

1997 TSJCL READING COMPREHENSION TEST - LEVEL II

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.

WHO WILL PUT A BELL ON THE CAT'S NECK?

Mūrēs iniērunt cōnsilium quō modō sē ā cattō dēfendere possent et quaedam sapientior quam cēterae ait: "Ligētur campāna in collō cattī. Sic poterimus eum eiusque insidiās vitāre." Placuit omnibus hoc cōnsilium, sed alia mūs "Quis igitur,"

5 inquit, "est inter nōs tam audāx ut campānam in collō cattī ligāre audeat?" Respondit ūna mūs: "Certē nōn ego." Respondit alia: "Certē non ego audeō prō tōtō mundō cattō ipsi appropinquāre." Et idem cēterae dixerunt.

10 Sic saepe hominēs, cum quendam amovendum esse arbitrantur et contrā eum insurgere volunt, inter sē dīcunt: "Quis appōnet sē contrā eum? Quis accūsābit eum?" Tum omnēs, sibi timentēs, dīcunt: "nōn ego certē! Nec ego!" Sic illum vīvere patiuntur.
(Odo de Cerinton, *Narrationes*, 12th cent.)

mūs, mūrīs, f., mouse

campāna, -ae, f., bell

1. Cūr mūrēs sē dēfendere ā cattō voluērunt? (a) Cattī mūrēs edunt. (b) Narratiō hoc nōn expōnit. (c) Cattī sunt nimium magnī. (d) Cattī nōn sunt sapientēs.
2. Mūrēs (quidem in hāc fābulā) cattum timent. (a) vērūs; (b) falsus
3. The phrase quō modō means (a) because of the manner; (b) what limit; (c) how; (d) why.
4. The word quaedam (line 2) refers to (a) cōnsilium; (b) mūrēs; (c) cattus; (d) mūs (implied singular in mūrēs).
5. In line 2 quam means (a) which; (b) that; (c) than; (d) how.
6. In line 2 ligētur campāna should be translated: (a) a bell will be bound; (b) let a bell be bound; (c) a bell was bound; (d) a bell had to be bound.
7. Sentence 2 (Sic...vitāre) implies that (a) cats live sinuously; (b) cats are noisy; (c) cats are sneaky; (d) cats avoid treachery.
8. Mūrēs cōnsilium iniērunt ut collum cattī campāna ligārent. (a) vērūs (b) falsus
9. Quoniam cōnsilium mūrū omnibus plācuit, cūr nōn statim effectum est? (a) Mūrēs insidiās vitāverunt. (b) Mūrēs nimium timidi erant. (c) Cattus plācuit omnibus. (d) Collum cattī erat campāna.
10. Cūr est cōnsilium mūrū malum? (a) Ūna mūs nōn erat audāx. (b) Alia mūs nōn certa erat. (c) Nulla mūs erat satis audāx. (d) Alia mūs tōtū mundū appropinquāvit.
11. In line 7 audeō means (a) hear; (b) dare; (c) audible; (d) auditor.
12. In line 7 ipsi modifies (a) certē; (b) ego; (c) mundō; (d) cattō.
13. In line 7 the best meaning for prō is (a) for; (b) before; (c) instead of; (d) in return for.

14. The sentence beginning, **Sic saepe hominēs...**, (line 9) implies that men are often like sheep. (a) true (b) false
15. In the context of the whole story, the phrase, **cum quendam amovendum esse arbitrantur**, indicates euphemistically that some people are so evil that they have to be killed. (a) true (b) false
16. **Cūr hominēs malum vivere patiuntur?** (a) **Nesciunt accusāre eum.** (b) **Nōlunt contrā eum insurgere.** (c) **Sibi timent.** (d) All of these.
17. The best translation for **patiuntur** (last line) is (a) suffer; (b) endure; (c) lie open; (d) allow.

DION OF SYRACUSE

In this opening passage the Roman biographer Cornelius Nepos describes Dion's family, his relationship to the tyrants of Syracuse, Dionysius the Elder (**superior**) and Dionysius the Younger (**filius**), and his meeting with the philosopher Plato.

