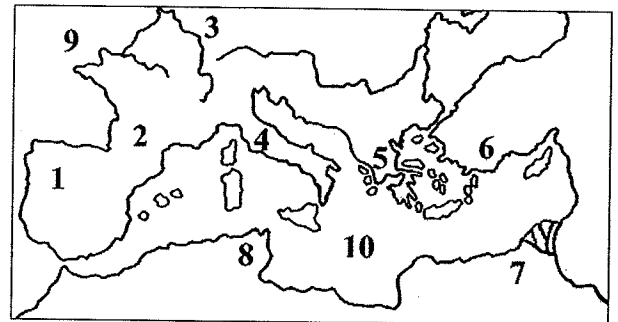


1. A person who has a **sedentary** job spends a lot of time A) walking door to door  
B) standing to greet customers C) sitting at a desk D) lifting heavy objects
2. To **amble** is to A) rush frantically B) walk slowly C) stand motionless D) skip joyfully
3. Which group of words identifies three items commonly found in the Roman Forum? A) orchestra, stage, actors  
B) barracks, stockade fences, soldiers C) barns, fields, farmers D) temples, government offices, vendors
4. A **stola** and **palla** were worn by a A) servus B) vir C) gladiātor D) fēmina
5. Who was the goddess of love and the wife of Vulcan? A) Vesta B) Juno C) Venus D) Diana
6. Who was the Roman goddess of grain and mother of Proserpina? A) Minerva B) Ceres C) Juno D) Aurora
7. Where is a **postscript (P.S.)** usually found in a letter? A) in the address  
B) before the greeting C) in the body D) after the signature
8. Quot liberī sunt in pictūrā? A) trēs B) decem C) septem D) novem
9. If a Latin student responded "**Minimē**" to a question, she would mean  
A) No, not at all B) Yes, indeed C) Maybe D) I don't know
10. An **ante** is an amount of money in a card game or business venture which is paid  
A) immediately after the conclusion B) a little bit at a time C) before it begins  
D) within a year



11. Locate **Aegyptus** on the map. A) 5 B) 6 C) 7 D) 8
12. Locate **Mare Nostrum** on the map. A) 10 B) 9 C) 4 D) 3



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

#### A WALK WITH MOTHER

13. Māter ad Forum cum \_\_\_\_\_ ambulat. A) liberī B) liberōrum C) liberōs D) liberīs
14. Māter trēs filiōs \_\_\_\_\_. A) habet B) habent C) habēs D) habētis
15. Trēs puerī in viā festinant et clāmant. A) when B) but C) and D) or
16. Māter est \_\_\_\_\_. A) irātus B) irāta C) irātam D) irātōs
17. Māter \_\_\_\_\_ vocat. A) puer B) puerī C) puerō D) puerōs
18. Māter rogat, "Cūr festinātis et clāmātis?" A) Why B) What C) Where D) When
19. "Vidētisne statuam ante templum?" A) Where do you see B) Do you see C) Who sees D) What do you see
20. "Sedēte ante statuam et tenēte meam pecūniam!" A) To sit B) They are sitting C) Sit D) I am sitting
21. Puerī respondent, "Bene! Nōs ante statuam sedēbimus." A) we sit B) we are sitting C) we will sit  
D) we were sitting
22. Māter trāns viam ad villam amicāe ambulat. A) friend B) of a friend C) from a friend D) by a friend
23. \_\_\_\_\_ sedent et ante statuam manent. A) Puerī B) Puerōs C) Puerōrum D) Puerīs
24. Post ūnam hōram puerī pecūniam nōn spectant quod pugnant. A) to fight B) they will fight  
C) they were fighting D) they are fighting

25. Māter puerōs audit et clāmat, “Quis meam pecūniam cūrāt?” A) Where B) What C) Why D) Who
26. Malus vir ē Forō pecūniam portāre temptat. A) to carry B) is carrying C) are carrying D) carry
27. Malus vir ad portum festīnat quod cum pīrātīs nāvīgābit. A) although B) because C) and D) where
28. Māter clāmat, “Estis malī puerī! Vōs meam pecūniam nōn cūrābātis!” A) are not taking care of  
B) don't take care of C) were not taking care of D) will not take care of
29. Trēs puerī respondent, “Nōs malum virum vidēbāmus sed timēbāmus!”  
A) We B) You C) I D) They
30. Tum māter puerīs fābulam narrat. A) with the boys B) of the boys C) to the boys D) from the boys

### READ THE REST OF THE STORY AND ANSWER THE QUESTIONS.

#### THE MOTHER'S LESSON: THE FARMER AND HIS TWO SONS

“Ōlim erat agricola et duōs filiōs habēbat. Agricola nōn erat laetus quod filiī semper pugnābant. Quondam ligat octō bacula. Filiōs convocat. Pater bacula ligāta filiīs dēmōnstrat et dīcit, ‘Frangite bacula ligāta.’

Prīmus filius bacula ligāta frangere temptat sed nōn potest. Secundus filius bacula ligāta frangere temptat sed nōn potest. Deinde agricola bacula ligāta solvit. Pater quattuor bacula prīmō filiō et quattuor bacula secundō filiō dat. Prīmus filius bacula singula frangit. Secundus filius bacula singula frangit.”

Māter filiīs dīcit, “Hoc est vōbīs exemplum: sī coniūctī estis, firmī estis.”

