

Reading Comprehension – Prose
FJCL State Forum 2019

N.B. There are no macrons on this test.
You may rip off the final pages to make the passages easier to see.

For questions 1–8 refer to Passage 1.

1. Identify the subject of the verb *dividitur* (line 1).
A. *tria* (1) B. *tempora* (1) C. *vita* (1) D. *id* [omitted]
2. Which of the following is the best translation of *reduci* (line 3)?
A. subject B. be subjected C. I subject D. they subject
3. In lines 3–4, we learn that _____.
A. the most important period of life is the past
B. every man can fulfill his desires living the present
C. busy men have time to live only in the present
D. the future is important because it's full of expectations
4. In line 4, *si vacet* is an example of a ____ clause.
A. causal B. conditional C. result D. purpose
5. In line 5, *recordatio* is best translated _____.
A. discover B. live C. recollection D. love
6. In lines 6–7, we learn that _____.
A. sins can be excused if committed unwillingly
B. some people repeat their mistakes
C. vices can be hidden within their pleasures
D. people's faults are obvious to others
7. In line 7, *retractando* is a(n) _____.
A. participle present B. imperative verb C. gerund D. gerundive
8. According to the passage, why don't busy people look at the past?
A. they don't want to recall their bad actions of the past
B. they don't think it is helpful
C. they are too interested in living the present with hope in the future
D. they are not wise

For questions 9–17 refer to Passage 2.

9. According to lines 1–3, what is the one thing that may be superior to friendship?
A. nothing B. generosity C. charity D. wisdom
10. According to lines 1–3, where does friendship come from?
A. understanding B. the gods C. good men D. nobody knows

11. The subject of the verb *praeponunt* (line 4) is ____.
- A. *alii* (4) B. *divitias* (4) C. *they* [omitted] D. *voluptates* (5)
12. In lines 4–6, what is the lowest of all the named pursuits?
- A. riches B. power C. popularity D. pleasure
13. In lines 5–6 (*beluarum...temeritate*), we learn that ____.
- A. fear of the future comes from lack of planning
 B. many good things in life are out of our control
 C. death makes most mortal accomplishments empty
 D. we are better off the more friendships we have
14. In line 6, *quam* is best translated ____.
- A. which B. than C. how D. as
15. What case and number is *illi* in line 7?
- A. nominative pl. B. vocative pl. C. genitive s. D. dative s.
16. In lines 7–8, we learn that ____.
- A. it is difficult for famous people to be virtuous
 B. any formal agreement can spark eventual friendship
 C. some people are born to be friends
 D. it is right to consider virtue above all
17. According to the passage, friendship can exist only if ____.
- A. people choose their friends carefully
 B. people have the same interests and passions
 C. it is not based on wealth
 D. it is born of virtue

For questions 18–27 refer to Passage 3.

18. According to lines 1–2 (*L. Catilina...pravoque*), Catiline was ____.
- A. born into an aristocratic family B. talented but lazy
 C. intelligent but poor D. a natural leader
19. According to lines 2–3 (*huic...exercuit*), how did Catiline spend his youth?
- A. working with other young men to overcome civil unrest
 B. preparing to destabilize the state
 C. trying to solve conflicts through mediation
 D. training for a career as a soldier
20. According to lines 3–4 (*corpus... est*), Catiline could go without all the following **EXCEPT** ____.
- A. food B. warmth C. sleep D. shelter
21. Lines 4–6 (*animus...parum*) includes all of the following **EXCEPT** ____.
- A. chiasmus B. asyndeton C. antithesis D. hysteron proteron

22. What desire seized Catiline after the tyrannical rule of Lucius Sulla (line 7)?
 A. fight for freedom B. seize power C. become wealthier D. invade the republic
23. In lines 8–9 (*neque...habebat*), we learn that Catiline _____.
 A. didn't care how he accomplished his goals
 B. attempted to bribe his way to power
 C. considered an alliance with a foreign state
 D. learned what not to do from Sulla's mistakes
24. According to lines 9–11 (*agitabatur...memoravi*), what was getting Catiline worked up?
 A. His had to continually involve more people in his plans.
 B. His family was becoming increasingly unsupportive.
 C. His financial situation was not improving.
 D. He heard rumors he was going to be arrested.
25. In line 9, *in dies* is best translated _____.
 A. every day B. into the open C. for the future D. late in the year
26. What type of clause is *dum sibi regnum pararet* (line 8)?
 A. concessive B. temporal C. causal D. proviso
27. In lines 11–12 (*incitabant...vexabant*), we learn that _____.
 A. the state rejected Sulla's previous restrictions on personal finances
 B. citizens who were wasting money had threatened the state before
 C. different views on money can imperil domestic tranquility
 D. the general state of society provided the perfect climate for insurrection

For questions 28–36 refer to Passage 4.

