

**REGIONAL LATIN FORUM 2016**  
**READING COMPREHENSION**

NO MACRONS ARE PROVIDED ON THIS TEST.

**Refer to the following passage to answer questions 1-17.**

*Cicero lays out an argument about the past laws of Caesar being upheld as they were written and passed without any interference, new interpretations, or newly proposed laws by Antony. The main speaker is Cicero; the imagined interlocutor is Cicero putting words in Antony's mouth.*

1 Illae [leges] enim sine ulla promulgatione<sup>1</sup> latae sunt ante quam  
2 scriptae. Quaero, autem, quid sit, cur aut ego aut quisquam  
3 vestrum, patres conscripti, bonis [legibus] tribunis plebi leges  
4 malas metuat. Paratos habemus, qui intercedant, paratos, qui rem  
5 publicam religione<sup>2</sup> defendant; vacui metu esse debemus. 'Quas tu  
6 mihi,' inquit, 'intercessionibus<sup>3</sup>? quas religiones?' Eas scilicet, quibus  
7 rei publicae salus continetur. 'Negligimus ista et nimis antiqua ac  
8 stulta ducimus; forum saepietur, omnes claudentur aditus<sup>4</sup>, armati  
9 in praesidiis multis locis collocabuntur.'

10 Quid tum? quod ita erit gestum, id lex erit? et in aes incidi  
11 iubebitis, credo illa legitima: CONSULES POPULUM IURE  
12 ROGAVERUNT (hocine a maioribus accepimus ius rogandi?)  
13 POPULUSQUE IURE SCIVIT. Qui populus? isne, qui exclusus  
14 est? Quo iure? an eo, quod vi et armis omne sublatum est? Atque  
15 dico de futuris, quod est amicorum ante dicere ea, quae vitari  
16 possint; quae si facta non erunt, refelletur oratio mea. Loquor de  
17 legibus promulgatis, de quibus est integrum vobis;  
18 demonstro vitia; tollite: denuntio vim, arma; removete.

<sup>1</sup>*promulgatio, -tionis*  
f.: public proclamation

<sup>2</sup>*religio, -igionis f.:*  
superstition, religious  
sanctions

<sup>3</sup>*intercessio, -sionis f.:* veto

<sup>4</sup>*aditus, -us m.:* access,  
entrance

*Philippics 1.25-26*  
~ M. Tulli Ciceronis

1. According to lines 1-2, why does Cicero consider the laws bad?
  - a. They were overturned without being brought forth for the Senate's approval.
  - b. They were only in their first draft before they were over turned.
  - c. They were carried out without being codified by the people's approval.
  - d. They were applicable to no one.
  
2. What case and number is *vestrum* (line 3)?
  - a. nominative, singular
  - b. accusative singular
  - c. genitive, plural
  - d. accusative, plural

3. According to lines 2-4, who or what protects people from bad laws?
  - a. Cicero
  - b. the people
  - c. good laws
  - d. fear
  
4. To whom or what does *qui* (line 4) refer?
  - a. *ego aut quisquam* (line 2)
  - b. *patres conscripti* (line 3)
  - c. *leges malas* (line 4)
  - d. *paratos (viro)* (line 4)
  
5. The ablative use of *metu* (line 5) is
  - a. means
  - b. degree of difference
  - c. separation
  - d. manner
  
6. According to lines 6-7, who or what is protected by religious sanctions and vetoes?
  - a. the welfare of the republic
  - b. the tribunes
  - c. bad laws
  - d. those prepared to defend the republic
  
7. According to lines 5-8, why does Cicero's imagined speaker regard religious sanctions incredulously?
  - a. They are terrifying even the Senate.
  - b. They are too forceful and constricting.
  - c. They have not protected the republic thus far.
  - d. They are outdated and nonsensical.
  
8. The tense and mood of *claudentur* (line 8) is
  - a. present indicative
  - b. present subjunctive
  - c. future indicative
  - d. imperfect subjunctive
  
9. According to lines 7-9, which of the following is NOT one of the ways the interlocutor, Antony, proposes safeguarding the republic?
  - a. containing the forum
  - b. blocking access points
  - c. setting armed men in position
  - d. changing the location of the Senate's meetings

10. To what cultural practice does *aes incidi* (line 10) refer?
- inscribing laws on bronze tablets
  - minting coinage
  - charging interest on debt
  - using a signet ring for seals of approval
11. What does *hocine* (line 12) modify?
- consules* (line 11)
  - populum* (line 11)
  - maioribus* (line 12)
  - ius* (line 12)
12. What rhetorical device can be found in line 14?
- anacoluthon
  - polyptoton
  - hendiadys
  - hypallage
13. What is the best translation of *quod* (line 15)?
- which
  - because
  - anything
  - when
14. According to lines 14-16, Cicero claims his speech is
- friendly advice
  - something he has said before
  - disingenuous
  - not as good as taking action
15. What mood is *tollite* (line 18)?
- indicative
  - infinitive
  - subjunctive
  - imperative
16. What rhetorical device can be found in line 18?
- synchysis
  - aposiopoesis
  - prolepsis
  - simile