1 **Diōn**, **Hipparīnī filiūs**. **Syracusānus**, **nobilī genere nātus**, utraq̄ue implicātus tyrannide **Dionysiōrum**. Namque ille superior **Aristomachēn**, sorōrem **Diōnis**, habuit in **mātrimōniō**, ex quā duōs **filiōs**, **Hipparīnum** et **Nisaeum**, **prōcreāvīt** totidemque **filiās**, nōmine **Sophrosynēn** et **Arētēn**, quārum priōrem **Dionysiō filiō**, eidem cui regnum reliquit, nuptum dedit, alteram, **Arētēn**, **Diōnī**. **Diōn** autem praeter **nobilem propinquitātem generosamque māiōrum fāmam** multa alia ab **nātūrā** habuit bona, in hīs ingenium docile, cōme, aptum ad artēs optimās, **māgnam corporis dignitātem**, quae **nōn minimum commendat**, **māgnās praetereā dīvitiās ā patre** relictās, quās ipse tyrannī **mūneribus auxerat**.

Erat **intimus Dionysiō priorī**, neque minus propter **mōrēs** quam **affinitātem**. Namque etsī **Dionysiī crūdēlitās eī displicēbat**, tamen salvum propter **necessitudinem**, magis etiam **suōrum causā** studēbat. Aderat in **māgnīs rēbus**, eiusque **cōnsiliō** multum movēbātur tyrannus, nisi quam in **rē māiōr ipsiūs cupiditās** intercesserat. **Lēgātiōnēs** **vērō** omnēs, quae essent **illustriōres**, per **Diōnem** administrabāntur: quās quidem ille **diligenter obeundō**, **fideliter administrandō crūdēlissimum nōmen tyrannī suā** **hūmānitāte leniēbat**. Hunc ā **Dionysiō** missum **Karthaginiensēs** **suspēxērunt**, ut **nēminem numquam Graecā linguā loquentem magis** sint **admirāti**.

2 Neque **vērō** haec **Dionysium fugiēbant**: nam **quantō esset sibi ornamentō**, **sentiēbat**. Quō **fiēbat** ut **unī huic maximē indulgeret** neque eum **secus diligeret ac filiūm**: quī quidem, cum **Platōnem Tarentum venisse fāma** in **Siciliam** esset **perlāta**, **adulescentī** **negare nōn potuerit**, quān eum **accerseret**, cum **Diōn** eius **audiendī cupiditāte flagraret**. Dedit ergo huic **veniam māgnaque eum** **ambitiōne Syracūsās perduxit**. Quem **Diōn** adeō **admirātus** est atque **adamāvīt**, ut **sē eī tōtūm trāderet**. Neque **vērō** minus ipse **Platō** **delectatus** est **Diōne**.

Diōn, **Diōnis**, m. **Dionysius**, **Dionysiī**, m.
Aristomachē, acc. **Aristomachēn**, f.
Sophrosyne, acc. **Sophrosynēn**, f. **Arētē**, acc. **Arētēn**, f.
 cōmis, -e, adj., companionable, pleasant
 obeundō = administrandō
 lēgātiō, -ōnis, f. diplomatic mission
 suspiciō, (3), respect **secus...ac**, other than (as)
Tarentum, -ī, n., the city Tarentum **accersō** (3), summon
ambitiō, -ōnis, f., favor

18. **Quis est pater Diōnis?** (a) **Syracusānus**; (b) **Hipparīnus**; (c) **Diōn**; (d) a and b.
19. **Quālī genere nātus** est **Dion**? (a) **humilī**; (b) **Syracusānus**; (c) **nobilī**; (d) **tyranni**.