28. Which answer best paraphrases *nec diu nos moretur quaestio quae rhetorices origo sit* (line 1)?
 A. Now is the time to learn how to start a speech.
 B. The origin of formal speechmaking is obvious.
 C. A speech naturally arises from a question.
 D. The purpose of rhetoric is to help us put an end to doubts.
29. In line 1, *quin* is best translated _____.
 A. why B. why not C. in fact D. that
30. In lines 1–2 (*nam...acceperint*), we learn that _____.
 A. the ability to speak was granted man by nature
 B. men are naturally inclined to listen to conversation
 C. humans learn the nature of a language from their parents
 D. language arose from men wondering about the world
31. As it is used in line 3, *summam* most nearly means the same as _____.
 A. *enim* B. *tamen* C. *tandem* D. *etsi*

32. In line 4 (*nec...coepisse*), we learn that ____.
- people can improve their speaking if they start early
 - certain ways of speaking can begin to fix things
 - some people think that they are naturally good at oratory
 - there are differing opinions about the rise of focus on speaking
33. In lines 4–6 (*quod...instituerint*), we learn that ____.
- speaking skills help a person accused of a crime
 - those who can speak well can earn a living as a lawyer
 - people are judged by how they speak
 - good speakers should use their skills to help the mistreated
34. In line 6, *cum* is best translated ____.
- when
 - since
 - although
 - with
35. In lines 6–7 (*haec...defensionem*), we learn that ____.
- integrity does not ensure that a speech will be successful
 - the ability to prosecute is more important than to defend
 - a prosecutor always speaks before the defense in court
 - motivation to attack someone was the true origin of speaking
36. Complete the contextual (not grammatical) analogy. *accusatio* : *defensionem* :: ____ : ____.
- tutelam* / *perniciem*
 - quis* / *gladium*
 - prius* / *fabricatum*
 - alterius* / *ferrum*

For questions 37–46 refer to Passage 5.

37. In line 1 (*omne...transmisi*), we learn that the author ____.
- is about ready to give up
 - is having a hard time deciding what to do
 - has been reading and writing
 - feels his peace stolen by noisy athletes
38. In lines 2–3 (*circenses...teneor*), we learn that the author ____.
- fears missing even the least important race
 - could not care less about races
 - is most captivated by the early races
 - does not pay as much attention these days
39. In lines 3–4 (*nihil novum...sufficiat*), which of the following figures of speech does **NOT** occur
- anaphora
 - litotes
 - anastrophe
 - ellipsis
40. In line 5, *tot*, *tam*, and *identidem* underscore the author's ____.
- exaspiration
 - excitement
 - preoccupation
 - pride
41. In lines 6–7 (*si...nulla*), what type of conditional appears?
- present factual
 - future more vivid
 - present contrary-to-fact
 - future less vivid
42. According to the second paragraph (lines 5–10), what is the main draw for most people?
- free food
 - team pride
 - gossip
 - chance meetings

Passage 1: For questions 1–8, refer to Seneca, *De Brevitate Vitae* 10.2–3

- 1 in tria tempora vita dividitur: quod fuit, quod est, quod futurum est. ex his quod agimus breve est, quod acturi sumus dubium, quod egimus certum. hoc est enim in quod fortuna ius perdidit, quod in nullius arbitrium reduci potest. hoc amittunt occupati; nec enim illis vacat praeterita respicere, et si vacet, iniucunda est
- 5 paenitendae rei recordatio. inviti itaque ad tempora male exacta animum revocant nec audent ea retemptare, quorum vitia, etiam quae aliquo praesentis voluptatis lenocinio surripiebantur, retractando patescunt.

Passage 2: For questions 9–17, refer to Cicero, *De Amicitia* 20

- 1 est enim amicitia nihil aliud nisi omnium divinarum humanarumque rerum cum benevolentia et caritate consensus; qua quidem haud scio an excepta sapientia nihil melius homini sit a dis immortalibus datum.
- divitias alii praeponunt, bonam alii valetudinem, alii potentiam, alii honores, multi
- 5 etiam voluptates. beluarum hoc quidem extremum, illa autem superiora caduca et incerta, posita non tam in consiliis nostris quam in fortunae temeritate.
- qui autem in virtute summum bonum ponunt, praeclare illi quidem, sed haec ipsa virtus amicitiam et gignit et continet nec sine virtute amicitia esse ullo pacto potest.

