1. The goal of the Spanish in the Americas was to
   a. seize the material wealth of the empire.
   b. convert natives to Catholicism.
   c. build new cities.
   d. all.
   e. none.

2. When the Spanish came, Mayan civilization
   a. was experiencing a resurgence.
   b. had disappeared into the concealing decay of the jungle four centuries earlier.
   c. was at the pinnacle of its power.
   d. all.
   e. none.

3. When the Spanish came, Aztec civilization
   a. was experiencing a resurgence.
   b. had disappeared into the concealing decay of the jungle four centuries earlier.
   c. was at the pinnacle of its power.
   d. all.
   e. none.

4. Spanish became the predominant language of the literature of Mesoamerica in the
   a. 15th century
   b. 16th century
   c. 17th century
   d. 18th century
   e. 19th century

5. Spanish is the predominant language of Latin and South America and much of the
   Caribbean because
   a. many of the people that populate these areas migrated from Spain.
   b. most of the people who live in these areas are the descendants of the Spanish.
   c. these areas were conquered and colonized by the Spanish.
   d. all.
   e. none.

6. According to the author of our text, the original authors of culture in the Americas are
   a. the Spanish
   b. the French
   c. American Indians or Native Americans.
   d. the Inuit.
   e. none of these.
7. The Fourth World, according to Old World scholars, refers to
   a. America.
   b. Asia and Africa.
   c. Europe.
   d. all.
   e. none.

8. Early Fourth-World texts consisted largely of
   a. very melodramatic novelas.
   b. chronicles of religious sacrifices.
   c. creation myths, hymns, and tales of gods and tricksters.
   d. all.
   e. none.

9. Native American texts were most often recorded as translations because
   a. they were all taken from ancient scrolls.
   b. they were often documented by missionaries and conquistadors.
   c. los indios spoke only Spanish.
   d. all.
   e. none.

10. Our text suggests that these early works have only recently been “translated adequately” because
    a. in the past each field of study seemed to focus on elements that reflected his or her subject.
    b. anthropology and literature have intelligently conjoined.
    c. a translator’s abilities and perceptions are often dictated by his or her purpose.
    d. all.
    e. none.

11. The Quechua language was
    a. the common tongue of the Inca.
    b. originally recorded in a medium known as quipu which consisted of knotted string.
    c. known for its tradition in drama and music.
    d. all.
    e. none.

12. Translated from Quechua, “The Elegy for the Great Inca Atawallpa” is about
    a. an Incan emperor who was murdered by the conquistadors.
    b. a priest who died fighting to save a group of Incan children.
    c. the Incan god of war.
    d. all.
    e. none.

13. In the lines, “They have robbed you. . . .” and “We are weeping,” who is they and
who are we?
   a. They are the Spanish and we are the Incan children.
   b. They are the other Incan deities and we are the Incan people.
   c. They are the conquistadors and we are the Incan people.
   d. all.
   e. none.

14. *The Huarochiri Manuscript* was recorded by Francisco de Avila, a Jesuit priest, in his effort to
   a. create a sense of pride in the natives for the cultural history.
   b. destroy the native religion.
   c. make amends for the destruction of libraries and artifacts.
   d. all.
   e. none.

15. Because of conflicting interpretations, the lore surrounding the deity Viva Cocha represents him as both
   a. a child and a woman.
   b. a supreme being and a trickster.
   c. an animal and a man.
   d. all.
   e. none.

16. How did Vira Cocha inseminate Cauí Llaca?
   a. He put his semen into a ripened fruit and dropped it next to the woman who ate it.
   b. She let him suckle at her breast so that he would swallow the fertilized milk.
   c. He impregnated her in the usual way.
   d. He became a swan and came to her as she slept by a pond.
   e. none of these.

17. What happened to Cauí Llaca and her baby?
   a. She took him out into the deep sea.
   b. They turned to stone.
   c. Angered by the deception, she took her child and left Vira Cocha.
   d. all.
   e. none.

18. What is the significance of Urpay Huachac picking off Cuni Raya Vira Cocha’s lice?
   a. She was stripping him of his power because he had acted ruthlessly.
   b. The delousing of Vira Cocha was Urpay Huachac’s act of revenge.
   c. The lice symbolize all that he controlled and the abyss that was created as a result of their loss represents the void or powerlessness that consumed Vira Cocha.
   d. all.
   e. none.