20. **Qualem affinitatem cum Dionysio superiore habuit Dion?**
 (a) Dion sororem Dionysii, Aristomachem, in matrimonium duxerat. (b) Dionysius sororem Dionis, Aristomachem, in matrimonium duxerat. (c) Dion filiam Dionysii, Artem, in matrimonium duxerat. (d) b and c
21. Dionysius the Elder's wife bore him (a) two sons; (b) two daughters; (c) three sons and one daughter; (d) two sons and two daughters.
22. In line 7 the word **maiorum** means (a) great things; (b) majors; (c) ancestors; (d) elder brothers.
23. The phrase **habuit bona** means: (a) he had a good woman; (b) a good woman held on; (c) he held on by means of the good; (d) he had goods.
24. In the context the phrase **ingenium docile** (line 8) is best translated: (a) ingenious docility; (b) teachable nature; (c) docile genius; (d) teachable genius.
25. Nepos distinguishes three areas of excellence in Dion's life: his noble family's good reputation; his own good nature, including gifts of mind, character, and body; a large fortune. (a) true; (b) false.
24. **Quo modo Dion auxerat divitias a patre relictas?**
 (a) muneribus Dionysii superioris; (b) muneribus ipsius; (c) tyrannum divitiis; (d) divitias tyranno ipso.
25. Why did Dion's good character demand that he cultivate a close friendship with a tyrant? (a) He feared for his life. (b) He wanted to ensure his family's safety through the tyrant's. (c) He despised ordinary morality. (d) None of these.
26. **Cur crudelitas tyranni Dionis displicebat?** (a) propter mores bonas suas; (b) suorum causa; (c) propter necessitudinem; (d) fabula hoc non exponit.
27. What other benefits were there to Dion's intimacy with Dionysius? (a) He could influence important affairs. (b) He could increase his income. (c) He could do great things. (d) All of these.
28. **Quid movebat Dionysium?** (a) magnae res; (b) consilium Dionis; (c) cupiditates suae; (d) b and c
29. The sentence, **Legationes...leniebat**, indicates that Dion was a figure-head only and had no genuine effect on Dionysius's foreign policy. (a) true (b) false
30. **Hae legationes erant bonae et potestatem habuerunt;**
 (a) propter laborem Dionis; (b) propter laborem Dionysii; (c) propter cupiditatem Dionysii; (d) propter mores Dionysii.
31. In line 18 **quas** refers to (a) legationes; (b) cupiditas; (c) illustriores; (d) diligenter.
32. In line 20 **humanitate** is best translated: (a) humanity; (b) civilization; (c) humanitarianism; (d) goodness.
33. This clause, **crudelissimum...leniebat** indicates that all tyrannies are cruel by nature. (a) true (b) false
34. In line 20 **missum** refers to (a) Dion, understood; (b) nomen; (c) hunc; (d) loquentem.
35. In line 21 **ut** means (a) so that, in order that; (b) that (in an object clause); (c) with the result that; (d) as
36. In line 21, the phrase, **Graeca lingua loquentem**, indicates that (a) Dion spoke Greek; (b) the Karthaginians spoke some other language; (c) both; (d) neither.

37. **Cūr** fiēbat ut Dionysius Diōnī m̄ximē indulgeret? (a) Haec eum fugiēbant. (b) Sentiēbat **quantō** esset sibi ornamentō. (c) Fiēbat ut haec nōn essent verā. (d) Hoc fēcit ut Diōn eum dīligeret.
38. In line 23 **quantō** modifies (a) haec; (b) quō; (c) sibi; (d) ornamentō.
39. In line 24 **ut** means (a) as; (b) that (in an object clause); (c) so that, in order that; (d) with the result that.
40. In line 25 the phrase, **neque eum secus dīligeret ac filium**, indicates that (a) Dionysius loved Dion like a son; (b) Dion loved Dionysius like a son; (c) Each man loved his son; (d) none of these.

TIE-BREAKERS: The answers to the following questions will be graded and scored only to break ties. Please note that the tie-breakers are numbered 96-100 and record your answers in those positions.

96. In line 25 **quī** refers to (a) Dion; (b) Dionysius; (c) **filium**; (d) **Platōnem**.
97. The sentence, **quī...flagrāret** (lines 25-28), indicates that Dionysius had reservations about bringing Plato to Syracuse, but could not deny Dion his wish. (a) true (b) false
98. In line 27 **eum** refers to (a) Dion; (b) Plato; (c) Tarentum; (d) Dionysius.
99. The last two sentences indicate that Dion and Dionysius mutually admired one another. (a) true (b) false.
100. In line 29 the best translation of **adeō** is (a) I go up to; (b) thus; (c) I went up to; (d) so.