Passage 3: For questions 18–27, refer to Sallust, *Bellum Catilinae* 5

- 1 L. Catilina, nobili genere natus, fuit magna vi et animi et corporis, sed ingenio malo pravoque. huic ab adulescentia bella intestina, caedes, rapinae, discordia civilis grata fuere ibique iuventutem suam exercuit. corpus patiens inediae, algoris, vigiliae supra quam cuiquam credibile est. animus audax, subdolos, varius, cuius rei lubet
- 5 simulator ac dissimulator, alieni adpetens, sui profusus, ardens in cupiditatibus; satis eloquentiae, sapientiae parum. vastus animus inmoderata, incredibilia, nimis alta semper cupiebat. hunc post dominationem L. Sullae lubido maxuma invaserat rei publicae capiundae; neque id quibus modis adsequeretur, dum sibi regnum pararet, quicquam pensi habebat. agitabatur magis magisque in dies animus ferox inopia rei
- 10 familiaris et conscientia scelerum, quae utraque iis artibus auxerat, quas supra memoravi. incitabant praeterea corrupti civitatis mores, quos pessima ac divorsa inter se mala, luxuria atque avaritia, vexabant.

Passage 4: For questions 28–36 refer to Quintilian, *Institutio Oratoria* III.2.1–2

- 1 nec diu nos moretur quaestio quae rhetorices origo sit. nam cui dubium est quin sermonem ab ipsa rerum natura geniti protinus homines acceperint (quod certe principium est eius rei), huic studium et incrementum dederit utilitas, summam ratio et exercitatio? nec video quare curam dicendi putent quidam inde coepisse, quod ei
- 5 qui in discrimen aliquod vocabantur accuratius loqui defendendi sui gratia instituerint. haec enim ut honestior causa, ita non utique prior est, cum praesertim accusatio praecedat defensionem, nisi quis dicet etiam gladium fabricatum ab eo prius qui ferrum in tutelam sui quam qui in perniciem alterius comparavit.

Passage 5: For questions 37–46 refer to Pliny, *Epistulae* 9.6

- 1 omne hoc tempus inter pugillares ac libellos iucundissima quiete transmisi.
 “quemadmodu” inquis “in urbe potuisti?” circenses erant, quo genere spectaculi ne
 levissime quidem teneor. nihil novum nihil varium, nihil quod non semel spectasse
 sufficiat.
- 5 quo magis miror tot milia virorum tam pueriliter identidem cupere currentes equos,
 insistentes curribus homines videre. si tamen aut velocitate equorum aut hominum
 arte traherentur, esset ratio non nulla; nunc favent panno, pannum amant, et si in ipso
 cursu medioque certamine hic color illuc ille huc transferatur, studium fauorque
 transibit, et repente agitadores illos equos illos, quos procul noscitant, quorum
- 10 clamitant nomina relinquent.
 tanta gratia tanta auctoritas in una vilissima tunica, mitto apud vulgus, quod vilius
 tunica, sed apud quosdam graves homines; quos ego cum recordor, in re inani frigida
 assidua, tam insatiabiliter desiderare, capio aliquam uoluptatem, quod hac uoluptate
 non capior.
- 15 ac per hos dies libentissime otium meum in litteris colloco, quos alii otiosissimis
 occupationibus perdunt. vale.

Passage 6: For questions 47–50 refer to Pliny, *Epistulae* 10.96.7–8

- 1 affirmabant autem hanc fuisse summam vel culpae suae vel erroris, quod essent
 soliti stato die ante lucem convenire, carmenque Christo quasi deo dicere secum
 invicem seque sacramento non in scelus aliquod obstringere, sed ne furta ne
 latrocinia ne adulteria committerent, ne fidem fallerent, ne depositum appellati
- 5 abnegarent. quibus peractis morem sibi discedendi fuisse rursusque coeundi ad
 capiendum cibum, promiscuum tamen et innoxium; quod ipsum facere desisse post
 edictum meum, quo secundum mandata tua hetaerias esse vetueram. quo magis
 necessarium credidi ex duabus ancillis, quae ministrae dicebantur, quid esset veri, et
 per tormenta quaerere. nihil aliud inveni quam superstitionem pravam et
- 10 immodicam.