

2013 SAN ANTONIO CLASSICAL SOCIETY
TSJCL AREA B ACADEMIC OLYMPICS
READING COMPREHENSION LEVEL II TEST

Dē Amicitia

Mē mors Scīpiōnis movet. Amīcus firmus meus erat. Sed medicīna trīstītiaē ā mē venit. Mē sanō. Trīstītiām removēō. Mortem Scīpiōnī nōn malum ese putō. Omnēs moriuntur. Nōn immortalitātem Scīpiō voluit. Senectūs nōn est gravis, sed removet saepe potestātem. Scīpiō potestātem habuit. Nōn corpus et animus moriuntur simul. Graecī antiquī dīxērunt animōs hominum esse dīvīnōs. Crēdidērunt animōs redīre ad caelōs sī bonī erant in terrā. Ita Scīpiō assensit. Mea vīta erat beāta ab amīcitiā Scīpiōnis. Cum eō meās cūrās pūblicās et prīvātās partīvī. In bellīs unā pugnāvīmus. In casā eādem vītam ēgīmus. Spērō memoriām amīcitiāe nostra semper esse. Amīcitiā non apud virōs malōs est. Bonī hominēs nātūram amant. Nātūra vitam bonam facit. Amīcitiā est concordia in omnibus rēbus—hūmānīs atque dīvīnīs. Amīcitiā est benevolentia ac amor. Aliī amant pecūniām, aliī valētūdinem, aliī honōrēs, et multī etiam voluptātēs. Voluptātēs sunt finis animālium, cētera sunt incerta atque īnfirma. Amīcitiā dat beneficia multa. Conversātiō cum amīcō bonō dulcis est. Amīcitiā numquam impedit. Amīcitiā prō amorē nomināta est. In amīcitiā nihil est falsum. Amīcitiā venit ā nātūrā, ab amōre animī—nōn ā pecūniā. Haec prīmae lēgēs amīcitiāe sunt:

1. Petere ab amīcīs honestātem.
2. Agere bona antequam amīcus tē rogāt.
3. Dare cōnsilium vērū.
4. Recipere cōnsilium amīcī.
5. Tenēre lēniter amīcitiās.

Stultus est habēre pecūniām, equōs, servōs, vestēs, et possessiōnes multōs—et facere nullōs amīcōs. Amīcī sunt optima ac pulcherrima pars vītae. Amīcī bonī sunt rārī—hominēs firmī et certī. Amīcī bonī sunt hominēs honestī, fidēlēs, et misericordēs. Indignī amīcī malī sunt. Tardē accipiō amīcōs novōs. Petō hominēs quōs amāre possum et quī mē amāre possunt. Mihi nihil cum amīcitiā Scīpiōnis comparāre possum. Nostra amīcitiā vīva est. Vīvit semper in memoriā meā.

1. What moved the author?
a) Scipio b) Scipio's moral code c) Scipio's death d) Scipio's life
2. What kind of friend does the author say Scipio was?
a) best b) strong c) stiff d) moral
3. How does the author heal himself?
a) with friendship b) with medicine c) with sadness d) by consoling himself
4. According to the passage, what does old age do?
a) saps strength b) kills c) causes senility d) brings one close to the divine

5. What does the author share with Scipio?
 - a) public and private concerns
 - b) a house
 - c) participation in wars
 - d) a, b, and c
6. The author states that friendship is harmony in all things. True or False?
 - a) True
 - b) False
7. How does the author know that Scipio will be in heaven?
 - a) because he did good things on the earth
 - b) because he did not live among evil men
 - c) because he fought in many wars
 - d) because he was divine
8. Which one of the following is not one of the first laws of friendship as stated by the author?
 - a) do good before a friend asks
 - b) receive advice from a friend
 - c) give true advice
 - d) hold no grudges
9. How does the author make friends?
 - a) makes them slowly
 - b) makes them quickly
 - c) makes them forever
 - d) makes them rarely
10. What does the author say is foolish?
 - a) to live among bad men
 - b) to make no friends
 - c) to receive nothing but that from friends
 - d) to say nothing but lies in a friendship
11. Good friends are men who
 - a) have great possessions
 - b) have money and horses
 - c) are honest and faithful
 - d) are indignant with evil men
12. What does the author describe as uncertain and unstable?
 - a) desires
 - b) possessions
 - c) money
 - d) friendship

