

# 1997 TSJCL READING COMPREHENSION TEST - LEVEL I

**DIRECTIONS:** Read the passages carefully for comprehension. Answer the questions according to what is stated or implied in each passage. Mark the letter of the best answer on your answer sheet.

## A Visit From the Gods

5 **5** **10** **15** **20** **25** **30** **35** **40** **45** **50** **55** **60** **65** **70** **75** **80** **85** **90** **95** **100** **105** **110** **115** **120** **125** **130** **135** **140** **145** **150** **155** **160** **165** **170** **175** **180** **185** **190** **195** **200** **205** **210** **215** **220** **225** **230** **235** **240** **245** **250** **255** **260** **265** **270** **275** **280** **285** **290** **295** **300** **305** **310** **315** **320** **325** **330** **335** **340** **345** **350** **355** **360** **365** **370** **375** **380** **385** **390** **395** **400** **405** **410** **415** **420** **425** **430** **435** **440** **445** **450** **455** **460** **465** **470** **475** **480** **485** **490** **495** **500** **505** **510** **515** **520** **525** **530** **535** **540** **545** **550** **555** **560** **565** **570** **575** **580** **585** **590** **595** **600** **605** **610** **615** **620** **625** **630** **635** **640** **645** **650** **655** **660** **665** **670** **675** **680** **685** **690** **695** **700** **705** **710** **715** **720** **725** **730** **735** **740** **745** **750** **755** **760** **765** **770** **775** **780** **785** **790** **795** **800** **805** **810** **815** **820** **825** **830** **835** **840** **845** **850** **855** **860** **865** **870** **875** **880** **885** **890** **895** **900** **905** **910** **915** **920** **925** **930** **935** **940** **945** **950** **955** **960** **965** **970** **975** **980** **985** **990** **995** **1000**

Ubi ad summum montem pervēnerunt, post sē spectāvērunt. Deī agrōs in lacum et casam eōrum in templum pulchrum verterant. Tandem, postquam Philēmon et Baucis templum multōs annōs curāverant, deī eōs in arborēs nobiles et immortalēs ferē vertērunt.

Philēmon, Philēmonis, m.  
ferē = almost

Baucis, Baucidis, f.

1. What did the wanderers want? (a) a place to stay; (b) clothes; (c) food; (d) a new city
2. The best meaning for **multās hōrās** (line 1) is (a) for many hours; (b) very hoarse; (c) for many horses; (d) a long time.
3. Everyone the wanderers met helped them. (a) true; (b) false
4. The house of Philemon and Baucis was (a) small; (b) poor; (c) both; (d) neither.
5. Baucis was Philemon's (a) sister; (b) wife; (c) friend; (d) mother.
6. **Quid Baucidem et Philēmonem ūnus ex virīs rogāvit?** (a) **salvēte**; (b) **amīcōs**; (c) **casam et locum**; (d) **cibum et aquam**
7. **Philēmon et Baucis habēbant multās dīvitiās.** (a) true; (b) false
8. The best translation of **alacriter** (line 6) is (a) eagerly; (b) slowly; (c) quickly; (d) willingly.
9. Sentence 6 (**Baucis...parāvit.**) indicates that Baucis (a) was a good cook; (b) approved of cooking fast; (c) did not like cooking; (d) none of these.
10. The strangers revealed themselves as gods after the meal. (a) true; (b) false
11. Mercury describes himself as (a) a powerful god; (b) the god of tricksters; (c) the messenger of the gods; (d) the leader of souls to the underworld.