(adapted from *Aesop's Fables*)

- 1  
2 **Quondam** = One day; **ligat** = ties together  
3 **bacula** = sticks; **bacula ligāta** = bundle of sticks  
4 **Frangite** = break  
5 **frangere** = to break  
6 **potest** = can, is able  
7 **Deinde** = then  
8 **solvit** = unties  
9 **singula** = one by one  
10  
11 **Hoc** = This; **vōbīs** = for you; **exemplum** = example  
12 **sī** = if; **coniūctī** = united; **firmī** = strong

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

1. Puerī fortēs in spēluncam currunt. A) in the cave B) toward the cave C) into the cave D) from the cave
2. Portā, Lucī, aquam in villam! A) from Lucius B) for Lucius C) Lucius D) by Lucius
3. Ubi est equus ducis Rōmānī? A) Where B) How C) Why D) Who
4. Dux Trōiānus patrem servāre parāvit. A) you are saving B) to save C) saving D) he will save
5. Militēs subitō clamant et ad hostēs currunt. A) suddenly B) happily C) loudly D) fiercely
6. Ad Graeciam aut ad Āsiam nāvigābimus. A) because B) or C) but D) when
7. Pompēius cum pīrātīs pugnavit et eōs vicit. A) fights B) was fighting C) will fight D) fought
8. Nōli cantāre in ātriō! A) I don't sing B) Don't sing C) She won't sing D) He cannot sing
9. Hodiē \_\_\_ multi lupī in silvā. A) sunt B) estis C) es D) sumus
10. Senātor ā Forō ad villam ambulāvit. A) of his farmhouse B) behind his farmhouse C) around his farmhouse D) to his farmhouse
11. Post multās hōrās discipulī erant \_\_\_. A) dēfessōrum B) dēfessīs C) dēfessōs D) dēfessī
12. Vidēbisne patrem tuum in urbe? A) Will you see B) How will you see C) Where will you see D) When will you see
13. Omnēs senātorēs verba cōsulis audiunt. A) for the consul B) with the consul C) of the consul D) by the consul
14. Iam paucī nautae erant in nāvibus. A) will be B) were C) are D) had been
15. In Forō vidimus \_\_\_ quī clārē dicēbat. A) Cicerōnem B) Cicerōnī C) Cicerōnis D) Cicerō
16. Puellae in hortō magnīs vōcibus clamābant. A) will shout B) were shouting C) shout D) are shouting
17. Quōs in itinere vidisti? A) By whom B) To whom C) Whom D) Whose
18. Quot sunt novem minus duo? A) decem B) septem C) quattuor D) ūnus
19. The Latin abbreviation e.g. means A) for example B) note well C) that is D) and the rest
20. In Roman numerals the year 2019 is A) MCMIX B) MMXI C) MMXIX D) MCMLI
21. The gods most closely associated with the daily life of a Roman household were A) Castor and Pollux B) Diana and Apollo C) Lares and Penates D) Proserpina and Hades
22. Which item of Roman attire was worn by both men and women? A) tunica B) toga praetexta C) palla D) stola
23. Who was punished by Zeus for giving mankind the fire he stole from the gods? A) Apollo B) Atlas C) Hephaestus D) Prometheus
24. The English words docent, indoctrinate, and docile all derive from the Latin verb which means A) do B) say C) teach D) sleep
25. What king almost starved to death because everything he touched turned to gold? A) Jason B) Midas C) Theseus D) Hercules
26. Which Roman province was farthest west? A) Germānia B) Hispānia C) Aegyptus D) Āsia
27. Ubi sunt trēs lectī, mēnsa, et cēna in villā Rōmānā? A) in ātriō B) in cubiculō C) in vestibulō D) in tricliniō
28. What legendary Roman hero single-handedly defended the bridge over the Tiber against the attacking Etruscans? A) Julius Caesar B) Cincinnatus C) Romulus D) Horatius
29. A lawyer working without charge for the public good is said to work \_\_\_. A) sine die B) id est C) pro bono D) ad aeternum
30. Which of the following is NOT a Romance language? A) French B) Portuguese C) Spanish D) German

## READ THE PASSAGE AND ANSWER THE QUESTIONS.

## A DIFFICULT JOURNEY

*Theseus travels to Athens*

Thēseus adulēscēns ad urbem Athēnās longum iter faciēbat quod patrem Aegeum vidēre cupiēbat. Sollicitus erat quod patrem numquam antea viderat. Pater Aegeus ante nātivitātem Thēsei mātrem reliquerat. Nunc Thēseus cupiuit petere patrem, quī erat rēx Athēniēnsium.

Thēseus multa sēcum cōgitābat: "Cupietne rēx mē vidēre? Mē expellet? Habetne pater meus aliōs filiōs? Amābitne mē quoque? Dēbeō rēgī dēmōnstrāre fortitudinem meam!"

Thēseus igitur in itinere multa mōnstra necāvit; et barbarōs et latrōnēs fortiter superāvit. Tandem post multa pericula ad urbem Athēnās advēnit.

Rēx Aegeus dē factis fortibus Thēsei audiverat sed filium nōn cognōvit.