The Saint

Franciscus ad quondam locum vēnit in quō maxima multitudō avium dīversī generis convēnerat. Quās cum vir sānctus vidisset, alacriter ad avēs accessit. Omnibus convertentibus sē ad eum, omēs monuit ut verbum Deī audirent, dicēns, “Frātrēs meī, avēs, multum dēbētis laudāre Creatōrem vestrum quī plūmīs vōs induit et pennās dedit ad volandum, et sine cūrā vestrā vos gubernat.” Cum autem eīs haec verba et similia loquerētur, avēs mīrō modō coepērunt prōtendere ālās, aperīre rōstra, et illum spectāre. Ipse vērō cum spīritūs fervōre per mediās avēs trānsiēns, tunicā suā contingēbat eās. Nullae mōvērunt ā locō dum signum crucis faceret. Tum cum benedictiōne virī Deī, omnēs simul āvolāvērunt. Tum per vicīna loca prōcēdēns, vēnīt ad locum ubi congregātō populō audīrī vix poterat propter hirundinēs nidificantēs. Quās vir Deī, omnibus audientibus, ita

allocūtus est, dicēns, “Sorōrēs meae, hirundinēs, iam tempus est ut loquar; audīte verbum Deī, tenantēs silentium, dum sermō Dei compleātur.” Illae subitō tacuērunt nec mōvērunt de locō. Omnēs igitur quī vīdērunt glōrificāvērunt Deum. Istius mīrāculī fāma volāvit.

13. Where does Francis go in the first line of the passage?
 - a) to a certain place where a very large multitude of people convened
 - b) to a certain place where a very large multitude of various races gathered with birds nearby
 - c) to a certain place where a very large multitude of various races had convened
 - d) to a certain place where a very large multitude of birds had gathered
14. Why is his audience indebted to praise the Creator?
 - a) because He has given them clothes to wear
 - b) because He has made them free as the birds
 - c) because He has given them feathers
 - d) because He has allowed them to govern themselves without a care
15. What happened when Francis started to speak the first time?
 - a) the people all looked at him in wonder
 - b) the birds spread their wings and watched him
 - c) the people divided to allow him to pass and watched him
 - d) the spirit divided the people and he walked past the birds
16. Whom did Francis brush/touch with his tunic?
 - a) the birds
 - b) the people
 - c) the spirit
 - d) the median of the avenue
17. What happened next?
 - a) no one moved
 - b) nothing moved
 - c) none (of the birds) moved
 - d) they moved from that place
18. What happened after Francis made the sign of the cross?
 - a) the people all left with the blessing of God
 - b) the birds all flew away at the same time
 - c) the birds flew away and the people moved at the same time
 - d) none of the above
19. Where did Francis go next?
 - a) to his neighbors
 - b) to a place where the people could scarcely hear
 - c) to a place where power was among the congregated people
 - d) none of the above

20. What was all the commotion?
 a) the swallows were making their nests
 b) a great power moved the congregation like a hurricane
 c) to a place where power was among the congregated people
 d) none of the above
21. As everyone listened what did Francis do?
 a) he began to preach the word of God
 b) he addressed the women in the audience by calling them sisters
 c) he addressed the birds
 d) he kept silent

Apuleius: Metamorphōses

Familia mea in Hymettō et Spartaē habitābat. Ibi in Graeciā in scholā eram et linguam Graecam bene studuī. Mox in urbem Rōmam advēnī. Linguam Latīnam industriā magnā studēbam. Tibi fabulam Graecam incipiō.

Ad Thessaliam iter faciēbam — trans montēs dūrōs et vallēs et herbam et campōs. Equus albus meus tardē mōvit. Tum in terram dēsiliuī et equum fricuī et aurēs permulsi. Frēnōs dētrāxi et ambulāvī dum in campō equus pastus est.

Et dum equus meus edēbat, ambulātōrēs duōs vīdī. Conversātiōnem audīvī: “Verba tua sunt falsa.” Virum petīvī et respondi: “Fābulam tuam mihi dīc.”

Barbarus rīsīt: “Vērō, mendācium vērū est — sī magicō flūmina celeria mūtāre dīrectiōnem possunt, mare ligārī potest, ventī exspirārī possunt, sōl inhibērī potest, lūna in terrā pōnī potest, stellae ā caelō capī possunt, diēs obscurus faci potest, et nox semper continuāre potest.”

Ācritēr dīxi: “Reliquam fābulam tū mihi narrā.”

Barbarus respondit: “Tibi grātiās agō. Fābula haec est.”

Ā Sōle, deō quī vīdit, omnia vērā sunt. Audīte. Graecus sum. Faciō iter per Thessaliam ad Aetoliam Boeōtiamque. Mellam vel cāseum vel cibum alterum vendō.

