

## Reading Comprehension, Level II Area F TSJCL Convention 2004

### Passage A: A Visit to the Realms of Pluto

*Ūnus relinquēbātur ē duodecim labōribus quōs Pythia Herculī imperāvit. Eurystheus Herculem māgnopere timēbat et sē ab eō in perpetuum liberāre volēbat. Iūssit igitur eum canem Cerberum ex Orcō in lucem trāhere. Is canis aditum atque exitum Orcī cūstōdiēbat. Et Herculēs et Eurystheus intellēxērunt hunc labōrem omnium difficillimum esse; nēmō umquam ex Orcō redierat. 5 Praetereā, Cerberus ipse mōnstrum erat horribilī aspectū, quī tria capita serpentibus cincta habēbat.*

*Herculēs postquam imperia rēgis accēpit, statim in Lacōniam sē contulit. Ibi invēnit spēluncam ingentī māgnitūdine per quam hominēs ad Orcum dēscendēbant. Eō ubi vēnit et ex incolīs locum spēluncae quaesivit ac 10 reperit, sine morā dēscendere cōstituit. Nec tamen sōlus iter fēcit; Mercurius et Minerva sē eī adiūnxērunt. Ubi ad ripam Stygis pervēnit, cōgnōvit nūllum pontem in flūmine esse. Manēs mortuōrum trāns flumen ā Charonte quōdam trānsportāti sunt, qui ad ripam cum parvā nāve exspectābat. Charōn prō hōc officiō praemium postulābat. Hanc ob causam mōs erat apud antīquōs 15 nummum in ōre mortuī pōnere.*

*Laconia, -ae* – a region of Greece  
*Orcus, -ī* – The Underworld  
*nummus, -ī* – coin

### Pick the best answer.

1. Which labor of Hercules is described in this passage?  
A. first      B. fifth      C. eighth      D. twelfth
2. To what does *quos* refer in line 1?  
A. *unus*      B. *laboribus*      C. *Herculi*      D. *Pythia*
3. What was Eurystheus wishing in lines 2 and 3?  
A. that Hercules would become king  
B. that Pythia would fall in love with him  
C. that he could live happily forever  
D. that he would be free from Hercules forever

4. What did Eurystheus order Hercules to do?
  - A. to drag Cerberus into the light
  - B. to give Cerberus a bath
  - C. to wrestle with Orcus for Cerberus
  - D. to take Cerberus to Orcus
  
5. What did this dog guard?
  - A. the entrance to the Underworld
  - B. the exit of the Underworld
  - C. both of the above
  - D. none of the above
  
6. *Is canis* in line 3 refers to what?
  - A. *eum* (line 3)
  - B. *perpetuum* (line 2)
  - C. *Cerberum* (line 3)
  - D. *magnopere* (line 2)
  
7. What did both Hercules and Eurystheus understand? (lines 5-6)
  - A. All work is very hard.
  - B. This labor was the hardest of all.
  - C. Cerberus does very hard work.
  - D. Everything is very hard work when you're in the Underworld.
  
8. How many people had done what Eurystheus asked of Hercules before?
  - A. 0
  - B. 1
  - C. 2
  - D. 3
  
9. What is the best translation of *horribilī aspectū* in line 6?
  - A. to horrible appearance
  - B. for horrible appearance
  - C. of horrible appearance
  - D. in horrible appearance
  
10. Where did Hercules go after receiving the orders of the king (line 8)?
  - A. Laconia
  - B. Imperia
  - C. Sparta
  - D. Athens
  
11. What did he find there? (line 9)
  - A. a cave
  - B. a lake
  - C. a cottage
  - D. a snow-drift
  
12. To what does *quam* refer in line 8?
  - A. *speluncam* (line 8)
  - B. *homines* (line 8)
  - C. *magnitudine* (line 8)
  - C. *Hercules* (line 7)
  
13. Who told Hercules where to find the answer to question 11?
  - A. the farmers
  - B. the poets
  - C. the plowmen
  - D. the inhabitants

