

**2004 SAN ANTONIO CLASSICAL SOCIETY
TSJCL AREA B ACADEMIC OLYMPICS
READING COMPREHENSION
ADVANCED PROSE**

Read each of the following Latin passages and select the best answer for each of the accompanying questions. Mark your answer sheet accordingly.

PASSAGE 1: HEROD AGRIPPA SHOWS THAT HE ALWAYS REWARDS A FAVOR

1 Agrippa, quod Tiberium imperatorem vituperaverat, ante portas Palatii in vinculis
2 detentus est. Sol iam in medio caelo erat et eum ita opprimebat ut crederet se siti
3 moriturum esse, nisi aqua sibi daretur. Subito Thaumastum servum conspicatus, qui
4 urnam aquae ferebat, eum rogavit ut sibi bibere liceret. Servus benignus paruit, cui
5 Agrippa, 'Numquam', inquit, 'benevolentiae tuae immemor ero.' Cum Tiberius mortuus
6 esset, Agrippa non modo a Caligula liberatus est, sed etiam rex Iudaeorum factus est.
7 Quem honorem *adeptus*, Agrippa non tam turpis erat ut Thaumastum neglegeret. Itaque
8 eum vilicum suum creavit.
adipiscor, -i, adeptus - attain, reach

1. What is the best translation of *quod* in line 1?
(a) because (b) which (c) although (d) after
2. What was Agrippa's punishment?
(a) chained in public (b) flogging (c) crucifixion (d) stoning
3. At what time of the day does this story begin?
(a) midnight (b) 6:00 am (c) at dinner time (d) midday
4. To whom does *se* refer to in line 2?
(a) Tiberius (b) Thaumastus (c) Caligula (d) Agrippa
5. What did Agrippa believe he was in need of?
(a) food (b) water (c) escape (d) clothes
6. Which of the following is the best translation of "*Subito Thaumastum servum conspicatus*" (line 3)?
(a) After Tiberius had suddenly seen the slave Thaumastus
(b) Suddenly the slave Thaumastus caught sight of him (c) Suddenly Thaumastus the slave was seen
(d) Suddenly, having caught sight of the slave Thaumastus
7. What did Agrippa ask Thaumastus?
(a) If he could drink a bit of the wine from his cup (b) When water would be brought for him to drink
(c) Whether he could drink some of the water (d) Why no nourishment had been brought to him sooner

8. *Pāruit* in line 4 implies that the slave did which of the following?
(a) obeyed the emperor (b) gave water to Agrippa
(c) prepared a feast (d) decreased the amount of wine in his urn
9. What is the best translation of *cum* in line 5?
(a) when (b) both (c) with (d) although
10. What happened to Agrippa after Tiberius died?
(a) He was executed for slander (b) He became king of the Jews
(c) He was freed by Claudius (d) He grew to be quite old
11. What is the best translation of *nōn modo . . . sed etiam* in line 6?
(a) no mode . . . nor means (b) in no way . . . not even
(c) not just . . . not even (d) not only . . . but also
12. What is the best translation of *turpis* in line 7?
(a) shameful (b) unsightly (c) physically ugly (d) cacophonous
13. What happened to Thaumastus after Agrippa became king?
(a) Caligula had him executed (b) He spent the rest of his life in bliss
(c) He became a prince (d) Agrippa made him his overseer
14. According to the passage, which of the following IS true:
(a) *Servus pāvōnem portābat cum Agrippam animadvertit* (b) *Decimus imperātor imperiī Rōmānī Agrippam liberāvit* (c) *Agrippa rēx omnium hominum factus est*
(d) *Agrippa Thaumastī factī memor erat*
15. According to the passage, which of the following is NOT true:
(a) *Agrippa sēcum dēxit, 'Utinam cēnam sumptuōsam habērem!'* (b) *Tiberius mortuus est priusquam Agrippa liberārī posset* (c) *Dum in vinculis dētinētur, Agrippa auxilium petēbat* (d) *Agrippa ā Thaumastō adiūtus est*