- 1
- 2 Sollicitus = worried; viderat = he had seen
- 3 nātivitātem = birth; reliquerat = had left
- 4 Athēniēnsium = of the Athenians
- 5 sēcum = to himself
- 6
- 7 fortitudinem = bravery
- 8 latrōnēs = robbers
- 9
- 10 factis = deeds

31. Why was Theseus traveling to Athens (lines 1-2)? A) to kill his father B) to avenge his mother C) to conquer the city D) to see his father
32. When had Theseus last seen his father (lines 2-3)? A) never B) a year before he left home C) the day before his father left D) when his mother left his father
33. Who was ruling Athens at that time (line 4)? A) Theseus' brother B) Aegeus C) Theseus' mother D) Theseus
34. Theseus' questions in lines 5-6 indicate his A) joy B) arrogance C) anxiety D) humor
35. What is the translation of rēgī (line 6)? A) with the king B) of the king C) to the king D) by the king
36. In lines 6-7, Theseus thinks he needs to A) return to his mother B) gather support from the people C) please the gods D) show his courage
37. On his journey (lines 8-9), Theseus A) defeated dangerous opponents B) freed many slaves C) found hidden treasure D) built a beautiful city
38. What Latin word is understood to be the subject of superāvit (line 9)? A) Thēseus B) mōnstra C) barbarōs D) latrōnēs
39. Before Theseus arrived at Athens, he had become famous for his A) wisdom B) mercy C) ability to see the future D) courage
40. Because of his father's reaction upon meeting him (line 10), Theseus must have felt A) elated B) disappointed C) guilty D) satisfied

1. Nōn poterāmus aperire hanc iānuam! A) We were not able B) We will not be able C) We are not able D) We have not been able
2. Carmen ab omnibus puellis cantābātur. A) by all the girls B) because of all the girls C) of all the girls D) about all the girls
3. Cornēlia dixit \_\_\_\_\_ habitāre in illā insulā. A) frāter B) frātris C) frātre D) frātre
4. Servi pānem vīnumque in mēnsam posuērunt. A) bread but not wine B) bread and wine C) neither bread nor wine D) bread or wine
5. Statua orātōris fracta est. A) The orator's statue is breaking. B) The orator broke the statue. C) The statue of the orator has been broken. D) The orator will break the statue.
6. Augustus quintō cōsulātū numerum Patriciōrum auxit. A) of his fifth consulship B) in his fifth consulship C) to his fifth consulship D) before his fifth consulship
7. Amīcus meus, \_\_\_\_\_ mē in atrīo exspectat, canēs nōn amat. A) quī B) cui C) quem D) quō
8. Graecia suāviorēs olivās quam Hispania prōdūcit. A) tasty B) tastier C) the tastiest D) as tasty as possible
9. Caesar, cōpiās in proelium ductūrus, ā populō laudātus est. A) leading B) having been led C) about to lead D) to be led
10. Postquam cēnāvimus, carmina Ovidī audivimus. A) While B) During C) After D) Before
11. Nūntius dīxit sē multās nāvēs in portū vīdisse. A) had seen B) was being seen C) has been seen D) sees
12. Mīlitēs cēnāre volunt. Dabitne dux eīs cibum? A) to them B) of them C) by them D) from them
13. Hoc novum cōsiliū mihi placet. A) I need B) I must C) I want D) I like
14. Quot athlētās Sparta ad lūdōs mīsit? A) Where B) How many C) Which D) When
15. Mala facta semper pūniri dēbent. A) to be punished B) to have punished C) to punish D) to have been punished
16. Rēge mortuō, civēs lacrimābant. A) Before the king died B) On behalf of the dead king C) Near the king who was dying D) Because the king was dead
17. Discipulī quam alacerrimē legere et scribere dēbent. A) how eagerly B) who were eager C) than the eager one D) as eagerly as possible
18. In A.D. LXIV a great fire destroyed much of Rome. A) 46 B) 54 C) 64 D) 76
19. If your friend asked you Quid agis hodiē, what would be an appropriate response? A) Absum. B) Nōn habeō librum. C) Sōl occidit. D) Laetus sum.
20. What Carthaginian general led his troops across the Alps to Italy during the Second Punic War? A) Pyrrhus B) Jugurtha C) Hannibal D) Mithridates
21. What monster, slain by Bellerophon, had the head of a lion, body of a goat, and tail of a serpent? A) Pegasus B) Chimera C) Griffin D) Python
22. **Detention**, **tenant**, and **contents** are all derived from the Latin verb meaning A) lead B) build C) hold D) carry
23. The terms **spina**, **mappa**, and **auriga** pertain to A) gladiatorial combats B) public elections C) military exercises D) chariot races
24. When Theseus sailed from Athens to Crete, in what direction did he travel? A) north B) south C) east D) west
25. The Lethe, Phlegethon, and Styx were A) muses of poetry B) sailors on the Argo C) rivers in the Underworld D) monsters slain by Hercules
26. Which of the following is an appropriate comment when you and a friend disagree over tastes in music? A) Sic transit gloria mundi B) De gustibus non est disputandum C) Labor omnia vincit D) Tempus fugit
27. What emperor moved the capital of the Empire to Byzantium, renaming the city after himself? A) Constantine B) Tiberius C) Nero D) Trajan
28. According to Roman legend, the shepherd Faustulus found the twins Romulus and Remus being nursed by a(n) A) bear B) wolf C) lion D) snake
29. What architectural feature is prominent in the Colosseum and the bridges and aqueducts of the Roman Empire? A) arch B) podium C) pediment D) dome
30. Enthusiasm is a **sine qua non** for anyone entering the teaching profession. **Sine qua non** means A) an option B) a necessity C) a challenge D) a hindrance

READ THE PASSAGE AND ANSWER THE QUESTIONS.

A ROMAN GENERAL REBELS AGAINST SULLA

*Sertorius employs unusual means to influence the native Spaniards*

Quīntus Sertōrius, dux Rōmānus, quī tribūnus propter potestātem Sullae nōn ēlectus est, irātus ad Hispaniam sē tulit. Ille, quī propter magnum ōdium condere novam civitātem Rōmānam volēbat, multōs Hispanōs collēgit et eōs militēs exercuit.