14. Who joined Hercules in his descent to the underworld?  
 A. Minerva                      B. Mercury  
 C. no one                        D. both A&B
15. What did Hercules look for when he reached the bank of the Styx?  
 A. water    B. food    C. a coin    D. a bridge
16. Who carried the spirits of the dead across the river?  
 A. Styx                      B. Charon                      C. Hercules                      D. Mercury
17. To whom does *qui* refer in line 14?  
 A. Styx                      B. Charon                      C. Hercules                      D. Mercury
18. How big was his ship?  
 A. very small                      B. small                      C. large                      D. very large
19. What did he demand because of this job?  
 A. favors                      B. a prize                      C. immortality                      D. repose
20. What was it the custom to put in the mouths of dead people?  
 A. a coin    B. a dog                      C. water                      D. embalming fluid

**Passage B: The Divisions and Peoples of Gaul (from Julius Caesar's *Commentarii de Bello Gallico*, Book I.1)**

*Gallia est omnis divisa in partis trīs, quarum unam incolunt Belgae, aliam Aquitani, tertiam, qui ipsorum lingua Celtae, nostrā Gallī appellantur. Hī omnēs linguā, institūtis, lēgibus inter sē differunt. Gallōs ab Aquitanīs Garumna flūmen, ā Belgīs Matrona et Sēquana dividit.*

*Hōrum omnium fortissimī sunt Belgae, proptereā quod ā cultū 5  
 atque hūmānitāte Prōvinciae longissimē absunt, minimēque saepe mercātōrēs ad  
 eōs commeant, atque ea, quae ad effēminandōs animōs pertinent, important;  
 proximique sunt Germānīs, qui trāns Rhēnum incolunt, quibuscum continenter  
 bellum gerunt. Quā dē causā Helvētiī quoque reliquōs Gallōs virtūte praecedunt,  
 quod ferē cotīdiānis proeliīs cum Germānīs contendunt, cum aut suis finibus 10  
 eōs prohibent, aut ipsī in eōrum finibus bellum gerunt.*

*commeō, commeāre* – to go to and fro  
*effeminō, effemināre* – to weaken  
*pertineō, pertinēre* – to pertain, concern; extend  
*praecedō, praecedere* – to surpass  
*ferē* – almost  
*divēs, divitis* – rich, wealthy

**Pick the best answer.**

21. Into how many parts does Caesar divide Gaul?  
A. thirty-one B. three C. thirteen D. thirty
22. Which of the following does NOT name one of Caesar's divisions?  
A. *Belgae* B. *Galli* C. *Matrona* D. *Aquitani*
23. *Nostrā* in line 2 agrees with ....  
A. *Galli* B. *Celtae* C. *linguā* D. *ipsorum*
24. What differentiates these parts?  
A. language B. customs C. laws D. all of the above
25. What things divide these parts?  
A. rivers B. mountains C. lakes D. hills
26. What group does Caesar consider the bravest?  
A. *Galli* B. *Celtae* C. *Matrona* D. *Belgae*
27. Why does Caesar believe them to be bravest?  
A. because they are closest to the Province  
B. because merchants visit them very often  
C. both of the above D. neither of the above
28. The best translation for *proximique sunt Germānīs quī trāns Rhēnum incolunt* in line 8 is...  
A. and the Germans are the nearest who live across the Rhine  
B. and they are nearest to the Germans who live across the Rhine  
C. and those who live across the Rhine are farthest from the Germans  
D. and those who cultivate the land across the Rhine are farthest from the Germans
29. With whom do the *Belgae* fight?  
A. *Galli* B. *Celtae* C. *Germānī* D. *Aquitani*
30. The best translation for *virtute* (line 9) is  
A. with excellence B. in excellence C. from excellence  
D. on excellence
31. The best translation for *cum* in line 10 is  
A. with B. when C. since D. although

32. *Suis* in line 10 refers to the  
 A. *Helvetiī* B. *Germanī* C. *Belgae* D. *Aquitānī*
33. *Eōs* in line 10 refers to the  
 A. *Helvetiī* B. *Germanī* C. *Belgae* D. *Aquitānī*
34. The best translation for *ipsī in eōrum finibus bellum gerunt* in line 11 is  
 A. The same ones wage war in their own territory.  
 B. They themselves wage war in their territory.  
 C. They themselves wage war in their own territory.  
 D. Those men wage war in his territory.

### Passage C: Pliny and the Christians

The Christians were punished, not because of their belief in Christ, but because they refused to worship the emperor. Emperor worship was the main unifying force in the empire and was regarded as a rigid obligation.

