

2004 Area F Reading Comprehension: Poetry Test

Directions: Read the passages carefully for comprehension, noting the meanings of italicized words and expressions below each passage. Answer the questions according to what is stated or implied in each passage. Mark the letter of the best answer on your answer sheet.

Horace *Odes* III.30

Background: Horace provides an epilogue to the first three books of the *Odes* in which he reviews his own achievements and appraises his position in the field of Latin verse.

Exegi monumentum aere perennius
regalique situ pyramidum altius,
quod non imber edax, non Aquilo inpotens
possit diruere aut innumerabilis
annorum series et fuga temporum. 5
Non omnis moriar multaue pars mei
vitabit *Libitinam*; usque ego postera
crescam laude recens, dum Capitolium
scandet cum tacita uirgine pontifex.
Dicar, qua violens obstrepit Aufidus 10
et qua pauper aquae Daunus *agrestium*
regnavit populorum, ex humili potens
princeps Aeolium carmen ad Italos
deduxisse modos. Sume superbiam
quaesitam meritis et mihi Delphica 15
lauro cinge volens, Melpomene, comam.

Ln 7: *Libitinam* - burial, death
Ln 11: *agrestium*- rustic, country

- Lines 1-5 can best be summarized as
 - The author has lived a long life and has seen innumerable famous monuments
 - The author recalls his visit to the pyramids during a very memorable and powerful storm
 - The author praises the longevity and durability of famous monuments
 - The author proclaims his work is not able to be destroyed by the elements or time
- What use of the ablative is illustrated in *aere* (line 1)
 - Means
 - Comparison
 - Accompaniment
 - Time When
- In line 3, *quod* refers to
 - Exegi
 - Perennius
 - monumentum
 - pyramidum
- In lines 6 to 7 (*non...Libitinam*) we learn that
 - everyone is delayed by the author's death
 - the author will not completely die
 - many people are going to die
 - only part of all the people are going to die

5. In line 8 *crescam* refers to
 - a. Death
 - b. Praise
 - c. The author
 - d. The virgin

6. Who climbs the Capitoline Hill?
 - a. the priest
 - b. the author
 - c. the virgin
 - d. death

7. In line 10, *dicar* is best translated
 - a. I will proclaim
 - b. I am proclaimed
 - c. I was proclaimed
 - d. I will be proclaimed

8. In line 10, *Aufidus* is
 - a. A city
 - b. A god
 - c. A wind
 - d. A river

9. Lines 11-12 (*qua... populorum*) refers to people living in
 - a. Troy
 - b. Italy
 - c. Egypt
 - d. Argos

10. In lines 13-14 (*princeps... modos*) the author boasts that
 - a. He is the leader of Aeolic poetry in Italy
 - b. He is the first to compose Aeolic song to Italian music
 - c. He is the finest writer of Aeolic and Italian poetry
 - d. He is the chieftain over Aeolia and Italy

11. In lines 15-16 (*et...comam*) what does the author order Melpomene to do?
 - a. Crown him with laurel
 - b. Take him to the Delphic oracle
 - c. Burn the laurel tree at Delphi
 - d. Encircle the Delphic Laurel tree with his hair

12. True or False: The author calls on Melpomene for inspiration.
 - a. True
 - b. False

Catullus XXXIX

Background: Catullus comments on the habit of his friend Egnatius.

Egnatius, quod candidos habet dentes,
renidet usque quaque. si ad rei ventum est
subsellium, cum orator excitat fletum,
renidet ille; si ad pii rogum fili
lugetur, orba cum flet unicum mater, 5
renidet ille. quidquid est, ubicumque est,
quodcumque agit, renidet: hunc habet morbum,
neque elegantem, ut arbitror, neque urbanum.
quare monendum est te mihi, bone Egnati.
si urbanus esses aut Sabinus aut Tiburs 10
aut pinguis Umber aut obesus Etruscus
aut Lanuvinus ater atque dentatus
aut Transpadanus, ut meos quoque attingam,
aut quilubet, qui puriter lavit dentes,
tamen renidere usque quaque te nollem: 15
nam risu inepto res ineptior nulla est.
nunc Celtiber es: Celtiberia in terra,
quod quisque minxit, hoc sibi solet mane
dentem atque russam *defricare* gingivam,
ut quo iste vester expolitior dens est, 20
hoc te amplius bibisse praedicet loti.

Ln 3: *subsellium*- seat in court
Ln 19: *defricare*- to brush, scour

13. What is Egnatius' habit?
- He laughs all the time
 - He smiles all the time
 - He mocks the author all the time
 - He removes his white teeth all the time
14. Why does the mother weep?
- Because Egnatius has no teeth
 - Because she is at her husband's funeral
 - Because her only son is dead
 - Because Egnatius killed her husband
15. Lines 2-7 (si... renidet) summarize
- Egnatius' career as a lawyer
 - The funeral of Egnatius' son
 - The frequency of Egnatius' habit
 - The inconsistency of Egnatius' habit

16. In line 4, ille refers to
- a. Unicum
 - b. Rogum
 - c. Orator
 - d. Egnatius
17. In line 7 *morbum* refers to:
- a. Egnatius' habit
 - b. Egnatius' relationship with the author
 - c. the death of Egnatius' son
 - d. the cause of Egnatius' failure as a lawyer
18. In line 8, ut arbitror is best translated
- a. So that I might think
 - b. In order that I may think
 - c. When I think
 - d. As I think
19. Line 9 (quare monendum est te mihi) is best translated:
- a. And so I will warn you and me
 - b. And so I must warn you and me
 - c. And so you must be warned by me
 - d. And so you were about to warn me
20. True or False: Egnatius is *urbanus*.
- a. True
 - b. False
21. How does the author characterize Egnatius' habit?
- a. Not fashionable
 - b. Rude
 - c. Elegant
 - d. Unsanitary
22. What nationality is the author?
- a. UMBER
 - b. Celtiber
 - c. Transpadanus
 - d. Sabinus
23. What nationality is Egnatius?
- a. UMBER
 - b. Celtiber
 - c. Transpadanus
 - d. Sabinus
24. What does the author **NOT** want Egnatius to do?
- a. Wash often
 - b. Take his teeth out
 - c. Smile
 - d. Laugh at him
25. Why does the author **NOT** want Egnatius to do this?
- a. Because it is tasteless
 - b. Because it is unsanitary
 - c. Because it makes him angry
 - d. Because it makes him laugh