Sertōrius habēbat hinnuleum albānum quī ab Hispaniīs eī datus erat. Propter magnam populī superstitiōnem hic hinnuleus auctōritātem ducis magnopere amplificāvit. Praetereā, Sertōrius dicēbat hinnuleum eī saepe dicere et cōsiliū deōrum patefacere.

Ōlim Sertōrius populō ēnūntiāvit, "Meae cōpiae Sullam magnā in victōriā superāvērunt! Hinnuleus albānus mē dē hōc certiōrem fēcit!" Multō diē nūntius victōriam cōfirmāvit. Hispani magnō cum gaudiō imperātōrem et hinnulei prōvidentiā laudāvērunt. Rē vērā, nūntius māne pervēnerat et imperātōrem dē victōriā certiōrem fēcērat. Sic Sertōrius et hinnuleus fidem Hispanōrum habēbant.

- 1
- 2 **condere** = to found
- 3 **militēs** = as soldiers; **exercuit** = trained
- 4 **hinnuleum albānum** = a white fawn (young deer)
- 5
- 6 **cōsiliū** = advice; **patefacere** = revealed
- 7
- 8 **certiōrem fēcit** = informed; **Multō diē** = late in the day
- 9 **prōvidentiā** = foresight; **Rē vērā** = actually
- 10 **māne** = in the morning

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

1. Licet ut eāmus. A) We are permitted to go. B) It is allowed for them to go. C) He may go. D) You can go.
2. Cum eēsēs meus amīcus, tuās culpās tamen vidēre poteram. A) Although B) However C) When D) With
3. Pēnelopē erat tam fidēlis ut nēmō eam in mātīmōnium dūcere posset. A) is able B) will be able C) had been able D) was able
4. Sī ego essem eōrum māter, eōs pūnīrem. A) I punished B) I had punished C) I would punish D) I will have punished
5. Multī ad Cūriam vēnērunt ad senātorem \_\_\_\_\_. A) audiendum B) audiēs C) audīvisse D) audire
6. “Loquimini, sociī, magnā vōce,” clāmāvīt dux. A) They are speaking B) You will speak C) Speak D) To speak
7. Estne Brūtus clārior \_\_\_\_? A) Antōnius B) Antōnī C) Antōnium D) Antōniō
8. Illō annō erat inōpia frūmentī Rōmae. A) Rome B) in Rome C) toward Rome D) from Rome
9. Omnēs sciunt filiūm patrī similem esse. A) of his father B) with his father C) to his father D) for his father
10. \_\_\_\_\_ mihi, puella, ubi palla mea sit. A) Dīc B) Dīcite C) Dīcere D) Dīcēs
11. Hortēnsius dicere celerius incipit. A) quickly B) very quickly C) as quickly as possible D) rather quickly
12. Aliquī Rōmānī Athēnīs studēbant. A) Other B) Some C) Those D) The same
13. Mīles \_\_\_\_\_ utēbātur ut signum daret. A) tubae B) tubam C) tubārum D) tubā
14. Marcus intellexit cūr omnēs Fulviam timuissent. A) are fearing B) were fearing C) had feared D) will fear
15. Apud civēs Augustus dignus honōre habēbātur. A) Among B) Before C) After D) Outside
16. Ponte destructō, Horātius ad rīpam nātāvīt. A) After the bridge had been destroyed B) By destroying the bridge C) When the bridge will be destroyed D) About to destroy the bridge
17. Fabius cunctandō patriam servāvīt. A) without delay B) by delaying C) for delaying D) to delay
18. Pirātae nautam insequentēs eum facile cēpērunt. A) about to pursue B) having pursued C) pursued D) pursuing
19. Identify the figure of speech in the following: **nihil agis, nihil mōliris, nihil cōgitās**. A) metaphor B) chiasmus C) anaphora D) zeugma
20. The Battle of Actium pitted Octavian against \_\_\_\_\_. A) Antony and Cleopatra B) Brutus and Cassius C) Pompey and Crassus D) Sulla and Marius
21. In what Roman province was Carthage located? A) Gallia B) Graecia C) Africa D) Asia Minor
22. In mythology the three old women who spun, measured, and cut the thread of life represented A) illness B) justice C) joy D) fate
23. The symbol **Rx**, used with prescriptions to mean “Take,” comes from the Latin word A) Rumpe B) Recipe C) Rīdē D) Rege
24. The **dura mater** is the \_\_\_\_\_ membrane covering the skull. A) thin B) tough C) elongated D) porous
25. **Pridiē Nōn. Dec.** is A) December 4th B) December 12th C) December 15th D) December 30th
26. Who were messengers of the gods? A) Deucalion and Pyrrha B) Pyramus and Thisbe C) Iris and Mercury D) Proserpina and Pluto
27. The augurs in Rome were known for their ability to A) command the army B) drive chariots C) collect money D) interpret omens
28. Who wrote *Ab Urbe Condita*, an early history of Rome? A) Caesar B) Cicero C) Tacitus D) Livy

### READ THE STORY AND ANSWER THE QUESTIONS.

#### CICERO'S ENDURING FRIENDSHIP WITH SCIPIO

*The author writes about the value of friendship.*

Sed quoniam rēs hūmānae fragilēs cadūcaeque sunt, semper aliquī acquirendī sunt quōs diligāmus et ā quibus diligāmur: cārītate enim benevolentīaque sublātā, omnis est ā vitā sublātā iūcunditās. Mihi quidem Scipiō, quamquam subitō ereptus est, vivit tamen semperque vivet; virtūtem enim amāvī illius viri quae exstincta nōn est. Nōn solum versatur mihi, quī illam virtūtem semper dilexī, sed etiam posteris erit clāra et insignis. Nēmō umquam animō aut spē maiōra suscipiet quī sibi nōn illius memōriam atque imāginem prōpōnendam putet. Equidem ex omnibus rēbus quās mihi aut fortuna aut nātūra tribuit, nihil habeō quod cum amicitīa Scipiōnis possim comparāre.