17. Throughout the passage, Cicero expresses incredulity at the idea that
- Laws can be passed without the people’s consent or presence
  - The laws of the ancestors are being overturned
  - The Senate fails to act in controlling Antony
  - Caesar’s will has been honored and made law

**Refer to the following passage to answer questions 18-30**

*Lactantius argues against authority of pagan religions by explaining that myths are just exaggerations of real events and people by the poets. Here, he uncovers the practical reality behind what poets embellished about the myths of Jupiter.*

- 1 Sed dicet aliquis ficta haec esse a poetis. Non est hoc poeticum sic  
 2 fingere ut totum mentia[ris] sed ut ea, quae gesta sunt, figura quasi  
 3 velamine<sup>1</sup> aliquo versicolore<sup>2</sup> praetexas. Hunc habet poetica licentia  
 4 modum non ut totum fingat, quod est mendacis et inepti [poetae],  
 5 sed ut aliquid cum ratione commutet. In imbrem [Iovem] se aureum  
 6 vertisse dixerunt, ut Danaen falleret. Quis est imber aureus? Utique<sup>3</sup>  
 7 aurei nummi, quorum magnam copiam offerens, et in sinum  
 8 infundens, fragilitatem virginalis animi hac mercede<sup>4</sup> corrumpit. Sic  
 9 et imbrem ferreum dicunt, quum<sup>5</sup> volunt multitudinem  
 10 significare telorum. [Ganymeden] in aquila rapuit. Quae est aquila?  
 11 Legio scilicet, quoniam figura huius animalis insigne legionis est.  
 12 Europam transvexit in tauro. Quis est taurus? Utique navis, quae  
 13 tutelam<sup>6</sup> habuit tauri in specie figuratam. Sic Inachi filia non utique  
 14 bos facta transnavit, sed eiusmodi navigio iram Junonis effugit,  
 15 quod habebat bovis formam. Denique quum in Aegyptum delata  
 16 esset, Isis est facta, cuius navigium certo quodam die in memoriam  
 17 fugae celebratur.

<sup>1</sup>velamen, -minis n: sail, veil

<sup>2</sup>versicolorus-a-um: multicolored

<sup>3</sup>utique (adv): surely

<sup>4</sup>mercedis, -is f. pay

<sup>5</sup>quum = cum

<sup>6</sup>tutela, -ae f.: protection, guardianship

*Epitome Institutionum Divinarum, 11  
 ~ Firmianus Lactantius (slightly adapted)*

18. What is the use of the infinitive *ficta esse* (line 1)?
- complementary
  - indirect statement
  - subjective
  - purpose
19. What use of the subjunctive are *mentiaris* (line 2) and *praetexas* (line 3)?
- purpose
  - indirect command
  - result
  - temporal

20. According to lines 1-3, poetry and fiction should be used like a
- ship to transport ideas
  - veil to partially hide shapes
  - artist's palate to create lines and details.
  - war to overcome preconceptions
21. In line 5, *aliquid* functions as
- the subject of *commutet* (line 5)
  - the object of *commutet* (line 5)
  - an adverbial accusative
  - a double accusative
22. What is the subjunctive use of *commutet* (line 5)?
- purpose
  - indirect command
  - result
  - temporal
23. What tense is *falleret* (line 6)?
- present
  - imperfect
  - perfect
  - pluperfect
24. In line 8, *hac* modifies
- fragalitatem* (line 8)
  - animi* (line 8)
  - mercede* (line 8)
  - the understood subject of *corrupit* (line 8)
25. According to lines 6-8, the myth of Jupiter seducing Danae, the mother of Perseus, by taking the form of a shower of gold was actually a man
- Pouring many golden coins into Danae's lap to bribe her
  - Giving Danae a large quantity of golden fabric that blew in the wind
  - Rattling many hanging golden chains and necklaces to entice Danae
  - Filling a bath with gold to prove how rich he was
26. According to lines 9-10, what is described as a "shower of iron"?
- a flood of water
  - a crowd of carts and carriages
  - a hail storm
  - a barrage of arrows

27. What rhetorical device does Lactantius describe in lines 10-11, when discussing the eagle?
- hysteron proteron
  - hypallage
  - aposiopoesis
  - metonymy
28. What case and use is *bos* (line 14)?
- nominative, subject
  - nominative, predicate
  - accusative, direct object
  - accusative, cognate
29. What is the best translation of *quum* (= *cum*) in line 15?
- while
  - when
  - although
  - because
30. According to lines 15-17, what did the festival day of Isis, formerly the daughter of Inachus, commemorate?
- her deification to Isis
  - her escape from Juno
  - her cow-shaped ship
  - her birthday