19. In Chapter 5 of *The Huarochiri Manuscript*, an element that reflects the Christian
beliefs of its recorders is
a. the translation of the Quechua word *hochallicorcan* as “sin” when its intended meaning is “debt”.

b. the portrayal of Huatya Curi and Paria Caca as Christ and God like, respectively.
c. the Noah like flood at the end.
d. all.
e. none.

20. The Zithuwa hymn “Harvest” is a prayer
a. of protection.
b. for forgiveness.
c. for the dead.
d. all.
e. none.

21. The Carib language is still spoken in northern South America, particularly Guyana,
a. and is experiencing a resurgence in the islands of the Aegean Sea.
b. where recently a cache of pre-Columbian Cariban scrolls was found.
c. but it is extinct in the region of the Caribbean Sea which was named for it.
d. all.
e. none.

22. Some branches of the Carib name themselves “the people” or
a. Inuit
b. soto
c. agua
d. all
e. none.

23. How did Kuchi bring trees and fruit to Earth?
a. He prayed.
b. He planted fish which sprouted into trees.
c. He planted a splinter that had been hidden under his fingernail.
d. He spit upon the soil and *yucca* sprouted. His tears brought forth *yame*.
e. None of these.

24. The Mayan Language was
a. never a written language.
b. written in hieroglyphics.
c. lost long before the Spanish invaded.
d. all.
e. none.

25. Representative of Mayan literature, “The Archer’s Dance Song” is a
a. mating ritual.
b. hunting ritual.
c. ritual that challenges the viability of a Chief.

d. all.

e. none.

26. The Quiche-Maya, centered on Guatemala and parts of Mexico, is the language of the Popol Vuh which
a. has been titled the “bible of America”.
b. chronicles the Spanish invasion.
c. chronicles Montezuma’s rise to power.
d. is a hymnal.
e. is none of these.

27. Qui-che means
a. land of the sun.
b. people of the land.
c. land of the sea.
d. people of the sea.
e. people of the trees.

28. Popol Vuh
a. was the first Spanish appointed emperor of Mexico.
b. is a collection of devotional lyrics.
c. reveals the evolution of man Qui-che style.
d. all.
e. none.

29. Nahuatl is a language inherited from the Toltec and
a. has a vast literature which includes histories, poems, letters, epics, as well as cosmogonies.
b. its extinction is a direct result of the Spanish “inquisitional fires”.
c. is spoken by millions in Brazil today.
d. all.
e. none.

30. The Nahuatl “The Deadly Dance” is
a. a brief history of the Toltec’s rich communities.
b. an Aztec priest’s speech.
c. about giving birth.
d. a sacred hymn.
e. about the destruction of the Toltec.

31. Columbus came to the Americas in the
a. 13th century.
b. 14th century.
c. 15th century.
d. 16th century.
e. 17th century.

32. Columbus was
   a. an Italian in the service of the Spanish monarchy.
   b. a Frenchman in the service of the Spanish monarchy.
   c. a Spaniard in the service of the Spanish monarchy.
   d. Portuguese in the service of the Spanish monarchy.
   e. an Englishman in the service of the Spanish monarchy.

33. Amerigo Vespucci, for whom the Americas were named, was
   a. a Portuguese cartographer.
   b. an Italian mapmaker and explorer.
   c. Queen Isabella’s favorite cousin.
   d. The first crew member to lose his life during the voyage.
   e. Columbus’s brother-in-law.

34. After stumbling upon the new continent, Columbus
   a. immediately assessed the people as violent and war-like.
   b. immediately assessed the people as good and Christian.
   c. immediately assessed the people as incapable of becoming Christians because of their idolatrous ways.
   d. all.
   e. none.

35. Well into his journey, Columbus
   a. still believed he was in Asia and continued to seek out the Great Khan.
   b. consistently saw the indios as a peaceful, trusting people.
   c. continued his search for gold, but had little luck finding it.
   d. all.
   e. none.

36. Columbus made four voyages to the Americas and
   a. died a wealthy, contented man.
   b. earned the undying gratitude and respect of the Spanish monarchy and its people.
   c. died in poverty and ill health.
   d. all.
   e. none.

37. The coming of Columbus to the Americas announced a
   a. violent destruction
   b. heralded a new beginning.
   c. brought about unforeseen change.
   d. all.
   e. none.

38. In *The Horrors of Conquest*, Bartolomé de las Casas describes how
a. Velásquez gave shares of Indians to mercenaries “as if they were heads of cattle.”
b. the priest comforted and baptized the children.
c. the Spanish butchered large numbers of docile Indian men, women, and children without provocation.
d. all.
e. none.