- 1 **quoniam** = since; **cadūcae** = fleeting, perishable
- 2 **acquirendī sunt** = must be sought; **diligāmus** = we love
- 3
- 4
- 5 **versatur** = it is constantly present
- 6 **dilexī** = I cherished
- 7
- 8
- 9 **tribuit** = has bestowed
- 10

Adapted from Cicero, *Dē Amicitīa*, xxvii.102-103

29. What does Cicero propose as an antidote to the fleeting nature of this life? (lines 1-2) A) the immortality of fame B) loving and being loved C) the satisfaction of an honorable life D) the acquisition of true knowledge
30. In line 2, **ā quibus** is translated A) by whom B) for whom C) with whom D) whose
31. According to **cārītate...iūcunditās** (lines 2-3) A) death comes early to those who lack affection and good will B) hostility prevents affection and good will C) life is joyless without affection and good will D) affection and good will are not guaranteed in life
32. In line 3, **omnis** describes A) cārītate (line 2) B) benevolentīa (line 3) C) vitā (line 3) D) iūcunditās (line 3)
33. The words **vivit** and **vivet** (line 4) suggest that Scipio A) lived a very long life B) did more during his lifetime than other men C) may be shunned in a future age D) still lives in Cicero's memory
34. In line 5, **quī** refers to A) Scipiō (line 4) B) virtūtem (line 4) C) mihi (line 5) D) posterīs (line 6)
35. In lines 5-6, Cicero indicates that he A) received many letters from Scipio B) cherished Scipio's virtue C) saved Scipio's life D) was the adopted son of Scipio
36. In line 6, **posterīs** refers to A) the afterlife in the underworld B) Cicero's ancestors C) future generations D) those who support him
37. In line 7, **maiōra** refers to A) leaders B) ancestors C) opinions D) deeds
38. What ought to be set forth (**prōpōnendam**) in lines 7-8? A) hope B) greater things C) greater effort D) Scipio's example
39. In lines 7-8 (**Nēmō...putet**), Cicero refers to A) heroes of Roman history and legends B) future statesmen and citizens C) the gods who protect Rome D) the future enemies of Rome
40. For Cicero, his friendship with Scipio was (lines 8-10) A) almost as important as nature and fortune B) more important than any other thing C) short and bittersweet D) worthy of an oration

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

MARK ANSWERS ON ANSWER SHEET.

1. Graeci cum Troiānīs tot annōs bellum gessērunt. A) in so many years B) for so many years C) after so many years D) so many years ago
2. Est locus cuique suus. A) Each one has his own place. B) Put each thing in its own place. C) Each one has been placed there. D) The place of each one is the same.
3. Mīles moritūrus in dēnsōs hostēs fertur. A) dying B) having died C) dead D) about to die
4. Herī quendam in Forō ambulāntem vīdimus. A) whatever B) indeed C) a certain one D) although
5. Sī deī mē voluissent vivere, meam patriam servāvissent. A) wished...they saved B) should wish...they would save C) were wishing...they would save D) had wished...they would have saved
6. Mementō aequam mentem servāre. A) Remembering B) Remember C) By remembering D) To remember
7. Nautae in silvam vēnātum ibant. A) hunted B) by hunting C) to hunt D) hunt
8. Sive laetus sive tristis Ovidius fābulās scribēbat. A) Whether...or B) Not only...but also C) Either...or D) So much...as much
9. Nūntius dicit classēm parārī. A) is being prepared B) will prepare C) had been prepared D) is preparing
10. Nauta, iam certus eundi, dormire constituit. A) by going B) of going C) gone D) go
11. Dixisti nostrum amōrem perpetuum futūrum esse. A) would be B) has been C) is D) had been
12. Vidī ipse Priamum sanguine foedantem ignēs quōs ipse sacrāverat. A) having been polluted B) about to pollute C) polluting D) must be polluted
13. Ad clārās urbēs Āsiae nāvigēmus. A) We are sailing B) We shall sail C) We sailed D) Let us sail
14. Lesbiā mentitā, Catullus lacrimat. A) Since Lesbia lied B) Because he had lied to Lesbia C) Without Lesbia's lying D) Although suspicious of Lesbia's lying
15. Sequere Italiam ventīs; pete regna per undās. A) Follow B) To follow C) Following D) Having been followed
16. Dulce ridentem puellam amābō. A) as sweetly as possible B) sweeter C) sweetest D) sweetly
17. What poet, the author of the *Metamorphoses*, was banished by Augustus to Tomi on the shores of the Black Sea? A) Martial B) Vergil C) Ovid D) Propertius
18. What Roman goddess, known to the Greeks as Eos, ushered in the dawn? A) Iris B) Aurora C) Flora D) Fortuna
19. The sergeant's **ne plus ultra** act of heroism was credited with saving the lives of his men. A) unsurpassed B) timely C) modest D) unintentional
20. What Greek commander had to sacrifice his daughter Iphigenia before setting sail to Troy? A) Menelaus B) Agamemnon C) Odysseus D) Achilles
21. The Latin ending **-ōsus**, found in English derivatives such as **odious**, **lacrimose**, **copious**, and **glorious**, means A) without B) constantly C) full of D) rarely
22. Luna and Hecate were other personae of the goddess A) Juno B) Venus C) Diana D) Vesta
23. The words **quālis**, **velut**, and **sicut** are signals for A) ellipsis B) alliteration C) simile D) hendiadys
24. The **prima facie** evidence led the police to a quick arrest. A) abundant in details B) proven by testing C) out of the ordinary D) convincing at first appearance
25. In what part of the Roman world would you find Bithynia, Pontus, Ephesus, and Pergamum? A) Asia B) Gaul C) Africa D) Greece
26. **Remuneration**, meaning "compensation," comes from the Latin word **mīnus**, meaning A) gift B) hand C) wall D) world