PASSAGE 2: PLINY LAMENTS THE DEATH OF MARTIAL

- 1 Audiō Valerium Martiālem dēcessisse et molestē ferō. Erat homō ingeniōsus, acūtus,
 - 2 ācer, et quī plūrimū in scrībendō et salis habēret et fellis nec candōris minus.
 - 3 Prōsecūtus eram viāticō sēcēdentem; dederam hoc amīcitiae, dederam etiam versiculīs,
 - 4 quōs dē mē compōsuit. Fuit mōris antīquī eōs, quī vel singulōrum laudēs vel urbium
 - 5 scrīpserant, aut honōribus aut pecūniā ornāre; nostrīs vērō temporibus ut alia speciōsa et
 - 6 ēgregia ita hoc imprīmīs exolēvit. Nam, postquam dēsiimus facere laudanda, laudārī
 - 7 quoque ineptum putāmus. Quaeris, quī sint versiculī, quibus grātiā rettulī. Remitterem
 - 8 tē ad ipsum volūmen, nisi quōsdam tenērem; tū, sī placuerint hī, cēterōs in librō requīrēs.
- fel, fellis*, n. - gall, satire *viāticum*, -ī - parting gift, traveling money
speciōsus - honorable *exolēscō*, -ere, -ēvī - to become obsolete
tenērem = *tenērem in memoriā* *ineptus*, -a, -um - unsuitable

16. The content of this passage indicates that it was written as
(a) part of a book of history about epigrams (b) an introduction to a biography of Martial
(c) correspondence to another person (d) part of the *Historia Nātūrālis*
17. What does Pliny's use of the construction *audiō . . . dēcessisse* in line 1 indicate?
(a) that he was with Martial when he died (b) that he doubts whether Martial is truly dead
(c) that he learned of this information from someone else (d) that Martial died suddenly
18. How does Pliny describe Martial's writings?
(a) They have a little wit and a great degree of satire (b) They have the greatest degree of wit and satire
(c) They have little candor but a lot of wit (d) They have the greatest amount of candor and a little wit
19. What is one reason Pliny states for giving Martial traveling money?
(a) Martial was a friend to his father (b) Martial wrote some poems about him
(c) Martial wrote a few poems slandering a rival of his (d) Friendships require the exchange of money
20. According to Pliny, who were customarily honored by the ancient Romans?
(a) those who earned praise in war and fought for cities (b) those who wrote about gods and goddesses
(c) those who had written about the achievements of individuals and cities (d) those who acquired wealth and power
21. Which of the following adjectives would best describe Pliny's attitude toward more ancient times?
(a) skeptical (b) nostalgic (c) scholarly (d) odious
22. According to Pliny, what is the consequence when people no longer do things which are praiseworthy?
(a) People reinforce their sense of insecurity with money and wealth (b) Societies decay and corruption becomes common
(c) People no longer believe it is suitable to be praised (d) Praise becomes the most important virtue
23. The most direct translation of *laudanda* in line 6 is:
(a) she must be praised (b) while praising
(c) things which ought to be praised (d) those which will praise
24. What does line 7 indicate about the reader of this passage?
(a) He is interested in hearing Martial's poems about Pliny (b) He also laments the death of Martial
(c) He wonders why praise is no longer important to the Romans (d) He knew Martial personally

25. What does Pliny indicate to the reader in the last sentence of the passage?
(a) If these are pleasing, the rest of the books about Martial can be found in the library
(b) Should he like the poems, more of them written by Pliny are to be found in a book
(c) He requires books in return for the pleasure of reading these verses
(d) If he likes the verses about Pliny, he can find the rest in a book of Martial's poems
26. According to the passage, which of the following IS true:
(a) *Antiqui Rōmānī rēgēs honōribus et pecūniā ornāvērunt* (b) *Martiālis versūs dē Plīniō compōsuit* (c) *Martiālis laude indignus est* (d) *Martiālis minimum fellis habēbat*
27. According to the passage, which of the following is NOT true:
(a) *Lector versūs dē Plīniō compōsitōs legere vult* (b) *Plīnius crēdit bonum esse laudanda laudāre* (c) *Martiāle mortuō, Plīnius poēmata legere dēsiit* (d) *Plīnius Martiālī auxilium dederat*