*"Mōs est mihi, domine omnia dē quibus dubitō ad tē referre, ut mē cunctatē regās vel ignorantem instruās. Itaque nunc dē Christiānīs ad tē scribō, quōrum in hāc prōvinciā magnus est numerus. Interim nē mihi ipsī consilium deesse videātur, in eīs quī ad mē deferēbantur hunc sum secutus modum. 'Estisne Christiānī?' rogāvī. Eōs quī confessī sunt iterum rogāvī, 5 poenās minātus sum; omnēs quī dē sententiā nōn discessērunt, ad supplicium trahī iussī; putāvī enim constantiam certe eōrum dignam esse suppliciō. Fuērunt aliī eiusdem opiniōnis quōs, quod civēs Rōmānī erant, nōn ipse in iudiciū vocāvī sed Romam misī.*

*"Nuper ad mē perlātus est libellus sine auctōris nomine, quō multī 10 accusābantur. Quibus ad iudiciū vocātīs, eōs dimisī quī in hōc discrimine negābant sē aut esse Christiānōs aut fuisse, et quī facultate datā deōs appellavērunt; nam eī quī sunt re verā Christiānī numquam, ut arbitror, hoc facere cōgī possunt."*

### Pick the best answer.

35. Who is of higher rank?  
 A. the speaker (I) B. the recipient of the letter (you)  
 C. both are of the same rank D. There is no ranking system.
36. The speaker makes permanent, independent decisions.  
 A. True B. False
37. To what does *quorum* in line 3 refer?  
 A. *ignorantem* (line 2) B. *Christiānīs* (line 2)  
 C. *numerus* (line 3) D. *provincia* (line 3)

38. There are no Christians in this province.  
A. True      B. False
39. Until the recipient receives this letter what is the speaker going to do about the problem?  
A. ignore it  
B. have all the Christians punished  
C. set all the Christians free  
D. punish the Christians who confessed and send the Roman citizens to Rome
40. Why did the speaker do this?  
A. He thought he could get away with it.  
B. He was about to leave so he could be cruel.  
C. So as not to seem like he didn't know what to do.  
D. The prisons were filling up.
41. How did he find the Christians he was prosecuting in the first paragraph?  
A. They were sent down to him.  
B. He went undercover to find them.  
C. He sent soldiers to search all the houses for crosses.  
D. He broke up a rally.
42. The speaker gave Christians only one chance to deny their Christianity.  
A. True      B. False
43. What does the speaker say is worthy of punishment?  
A. Christianity      B. steadfastness      C. opinion      D. Roman citizenship
44. Does the speaker doubt the truth of the *libellus* when it is received in line 10?  
A. yes                      B. no
45. To what does *eorum* refer in line 7?  
A. *constantiam* (line 7)                      B. *quī* (line 6)  
C. *supplicium* (line 6)                      D. *aliī* (line 8)
46. What Latin phrase proves the answer to #44?  
A. *quō multī accusābantur* (lines 10-11)  
B. *ut arbitror* (line 13)  
C. *numquam...hoc facere cogi possunt* (lines 13-14)  
D. *sine auctōris nomine* (line 10)

47. When did the speaker receive this *libellus*?  
A. a long time ago      B. yesterday      C. recently      D. a week ago
48. To what does *quō* refer to in line 10?  
A. *mē* (line 10)      B. *auctōris* (line 10)      C. *nomine* (line 10)      D. *libellus* (line 10)
49. Which people does the speaker send away without punishment?  
I.      those who denied that they were Christians  
II.     those who could prove that they had not been to a church last Sunday  
III.    those who called upon the pagan gods  
A. I only  
B. I and II  
C. I and III  
D. III only
50. This letter was written by an emperor, telling a provincial governor how to deal with an acute problem.  
A. True      B. False

**Tie-breakers: The following will only be scored in the event of a tie. Questions 96-100 refer to passage C. Pick the best answer from the following choices:**

- A. True      B. False      C. Not answered by the passage

96. The Christians are causing problems.
97. Christianity is illegal in this society.
98. The speaker has complete authority in this province.
99. The speaker believes that true Christians wouldn't recognize other gods.
100. A Christian could NOT be punished for being a Christian at the present time.