## READ THE PASSAGE AND ANSWER THE QUESTIONS.

## THE SADNESS OF WAR

*The poet laments man's lust for war*

Pācis Amor deus est, pācem <u>venerāmur</u> amatēs:	1 <b>venerāmur</b> = we worship
<u>sat</u> mihi cum dominā proelia dūra meā.	2 <b>sat</b> = satis sunt
nec tantum invīsō pectus mihi carpitur aurō,	3
nec bibit ē <u>gemmā dīvite</u> nostra <u>sitis</u> ,	4 <b>gemmā dīvite</b> = rich jeweled cup; <b>sitis</b> = thirst
nec mihi mille <u>iugīs</u> Campānia pinguis arātur,	5 <b>iugīs</b> = by yoked oxen
nec, miser, <u>aera parō clāde</u> , Corinthe, tuā.	6 <b>aera</b> = bronze (statues); <b>parō</b> = obtain; <b>clāde</b> = destruction
nunc maris in tantum ventō iactāmur, et hostem	7
quaerimus, atque armīs <u>nectimus</u> arma nova.	8 <b>nectimus</b> = we join
haud ūllās portābis opēs <u>Acherontis</u> ad undās:	9 <b>Acheron</b> = river in Hades
nūdus ad infernās, stulte, <u>vehēre</u> ratēs.	10 <b>vehēre</b> = vehēris
victor cum victis pariter miscēbitur umbrīs.	11

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

27. The scansion of the first 4 feet of line 1 is A) DSDS B) SSDS C) DSSD D) DDSD
28. The best translation of **mihi** (line 2) is A) with me B) for me C) from me D) around me
29. According to line 2, Propertius shuns war because A) war is the dominating force in a soldier's life B) battles with his mistress are enough for him C) his mistress may not await his return from battles D) his mistress would weep at his departure
30. In lines 3-6, the poet says that A) war's rewards do not attract him B) he praises those who are enriched by war C) only a few are enriched by war D) war is appropriate under certain circumstances
31. The use of the word **nec** at the beginning of lines 3, 4, 5, and 6 is an example of A) onomatopoeia B) synecdoche C) litotes D) anaphora
32. In line 4, the poet rejects A) arrogance B) fear C) bravery D) luxury
33. **Campānia** (line 5) is described as A) fertile farmland B) abundant with forests C) sunny and warm D) protected by lofty mountains
34. What word does **mille** (line 5) modify? A) mihi B) iugīs C) Campānia D) arātur
35. Which two rhetorical devices are combined in the use of **miser Corinthe** (line 6)? A) hyperbole and onomatopoeia B) apostrophe and personification C) simile and litotes D) alliteration and anaphora
36. In line 6, the poet denies that he is interested in A) politics B) plunder C) religion D) commerce
37. What does the metaphor **nunc...iactāmur** (lines 7-8) represent? A) fury of war B) flight of cowards C) bloodshed in battle D) agony of defeat
38. In lines 7-8, the poet describes A) soldiers fleeing the line of battle B) enemies surrendering to the Roman army C) the bitterness of those who have been conquered D) armies going off to war again
39. A good summary of lines 9 and 10 would be A) all is fair in love and war B) don't shoot the messenger C) you can't take it with you D) all is well that ends well
40. In line 11, **victor cum victis** emphasizes the idea that A) victims in life continue to suffer in death B) there is no hope of an afterlife C) those who have conquered will continue to dominate for eternity D) death makes all people equal

## READ THE PASSAGES AND ANSWER THE QUESTIONS.

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

MARK ANSWERS ON ANSWER SHEET.

## AN UNUSUAL TEST

*An aging athlete challenges an oak tree*

Milō Crotōniēnsis, athlēta illūstris, quem in chronicīs scriptum est Olympiade LXII primum corōnātum esse, exitum habuit ē vitā miserandum et mirandum. Cum iam nātū grandis artem athlētīcam dēsisset iterque faceret forte sōlus in locīs Italiae silvestribus, quercum vīdit proximē viam patulīs in parte mediā rīmīs hiantem.

Tum experiri, crēdō, etiam tunc volēns an ūllae sibi reliquae virēs adessent, immissis in cavernās arboris digitīs, dīdūcere et rescindere quercum cōnātus est. Ac mediam quidem partem discīdit divellitque; quercus autem in duās dīducta partēs, cum ille, quasi perfectum esset quod erat cōnīxus, manūs laxāset, cessante vī rediit in nātūram manibusque eius retentīs inclūsisque stricta dēnuō et cohaesa, dilacerandum hominem ferīs praebuit.