12. From sentence 8 (**Ante vōs...dat.**) we learn that Jupiter (a) gives just laws to men and gods; (b) rules heaven and earth; (c) is the king of the gods; (d) all of these.
13. **Nōlīte timēre** (line 10) is best translated: (a) I am unwilling because of fear. (b) No one is afraid. (c) He is afraid of nothing. (d) Do not be afraid.
14. **Cūr deī incolās illīus terrae dēlēvērunt?** (a) **Incolae erant malī.** (b) **Deī erant magnī.** (c) **Incolae erant solī.** (d) All of these.
15. **Cūr deī Philēmonem Baucidemque servāvērunt?** (a) **Deī erant aequī;** (b) **Philēmon et Baucis erant bonī;** (c) both; (d) neither.
16. The best translation of **nōbīscum** (line 11) is (a) with us; (b) with you; (c) with themselves; (d) none of these.
17. How did Philemon and Baucis escape drowning? (a) They climbed on top of their house. (b) They climbed a mountain. (c) They swam to safety under water. (d) They had a boat.
18. Which transformation does **not** occur in this story? (a) The farmland becomes a lake. (b) The house of Philemon and Baucis becomes a temple. (c) The other inhabitants become fish. (d) Philemon and Baucis later become trees.
19. In the last line of the story **immortālēs farē** means (a) firmly dead; (b) almost immortal; (c) finally immortal; (d) made deathless.

Camillus and the School Teacher From Falerii

Nōbilis Rōmānus quīdam erat, nōmine Camillus. Hic imperātor exercitum Rōmānum adversus hostēs Etruscōs dūxit. Urbem Faleriōs obsidēbat et diū circā urbem exercitum tenēbat.

5 Erat tum in urbē magister quīdam, quī cīvium principum fīliōs docēbat. Hic urbem Rōmānīs trādere volēbat. Itaque ad Camillum discipulōs suōs dūxit et dēdere voluit. Quī tamen eōs accipere abnuī sed magistrum ob perfidiam eius māgnopere culpāvit. Discipulōs quīdem iussit magistrum virgīs caedere et ad urbem trahere. Hoc Faleriōrum cīves mox audiērunt, quī imperātoris 10 Rōmānī probitātem māximē laudāvērunt. Nec multōs post sē Camillō tradidērunt et ille eōs in fidem accēpit.

Faleriī, -ōrum, Falerii, an Etruscan city

20. **Camillus erat** (a) **quoddam nūmen;** (b) **hostis Etruscus;** (c) **imperātor Rōmānus;** (d) all of these.
21. When Camillus attacked Falerii, (a) a seige occured; (b) part of the town fell; (c) the Roman army suffered adversely; (d) the general was obstinate.
22. **Diū** (line 3) indicates that (a) the war lasted one day; (b) the Roman army was there a long time; (c) the sky was bright and clear; (d) a god was involved in the war.
23. The best translation of **cīvium principum** (line 4) is: (a) chief citizens; (b) principal cities; (c) first civilians (d) principles of the citizens.
24. The school teacher was disloyal to his city. (a) true; (b) false
25. **Cūr hic voluit urbem Romānīs trādere?** (a) **Ōdit Etruscōs.** (b) **Fābula hōc nōn expōnit.** (c) **Rōmāni huic pecūniam dederant.** (d) **Huic Rōmāni amīcī fuerant.**

26. Cūr magister discipulōs ad Camillum duxit? (a) Voluit pretium accipere. (b) Voluit Romānōs Etruscōs vincere. (c) Voluit puerōs esse fēlicēs. (d) None of these.
27. Postquam Camillus cum magistrō dixerat, (a) discipulōs fēliciter accēpit; (b) eōs accipere nōluit; (c) māgnū pretium magistrō dedit; (d) dixit cum discipulīs benignē dē magistrō.
28. Camillus showed great respect to the teacher and ordered the students to stay away from the city. (a) true; (b) false
29. What quality best describes Camillus' treatment of the boys? (a) honorable; (b) vengeful; (c) indifferent; (d) perfidious.
30. Quis magistrum ad urbem trāxit? (a) Camillus; (b) discipulī; (c) virgīs; (d) cīvēs Rōmānī.
31. After Camillus' response became known in Falerii, the citizens (a) feared him; (b) admired him; (c) despised him; (d) were ashamed of themselves.
32. The citizens of Falerii capitulated to Camillus not long after the affair of the school teacher. (a) true; (b) false
33. The meaning of the last sentence (ille...accēpit) is: (a) They were faithful to him. (b) He trusted them. (c) He made a treaty with them. (d) They accepted his loyalty.
34. Haec fābula dēmōnstrat: (a) bonōs morēs Rōmānōrum; (b) bonās morās Faleriōrum; (c) virēs corporālēs Rōmānōrum; (d) fidem magistrī.