39. Bartolomé de las Casas
a. was a Spanish missionary.
b. advocated for the human treatment of indios.
c. argued that African slaves should be brought in to replace the dying indios.
d. all.
e. none.

40. The encomienda was a
a. system of rewards that benefit indios.
b. form of slavery that forced indios to labor in return for being instructed in the Christian faith and for “protection” from Spanish landowners.
c. document that freed the indios.
d. all.
e. none.

41. Bernal Díaz del Castillo, the man who chronicled Cortez’s entry to the Aztec capital,
a. had no particular sympathy for los indios.
b. was a soldier in the service of Spain.
c. saw his mission as chivalrous which gave his history the feel of a novel.
d. all.
e. none.

42. A cacique is
a. another name for conquistador.
b. a common person descended from the Arawak, Caribe, or other indios.
c. a leader or chieftain of Indians in the West Indies and Latin America especially during pre-colonial times.
d. all.
e. none.

43. When Cortes entered the city of México, he encountered
a. a starving, desperate people.
b. wealth, abundance, and a thriving people.
c. a docile population who revered him as a god.
d. all.
e. none.

44. Montezuma greeted Cortes
a. with great hostility.
b. with extreme humility.
c. as an honored guest.
d. as a brother.
e. with obvious suspicion.

45. In an attempt to persuade Montezuma to embrace Christianity, Cortes
   a. called the Aztecan gods “devils” and “evil things”
   b. asked to erect a cross and put up an image of the Virgin Mary in order to frighten the Aztecan gods.
   c. insulted the Aztecan gods upon the sacrificial altar.
   d. all.
   e. none.

46. Montezuma’s reason for sanctioning human sacrifice was that it is
   a. necessary to “keep the citizens under control.”
   b. a form of “punishment for wrong doers.”
   c. for the gods who are good and “give us health and rain and crops and victories.”
   d. all.
   e. none.

47. Cortes ultimately
   a. becomes good friends with Montezuma and supports his reign.
   b. murders Montezuma and then slaughters and enslaves his people.
   c. marries Montezuma’s sister, father’s the next ruler of Tenchtitan.
   d. all.
   e. none.

48. Much of the Maya and Aztec literature is lost because the
   a. Spaniards horded the tomes and sold them.
   b. temples that housed artifacts were razed and codices were burned.
   c. the Indians never really had a literature.
   d. all.
   e. none.

49. The conquering invaders destroyed the art and literature of the indigenous people because
   a. it was perceived as the greatest obstacles to the native’s acceptance of Christianity.
   b. they wanted to “cleanse the pagans of their native religion”.
   c. they were arrogant, bigoted and did not perceive the value of the native art.
   d. all.
   e. none.

50. Sor Juana Inés de la Cruz was
   a. born in 17th century México.
   b. born in Spain and came to the Americas on Columbus’s last voyage.
   c. a Spanish missionary who preceded Cortes
51. In order to become a disciplined scholar, Sor Juana Inés de la Cruz
   a. abstained from eating cheese.
   b. cut her hair.
   c. entered a religious order.
   d. all.
   e. none.

52. Sor Juana Inés de la Cruz’s response to Sor Filotea is
   a. an expression of appreciation of the bishop’s praise of her work.
   b. a defense of her life as a scholar and poet.
   c. a detailed description of her duties at the mission.
   d. all.
   e. none.

53. Her poem “To Hope”
   a. is a young girl’s daydream of marriage and children.
   b. is about lost love.
   c. rails against the conquerors/Spanish greed.
   d. discusses life after death.
   e. urges that one accept life as it is and seek happiness in the kingdom of heaven.

54. José Martí was
   a. a journalist in New York City.
   b. the leader of the Cuban Revolution Party.
   c. influenced by the poet Walt Whitman.
   d. all.
   e. none.

55. Martí was credited with being one of the precursors of the modernismo movement
   because his work
   a. rejected the stilted rhetoric of the past.
   b. had elements of revolutionary politics.
   c. rejected the materialist world of the day.
   d. all.
   e. none.

56. Modernismo is a literary movement that began in Latin America and was
   paramount between
   a. 1815-1845
   b. 1890-1910
   c. 1930-1950
   d. 1910-1940
   e. 1530-1610
57. José Martí’s poem “I Am a Sincere Man”
   a. expresses the nobility of a simple life.
   b. is about the rewards of revolution.
   c. expresses his passion for a woman.
   d. advocates martyrdom.
   e. is a song of penance.