**Continue on to the next page**

**Refer to the following passage to answer questions 26-35.**

*Priam approaches Achilles in an effort to retrieve Hector's body.*

1 Ruit omnis in uno  
 2 Hectore causa Phrygum, ruit hoc defensa senectus  
 3 afflicti miseranda patris, quem nec sua coniunx  
 4 turbaque natorum nec magni gloria regni  
 5 oblitum tenuit vitae, quin iret inermis  
 6 et solum invicti castris se redderet hostis.  
 7 Mirantur Danaum proceres, miratur et ipse  
 8 Aeacides<sup>1</sup> animum miseri senis; ille trementes  
 9 affusus genibus tendens ad sidera palmas  
 10 haec ait: "O Graiae gentis fortissime Achilles,  
 11 o regnis inimice meis, te Dardana solum  
 12 victa tremit pubes, te sensit nostra senectus  
 13 crudelem nimium. Nunc sis mitissimus—oro—  
 14 et patris afflicti genibus miserere precantis  
 15 donaque quae porto miseri pro corpore nati  
 16 accipias; si nec precibus nec flecteris auro,  
 17 in senis extremis tua dextera saeviat annis:  
 18 saltem<sup>2</sup> saeva pater comitabor<sup>3</sup> funera nati!  
 19 Nec vitam mihi nec magnos concede honores,  
 20 sed funus crudele meum! Miserere parentis  
 21 et pater esse meo mitis de corpore disce.  
 22 Hectoris interitu<sup>4</sup> vicisti Dardana regna,  
 23 vicisti Priamum: sortis reminiscere victor  
 24 humanae variosque ducum tu respice casus."  
 25 His tandem precibus grandaeuum motus Achilles  
 26 allevat a terra corpusque exsanguie parenti  
 27 reddidit Hectoreum.

<sup>1</sup>*Aeacides* = Achilles

<sup>2</sup>*saltem* (adv): at least

<sup>3</sup>*comito* (1): be a partner (in)

<sup>4</sup>*interitus*, -us m: death, destruction

*Ilias Latina: 1019-1045*  
 ~ Baebius Italicus

31. What does *omnis* (line 1) modify?
- Hectore* (line 2)
  - causa* (line 2)
  - Phrygum* (line 2)
  - senectus* (line 2)
32. What verb form is *miseranda* (line 3)?
- infinitive
  - gerundive
  - supine
  - imperative

33. What use of the genitive is *vitae* (line 5)
- measure
  - description
  - special verbs
  - charge
34. According to lines 3-5, why does Priam go to Achilles, despite the objections of others?
- Priam is beginning to go senile and forget things.
  - Priam's position as the king of Troy requires it.
  - Priam has no family left.
  - Priam considers Hector more important than even his own life.
35. In line 6, *invicti* modifies
- inermis* (line 5)
  - solum* (line 6)
  - castris* (line 6)
  - hostis* (line 6)
36. What rhetorical device is found in line 7?
- hysteron proteron
  - zeugma
  - pleonasm
  - anaphora
37. The participle *tendens* (line 9) modifies
- ille* (line 8)
  - genibus* (line 9)
  - sidera* (line 9)
  - palmas* (line 9)
38. The form *fortissime* (line 10) is
- vocative case
  - perfect infinitive
  - superlative adverb
  - pluperfect subjunctive
39. According to lines 11-12, who fears Achilles?
- Trojan kings
  - Trojan youth
  - Achilles himself
  - all Achilles' enemies



40. What is the tense and mood of *sensit* (line 12)?
- present indicative
  - present subjunctive
  - perfect indicative
  - perfect subjunctive
41. What subjunctive use is *sis* (line 13)?
- jussive
  - relative clause of characteristic
  - fear Clause
  - deliberative
42. What form is *miserere* (line 14)?
- ablative singular
  - infinitive
  - imperative
  - vocative singular
43. This poem, *Ilias Latinas*, is in dactylic hexameter. What, therefore, is the metrical pattern of the first four feet of line 15 (*donaque quae porto miseri pro corpore nati*)?
- DSDS
  - DSSD
  - DDDS
  - SSDD
44. According to lines 13-16, how does Priam hope to convince Achilles?
- with righteousness and anger
  - with flattery and tricks
  - with obligation and friendship
  - with pity and gifts
45. What type of condition is found in lines 16-17?
- present general
  - future less vivid
  - present contrary to fact
  - past contrary to fact
46. What is the best translation of line 18?
- At least I, as his father, will be a companion to the cruel funerals of my son!
  - I will entrust myself to my son's cruel funerals, the father having leapt onto the pyre!
  - I should attack the cruel father who commits the death of sons!
  - I will be turned over to your clever cruelty in exchange for the funeral of my son!

47. What does *crudele* (line 20) modify?
- vitam* (line 19)
  - mihi* (line 19)
  - concede* (line 19)
  - funus* (line 20)
48. To whom does the phrase *pater mitis*, gentle father (line 21), refer?
- Priam
  - Hector
  - Achilles
  - Jupiter
49. According to lines 23-24, Priam wisely advises Achilles to
- honor the dead out of respect for the gods
  - remember that even great men die
  - pity mortals, even though Achilles is immortal
  - cultivate friendship, especially in times of disaster
50. According to lines 25-27, what action does Achilles take?
- He digs Hector's body from the earth to return it.
  - He stands up from the ground and swears a blood oath.
  - He lifts Priam from his knees and returns Hector's body.
  - He kneels on the ground with Priam and prays over Hector's body.