## A Wedding Invitation

5 Salvēte, ō dī deaeque! Noster amīcus Pēleus, rēx Phthīae, māgna cōnsilia habet; Thetidem, maris nympham, in mātirimōnium dūcet. Ego, Iuppiter, igitur vōs ad Olympum vocō. Expectāte bonōs lūdōs et dulcēs epulās. Dēbētis autem dē hīs periculīs cōgitāre: I. Quoniam Pēleus nōn est deus itaque tūtus vērās fōrmās nostrās tolerāre nōn potest, animū eius terrēbimus et dēlēbimus sī nimium plēnī potestātis dīvināe appārēmus. II. Quī audet sine dōnō venire, eum ego ipse castigābō. Legite genera dōnōrum quae omnēs laudābunt quī ea vidēbunt.

10 Tē sōlam, ō dea Discordia, nōn vocō, nam nēmō ex deīs aut ex hominibus tē amat. Sī veniēs, ira omnēs deōs in Olympō contrā tē movēbit, quod amīcī discordiam inter sē tolerāre nōn dēbent. Itaque tē iubeō māla aurea tua domī servāre.

Is deus qui suum officium negleget poenās dābit. Valēte!

Pēleus, -i, m. Phthīa, -ae, f. Phthia  
Thetis, Thetidis, f. nympa, -ae, f. nymph  
mālum, -i, n. apple

35. Who is sending this invitation? (a) Jupiter; (b) Peleus; (c) Thetis; (d) Olympia.
36. Pēleus est amīcus (a) Iovis sōlīus; (b) Discordiae; (c) deōrum deārumque omnium; (d) all of these.
37. The wedding will take place (a) in the sea; (b) on Olympus; (c) in Phthia; (d) in the underworld.
38. The wedding party will include: (a) fun games; (b) sweet desserts; (c) both; (d) neither.
39. Cūr Pēleus tūtus vērās fōrmās deōrum spectāre nōn potest? (a) Hic est homō. (b) Hic ridēbit. (c) Deī eum vidēre nolunt. (d) All of these.

40. Deī igitur, cum ad Pēleum veniunt, fōrmās plēnās dīvīnae potestātis habēre nōn dēbent. (a) true; (b) false.

**TIE BREAKERS: BE SURE TO MARK YOUR ANSWERS IN #S 96-100. THESE ANSWERS WILL BE SCORED ONLY TO BREAK TIES.**

96. Why will Jupiter give a divine guest a hard time (castigābo, line 8)? (a) If he/she doesn't RSVP to the invitation. (b) If he/she doesn't attend the wedding reception. (c) If he/she doesn't give an appropriate gift. (d) If he/she gets drunk at the reception.
97. Quem Iuppiter nōn vocat? (a) Discordiam; (b) Thetidem; (c) Olympum; (d) Nēminem.
98. Cūr Discordiam Iuppiter nōn vocat? (a) Nōn pulchra est. (b) Discordia querelās inter amicōs facit. (c) Fābula hoc nōn expōnit. (d) Discordia Iovem nōn tolerat.
99. What will happen if Discordia comes to the wedding? (a) Peleus will be angry. (b) She won't have a seat. (c) The gods will be angry. (d) Her friends won't be there.
100. Cūr dēbet Discordia māla aurea sua domī servāre? (a) Māla querelās facient. (b) Māla fēlicitātem facient. (c) Māla amicōs facient. (d) Fābula hoc nōn expōnit.