PASSAGE 3: CICERO DESCRIBES A REMARKABLE DREAM

- 1 Cum duo quīdam Arcadēs iter ūnā facerent et Megaram vēnissent, alter ad caupōnem
2 dēvertit, ad hospitem alter. Mediā nocte in somnō eī, quī erat in hospitiō, alter vīsus est
3 ōrāre ut subvenīret, quod sibi ā caupōne mors parārētur; is prīmō perterritus somniō
4 surrexit; dein, cum sē collēgisset idque vīsum prō nihilō dūxisset, recubuit; tum eī
5 dormientī idem ille rogāre vīsus est ut mortem suam ulcīscerētur; sē interfectum in
6 plastrum ā caupōne esse coniectum et stercus suprā iniectum; petīvit ut māne ad portam
7 adesset, priusquam plastrum ex oppidō exīret. Hōc vērō somniō commōtus, māne
8 bubulcum ad portam invēnit, quaesīvit ex eō quid esset in plastrō. Ille perterritus fūgit,
9 mortuus erutus, caupō rē patefactā poenās dedit.
bubulcus, -ī - oxdriver *caupō, -ōnis* - innkeeper (who charges for services)
hospes, -itis - one who acts as host for free, as a friend
28. According to the passage, why had the two Arcadians chosen different places of lodging for the night?
(a) One of them was fearful of the town of Megara (b) There was an argument earlier in the evening (c) One of them knew a friend at Megara (d) It was late at night and only one room was left at the inn
29. Which character in the story had the nightmares?
(a) The man who lodged with the *caupō* (b) Cicero himself (c) The innkeeper (d) The man who lodged with the *hospes*
30. What is the best translation for “*alter vīsus est ōrāre ut subvenīret*” in lines 2-3
(a) The other was seen to beg that he come underneath (b) The other ghost beseeched him to help (c) The other man seemed to beg for him to come to his aid (d) The other vision was that he was helping
31. What was the premonition in the first dream?
(a) The other man would be killed and hid in a pile of dung (b) The innkeeper and the other man would be murdered (c) The innkeeper would murder the other man (d) Poison would be served to the other man during dinner

32. What is the best translation for *prīmō* in line 3?
(a) At first (b) In the first (dream)
(c) In the beginning (of the evening) (d) Ahead
33. What do the words *idque vīsum prō nihilō dūxisset* in line 4 state?
(a) After the dream, the man could think of nothing else (b) The man attempted to coax the vision into providing more information, to no avail (c) The vision disappeared quickly and vanished into nothingness (d) The man believed the dream to be of no consequence.
34. What request did the man in the vision make the second time he appeared?
(a) To avenge his death (b) To bury his body for the funeral
(c) To kill the innkeeper (d) To seek revenge for the murder of the innkeeper
35. According to lines 5-6, which of the following IS true?
(a) The innkeeper killed the man in the cart and placed him in dung to hide the act
(b) The man was killed by the innkeeper, placed in a wagon, and covered in dung
(c) The innkeeper killed the man in the cart and placed him on top of a pile of dung
(d) The man was killed, placed in a wagon, and then transported to a cemetery

TIE-BREAKERS: These will be scored only to break ties.

Questions #96-100 refer to Passage 3:

96. Which of the following pieces of information was not conveyed during the dreams
(a) that the friend was poisoned (b) that the innkeeper was plotting a murder
(c) that the friend is seeking aid (d) the location of the body
97. According to the passage, who fled terrified?
(a) The friend (b) The innkeeper (c) The oxdriver (d) Cicero
98. What is the best translation of *poenās dedit* in line 9?
(a) was punished (b) devised a punishment (c) gave punishment (d) was put to flight
99. According to the passage, which of the following IS true:
(a) *Amīcus, postquam interfectus erat, sēmisomnus appāruit ut mortem parāret*
(b) *Amīcus ā caupōne interfectus est, auxiliō petītō* (c) *Caupō eī quī ad caupōnem dēverterat vīnum obtulit* (d) *Tam fessus erat is quī apud hospitem mānēbat ut somnium amīcī neglegeret*
100. According to the passage, which of the following is NOT true:
(a) *Mortuus in plastrō infrā stercus positus est* (b) *Amīcus quī apud hospitem manēbat verēbātur nē ipse interficeretur* (c) *In prīncipiō ambō amīcī Megaram vēnērunt*
(d) *Alter amīcus alterum in somniīs vīdit petentem ut auxilium darētur*