26. In line 14 *lavit* is best translated
- Washed
 - Wash
 - Should wash
 - Used to wash
27. The inhabitants of the land of Celtiberia brush their teeth?
- In the morning
 - In the evening
 - Many times throughout the day
 - Not very often

Ovid *Metamorphoses* VIII.671-688

Background: Baucis and Philemon serve dinner to their guests. After three more courses the dinner comes to a sudden end with a startling event. Baucis and Philemon's response to this strange phenomenon reveals both their characters and their means.

parva mora est, epulasque *foci* misere calentes,
 nec longae rursus referuntur vina *senectae*
 dantque locum mensis paulum *seducta secundis*:
 hic *nux*, hic mixta est rugosis *carica palmis*
 prunaque et in *patulis* redolentia mala *canistris* 675
 et de purpureis *conlectae* vitibus uvae,
 candidus in medio *favus* est; super omnia vultus
 accessere boni nec iners pauperque voluntas.

'Interea totiens *haustum* cratera repleri
 sponte sua per seque vident *succrescere* vina: 680
attoniti novitate pavent manibusque supinis
 concipiunt Baucisque preces timidusque Philemon
 et veniam *dapibus* nullisque paratibus orant.
 unicus *anser* erat, minimae custodia villae:
 quem dis hospitibus domini *mactare* parabant; 685
 ille celer *penna* *tardos* aetate fatigat
 eluditque diu tandemque est visus ad ipsos
confugisse deos.

1.671: *foci* – hearth
 1.672: *senectae* – old age
 1.674: *nux* – nut
 1.674: *carica* – fig
 1.674: *palmis* – dates
 1.675: *patulis* – broad
 1.675: *canistris* – food baskets
 1.676: *conlectae* – gathered
 1.677: *favus* – honeycomb
 1.679: *haustum* – emptied

1.679: *cratera* – drinking vessel – accusative sg m.
 1.680: *succrescere* – to grow up from below
 1.681: *attoniti* – stunned, stupefied, dazed
 1.683: *dapibus* – feasts
 1.684: *anser* – goose
 1.685: *mactare* – to sacrifice
 1.686: *penna* – wing
 1.686: *tardos* – slow
 1.688: *confugisse* – to flee for protection

28. In line 672, *referuntur* is best translated:
- brought back
 - bring back
 - were brought back
 - are brought back

29. With what are the dates mixed?
- a. a nut
 - b. a fig
 - c. a honeycomb
 - d. wine
30. What food is in the broad food baskets?
- a. apples
 - b. nuts
 - c. dates
 - d. honeycomb
31. The best way to characterize the desert course is:
- a. scarce
 - b. bountiful
 - c. common
 - d. full of pears
32. In line 680, who is the subject of *vident*?
- a. the guests
 - b. the hosts
 - c. Baucis
 - d. Philemon
33. What happens to the *cratera*?
- a. It suddenly is empty.
 - b. It suddenly breaks.
 - c. It disappears and reappears.
 - d. The contents disappear and reappear.
34. What do Baucis and Philemon do when this happens?
- a. They are amazed
 - b. They beg pardon for providing too much food.
 - c. They beg for more food.
 - d. They put their palms down on the table.
35. True or false: The house of Baucis and Philemon is small?
- a. True
 - b. False
36. What do they intend to do with the goose?
- a. Make it the guard of the house.
 - b. Offer it to the gods.
 - c. Cook it for their guests.
 - d. Offer prayers to it.
37. Why are Baucis and Philemon unable to catch the goose?
- a. The gods have made them slow.
 - b. The goose is a god.
 - c. They are old.
 - d. The goose quickly flies into a tall pine tree.
38. What finally happens to the goose?
- a. It is sacrificed to the gods.
 - b. It is cooked by Baucis and Philemon.
 - c. It escapes and flies away.
 - d. It escapes and goes to the gods for safety.

39. Which of the following best describes this passage?
- a. Old age makes you rich but weak.
 - b. Fruits and nuts are best served with goose.
 - c. Generosity will bring you good rewards.
 - d. You must sacrifice to the gods or endure their wrath.
40. Which of the following best describes Baucis and Philemon?
- a. A rich, old, stingy couple.
 - b. A poor, old, stingy couple.
 - c. A rich, old, generous couple.
 - d. A poor, old, generous couple.

Tie breakers: the answers to the following questions will be graded and scored only to break ties. Please note that they are numbered 96-100. Record your answers in those positions.

96. In line 671, "*parva mora est*" is best translated:
- a. There is a little wall painting.
 - b. The delay is little.
 - c. There is a delay.
 - d. She was a little delayed.
97. In line 674, *hic* is best translated
- a. that
 - b. here
 - c. in that place
 - d. in this place
98. In line 685, *quem* refers to:
- a. Baucis
 - b. Philemon
 - c. the goose
 - d. the master
99. In line 687, *diu* is best translated:
- a. immediately
 - b. for a long time
 - c. shortly
 - d. in a little while
100. In line 687, *ipsos* refers to:
- a. the gods
 - b. Baucis and Philemon
 - c. the goose
 - d. Baucis