Hypātam, quae civitās māior Thessaliae est, advēnī. Fortūnā ibi vesperā ad balneās publicās prōcēdēbam. Amīcus meus Sōcratēs sedēbat in terrā. Erat miser. Tenuis erat similis mendicābulō.

“Sōcrates, quid est? Quae facis?” interrogāvī.

Respondit, “Fortūnam malam habeō.”

22. Where did the author’s family used to live?
 a) in Rome b) in Greece c) in Sparta d) none of the above
23. What languages did the author study?
 a) Greek b) Latin c) Greek and Latin d) Greek and Spartan
24. The author did not go to Rome. True or False?
 a) True b) False

25. The author studied the Latin language with great...
- a) diligence b) laziness c) talent d) trouble
26. The best translation of “Tibi fabulam Graecam incipiō” is...
- a) You will tell a Greek tale
 - b) I myself will begin a Greek story
 - c) For you I begin a Greek tale
 - d) I will tell you a Greek fable
27. On his journey through Thessaly, the author...
- a) crossed rugged mountains, valleys, and camps
 - b) crossed rugged mountains, valleys, and fields
 - c) crossed rugged mountains and valleys where he camped and ate herbs
 - d) camped and ate herbs in the mountains and valleys
28. The author tells us that he...
- a) had made a journey to Thessaly
 - b) was making a journey to Thessaly
 - c) made a journey to Thessaly
 - d) will make a journey to Thessaly
29. Why did the author get off of his horse and walk?
- a) His horse had fallen to the ground
 - b) His horse was troubled by a disease
 - c) His horse’s ears were suffering from mulsification
 - d) His horse was moving slowly
30. What was the horse doing when the author saw two travelers?
- a) laughing b) jumping c) eating d) running
31. What is the best translation of “Barbarus rīsit”
- a) The stranger shouted
 - b) The stranger smiled
 - c) The stranger rose
 - d) The stranger said
32. The stranger says it is a true lie if by magic
- a) the earth can be put on the moon
 - b) the stars can seize heaven
 - c) the sea can be bound
 - d) swift rivers cannot change direction
33. The stranger replied, “Thank you. This is the story.” True or False.
- a) True
 - b) False

34. The author says that...
- He is a Greek and his name is Sol
 - He is a Greek and he is driving his flock through Thessaly
 - He is a Greek and he is making a journey through Thessaly
 - All of the above
35. The author is a food salesman. True or False.
- True
 - False
36. What did the author do after he arrived at Hypata?
- He made a fortune selling food in the public market
 - He luckily was making his way to the public baths in the evening
 - A viper bit him near the public baths
 - He made his way to a public temple of Fortuna on a balmy evening
37. What happened next?
- His old enemy Socrates was sitting on the ground
 - His old enemy Socrates was staring at the ground
 - His friend Socrates had sat on the ground
 - His friend Socrates was sitting on the ground
38. What condition was Socrates in?
- He was a miser and his condition was tenuous
 - He was poor and was holding a mendicant
 - He was unhappy and was thin like a beggar
 - He was happy and his cane was similar to a scepter
39. What did the author ask Socrates?
- "Socrates, what is it? Why are you here?"
 - "Socrates, who are you? Why do you have a torch?"
 - "Is that you Socrates? What are you doing?"
 - "What is it Socrates? What are you doing?"
40. What did Socrates reply?
- "I'm having bad luck"
 - "I have a fortunate apple"
 - "Fortune brings bad things"
 - "Bad luck lives here"

TIE BREAKERS:

Quam diū etiam furor iste tuus nōs ēlūdet? Quem ad finem sēsē effrēnāta iactābit audācia? Nihilne tē nocturnum praesidium Pālātī, nihil urbis vigiliae, nihil timor populī, nihil concursus bonōrum omnium, nihil hīc mūnītissimus habendī senātūs locus, nihil hōrum ōra vultūsque movērunt? Patere tua cōsilia non sentis? Cōnstrictam iam omnium horum scientiā tenērī coniūrātiōnem tuam nōn vidēs? Quid proximā, quid superiōre nocte ēgerīs, ubi fuerīs, quos convacāverīs, quid cōsiliī cēperīs, quem nostrum ignōrāre arbitrāris?

96. In the first question of this passage “furor” would have what connotation?
 a) inspiration b) passionate love c) madness d) excitement
97. What is described as unbridled?
 a) his love b) his eagerness c) his recklessness d) his goodness
98. What is exposed?
 a) his mouth and face b) the senate c) the city d) his plans
99. Where is the garrison?
 a) on the Palatine hill b) out in the night c) in his closed heart d) on the concourse
100. What is “held and bound fast”?
 a) his plot b) all of his being c) the senate d) his mouth and face