Aulus Gellius, *Attic Nights*, XV, xvi

- |  |  |
|--|--|
|  | 1  |
|  | 2  |
|  | 3 <u>nātū grandis</u> = old; <u>dēsino</u> = cease                     |
|  | 4  |
|  | 5 <u>patulīs</u> = wide; <u>hiantem</u> = gaping                       |
|  | 6 <u>experior</u> (4) = try, test                                      |
|  | 7 <u>dīdūcere</u> = pull apart   |
|  | 8 <u>discīdit</u> = he split; <u>quercus</u> (subject of rediit, l.10) |
|  | 9 <u>erat cōnīxus</u> = he had attempted                               |
|  | 10 <u>in nātūram</u> = to its former position                          |
|  | 11 <u>dēnuō</u> = iterum; <u>cohaesa</u> = sealed together             |
|  | 12   |

- According to lines 1-2, Milo of Croton had A) been a judge in an Olympic contest B) won an Olympic crown C) been defeated in the Olympics D) written about the 62nd Olympics
- In line 2, exitum habuit ē vitā might be alternately expressed as A) secūtus est B) vīcit C) possēdit D) periit
- The words miserandum et mirandum (lines 2-3) indicate a situation that was A) silly and harmless B) relentless and unbearable C) pitiable and amazing D) dismissed as supernatural
- In line 3, Cum iam...dēsisset reveals that Milo A) had retired B) had practiced an ancient skill C) had been injured and was near death D) had a grown son
- In lines 3-4, Milo saw an oak tree while A) hunting with the local folks B) training for the Olympics C) lost in the mountains D) traveling in Italy
- The oak tree (lines 4-5) A) was cracked in the middle B) was growing very near the middle of the road C) had caused large cracks in the middle of the road D) straddled the road
- In line 6, an is best translated A) or B) whether C) yet D) but
- The subject of crēdō (line 6) is A) the oak tree B) Milo C) the narrator D) strength
- In line 6, sibi refers to A) the oak tree B) Milo C) the men D) the road
- Experiri (line 6) completes the meaning of which word? A) crēdō (line 6) B) volēns (line 6) C) reliquae (line 6) D) adessent (line 7)
- In lines 6-7, Milo A) berates the strength of the oak tree B) envies the strength of his competitors C) chops down the oak tree D) wants to see if he is still strong
- Immissis...digitīs (line 7) reveals that Milo A) stuck his fingers into the tree B) hid in the hollow of the tree C) grasped the lowest branch with his fingers D) searched for the tree's roots
- In lines 7-8, the athlete manually tried to A) move the tree from the road B) pull apart the tree C) upright the fallen tree D) remove the tree's branches
- In line 8, mediam...partem refers to the A) athlete's strength B) oak tree C) athlete's hand D) road
- Ac...divellitque (line 8) indicates the athlete's initial A) doubt B) anger C) success D) weakness
- The subject of perfectum esset (line 9) is A) nihil (understood) B) quercus...dīducta (lines 8-9) C) ille (line 9) D) quod erat cōnīxus (line 9)
- In line 10, manūs laxāset, cessante vī indicates that the athlete A) thought he had been successful in his attempts B) fell to the ground C) lost his nerve in the middle of his efforts D) was calm and relaxed as he worked
- Laxāset in place of laxāvisset (line 10) is an example of A) assimilation B) asyndeton C) hyperbole D) syncope
- What happened in lines 10-11? A) The hole which Milo had opened in the oak tree closed again on his hands B) Milo tore apart the oak tree with his hands and it fell over C) Milo drew out his sword and stuck it into the tree D) Milo returned the oak tree to its natural position
- In lines 11-12, the author suggests that A) Milo was buried with his sword near the oak tree B) wild beasts tore the trapped Milo apart C) Milo was praised and remembered for his strength D) the oak tree became a memorial to the deceased Milo

## CLAUDIA QUINTA HALTS A PROCESSION

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

<p><u>Haec</u> ubi castārum prōcessit ab agmine mātrum  et manibus pūram flūminis <u>hausit</u> aquam,  ter caput <u>inrōrat</u>, ter tollit in aethera palmās  (quicumque aspiciunt, mente <u>carēre</u> putant),  summissōque genū vultūs in imāgine dīvae  fīgit, et hōs ēdit crīne <u>iacente</u> sonōs:  "Supplicis, alma, tuae, genetrīx fēcunda deōrum,  accipe sub certā condiōne precēs.  <u>casta negor</u>: sī tū damnās, meruisse fatēbor;  morte <u>luam</u> poenās iūdice victa deā;  sed sī crīmen abest, tū nostrae <u>pignora</u> vītae  <u>rē</u> dabis, et castās casta sequēre manūs."  Dixit, et <u>exiguō</u> fūnem <u>cōnāmine</u> trāxit; ...  mōta dea est, sequiturque ducem laudatque sequendō;  index laetitiae fertur ad astra sonus.</p>	<p>1 <b>haec</b> = Claudia  2 <b>hausit</b> = took up  3 <b>inrōrat</b> = wets  4 <b>carēre</b> = to be lacking  5  6 <b>iacente</b> = lying flat  7  8  9 <b>casta negor</b> = casta esse negor  10 <b>luam</b> = I will pay  11 <b>pignora</b> = proof, guarantee  12 <b>rē</b> = by your act  13 <b>exiguō</b> = slight; <b>cōnāmine</b> = effort  14  15</p>
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Ovid, *Fasti*, IV 313-328

21. When Claudia steps out of the procession, where does she go (lines 1-2)? A) to her home B) to the water's edge C) to the head of the procession D) to her mother's side
22. In line 3, Claudia A) shouts loudly B) throws her arms around her mother's neck C) splashes water on her head D) finds three skulls
23. What does Claudia do with her hands (line 3)? A) raises them up three times B) grasps her mother's hands C) uncovers her head D) lifts three palm branches into the air
24. In line 4, the bystanders A) are excited by the spectacle B) are afraid that the goddess will become angry C) envy Claudia D) think Claudia is crazy
25. In lines 5-6, Claudia bows and A) grabs the statue by the knees B) stares at the statue C) kisses the statue's face D) turns her face away from the statue
26. What is the explanation for **crīne iacente** in line 6? A) a flame hovers over Claudia's head B) Claudia begins to sing C) Claudia's hair is dripping wet D) Claudia is handing out gifts
27. **Sonōs** (line 6) refers to the A) singing of worshippers B) sound of thunder C) warning of the goddess D) words of Claudia
28. In line 7, **supplicis** refers to A) Claudia B) the barge C) the women in the procession D) the goddess
29. In lines 7-8, Claudia A) agrees to the condition set by the goddess B) asks the the reason for the rejection of her prayer C) sets a condition in her prayer D) insists that she deserves help
30. In line 9, **tū** refers to A) Claudia B) the woman shouting insults C) the goddess D) the barge
31. What is Claudia asking for in lines 9-12? A) death B) freedom C) confession D) judgment
32. In line 10, the word **victa** describes A) Claudia B) death C) punishment D) the goddess
33. The proof mentioned in lines 11-12 will be furnished by A) the worshippers of Cybele B) a storm over the river C) the goddess herself D) the "crīmen" of Claudia
34. In line 12, **sequēre** is an alternate form of **sequēris**, which means A) you will follow B) I followed C) having followed D) to have followed
35. The juxtaposition of **castās casta** (line 12) emphasizes the purity of A) the women in the procession B) Claudia C) the goddess D) both Claudia and the goddess
36. The subject of the verb **trāxit** (line 13) is A) Claudia B) the barge C) the rope D) the goddess
37. How is divine approval shown (lines 13-14)? A) Claudia is able to pull the barge forward B) the river changes its course C) a favorable wind pushes the barge D) Claudia is allowed to follow the goddess
38. **Ducem** (line 14) refers to A) the procession B) the barge C) the goddess D) Claudia
39. What is the scansion of the first four feet of line 14? A) DSDS B) DDDS C) DSSS D) DSSD
40. What is the best translation of line 15? A) The goddess gives a loud signal of her favor.  
B) As a sign, a joyful sound is raised to the heavens. C) The suppliant is carried joyfully to the heavens.  
D) The heavens smile joyfully upon her.



**2006 NATIONAL LATIN EXAMINATION  
ANSWER KEY**

<u>Intro</u>	<u>Latin I</u>	<u>Latin II</u>	<u>III-IV Prose</u>	<u>III-IV Poetry</u>	<u>Latin V-VI</u>
1. C	1. C	1. A	1. A	1. B	1. B
2. B	2. C	2. A	2. A	2. A	2. D
3. D	3. A	3. C	3. D	3. D	3. C
4. D	4. B	4. B	4. C	4. C	4. A
5. C	5. A	5. C	5. A	5. D	5. D
6. B	6. B	6. B	6. C	6. B	6. A
7. D	7. D	7. A	7. D	7. C	7. B
8. C	8. B	8. B	8. B	8. A	8. C
9. A	9. A	9. C	9. C	9. A	9. B
10. C	10. D	10. C	10. A	10. B	10. B
11. C	11. D	11. A	11. D	11. A	11. D
12. A	12. A	12. A	12. B	12. C	12. A
13. D	13. C	13. D	13. D	13. D	13. B
14. A	14. B	14. B	14. C	14. A	14. B
15. C	15. A	15. A	15. A	15. A	15. C
16. B	16. B	16. D	16. A	16. D	16. D
17. D	17. C	17. D	17. B	17. C	17. A
18. A	18. B	18. C	18. D	18. B	18. D
19. B	19. A	19. D	19. C	19. A	19. A
20. C	20. C	20. C	20. A	20. B	20. B
21. C	21. C	21. B	21. C	21. C	21. B
22. B	22. A or C	22. C	22. D	22. C	22. C
23. A	23. D	23. D	23. B	23. C	23. A
24. D	24. C	24. B	24. B	24. D	24. D
25. D	25. B	25. C	25. A	25. A	25. B
26. A	26. B	26. B	26. C	26. A	26. C
27. B	27. D	27. A	27. D	27. D	27. D
28. C	28. D	28. B	28. D	28. B	28. A
29. A	29. C	29. A	29. B	29. B	29. C
30. C	30. D	30. B	30. A	30. A	30. C
31. A	31. D	31. D	31. C	31. D	31. D
32. D	32. A	32. D	32. D	32. D	32. A
33. C	33. B	33. B	33. D	33. A	33. C
34. B	34. C	34. D	34. C	34. B	34. A
35. B	35. C	35. A	35. B	35. B	35. D
36. A	36. D	36. D	36. C	36. B	36. A
37. D	37. A	37. C	37. D	37. A	37. A
38. C	38. A	38. C	38. D	38. D	38. D
39. B	39. D	39. A	39. B	39. C	39. B
40. D	40. B	40. B	40. B	40. D	40. B

## 2006 NATIONAL LATIN EXAM TRANSLATION KEY

### Introduction to Latin

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

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

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

### Latin I

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

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

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

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

### Latin II

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

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

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

### Latin III-IV Prose

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

### Latin III-IV Poetry

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

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

### LATIN V-VI

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

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

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

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