58. Rueben Darío was
   a. Nicaraguan born and credited with changing and invigorating Spanish poetry
   b. Ecuadorian and a strict formalist poet who eschewed those who promoted free verse.
   c. born in Spain and immigrated to México in the late 19th century.
   d. a direct descendant of Montezuma and wrote poetry that advocated revolution against the Spanish government.
   e. none of these.

59. Darío’s poem “To Roosevelt”
   a. is a tribute to the great FDR.
   b. calls Franklin Deleanor Roosevelt a Godless man.
   c. is a tribute to Theodore Roosevelt.
   d. praises the efforts of Eleanor Roosevelt.
   e. is admonishing of Theodore Roosevelt for his imperialist policies.

60. Julia de Burgos
   a. is a renowned 20th century Puerto Rican poet.
   b. is a renowned 20th century Salvadoran poet.
   c. suffuses her poetry with a revolutionary fervor.
   d. writes only in English.
   e. all of these.

61. Octavio Paz
   a. is a 20th century, Mexican born writer.
   b. is of Spanish and Indian blood.
   c. originally a Marxist, rejected the doctrine because of Stalin’s pact with Hitler.
   d. all.
   e. none.

62. In Paz’s “The Grove”, the last line states, “Little by little, the names petrify.”
   This line suggests that this poem is about
   a. love.
   b. the cycle of life.
   c. giving birth.
   d. escaping happiness.
   e. giving oneself up to the revolution.

63. Nicaraguan born Ernesto Cardenal is a
a. Catholic priest.
b. former ruling member of the Sandinista government.
c. Marxist poet.
d. all.
e. none.

64. An element in Cardenal’s “Leon” that reveals its political meaning might be
a. the juxtaposition of “souls in purgatory” and the “General” in the “black coach” to indicate the troubled people and its dark threat.
b. the cry of “BREAD/BREAD” at the end lamenting the people’s needs.
c. the repetition of “Calvary” as a biblical allusion to Christ’s sacrifice.
d. all.
e. none.

65. Jorge Luis Borges
a. was born in Argentina and is one of its best known writers of fiction and poetry.
b. was a strong opponent of the Nazis as well as Perón’s dictatorship.
c. translated the works of Wilde and Kafka into Spanish.
d. all.
e. none.

66. “Borges and I” is about
a. Borges and his wife Maria Kodana.
b. the many people within Borges.
c. Borges and his father.
d. all.
e. none.

67. Alejo Carpentier
a. was born in France to Cuban parents.
b. was born in Cuba to French and Russian parents.
c. was born in Haiti to Cuban parents.
d. all.
e. none.

68. Carpentier
a. helped to form the Cuban Communist Party.
b. wrote a novel that mythologized Haitian King Henri Christoph.
c. returned to Cuba after Castro’s victory.
d. all.
e. none.

69. “Like the Night,” the short story by Carpentier, is told from the perspective of
a. a soldier who is about to sail off to help conquer new worlds and spread Christianity.
b. a young woman offering her virginity to her love who will soon sail away.
c. an officer in Queen Isabella’s navy.
70. Argentinean Julio Cortazar writes 
   a. socialist poetry.  
   b. quirky, experimental stories.  
   c. philosophical treatises.  
   d. histories.  
   e. all of these.

71. Cortazar’s “Axolotl” is about a man 
   a. obsessed with a species of lizard like amphibians. 
   b. researching the history of the conquest of the Aztec. 
   c. who believes he is Montezuma. 
   d. who falls in love with a salamander. 
   e. who is searching for his father.

72. In the end of “Axolotl”, the narrator 
   a. forgets his obsession and gets on with his life. 
   b. realizes he is not Montezuma and is on the road to recovery. 
   c. becomes a salamander. 
   d. realizes that not everyone likes peaches. 
   e. none of these.

73. Gabriel García Márquez is considered a master of magical realism, or as some call it surrealism. Examples of this in his fiction would include 
   a. his manipulation of time. 
   b. the use of the grotesque and hyperbole. 
   c. the spider with the girl’s head in “The Very Old Man with Enormous Wings.” 
   d. all of these. 
   e. none of these.

74. In García Márquez’s, “The Very Old Man with Enormous Wings,” the winged man brought healing to the young boy, financial benefit to the couple, but 
   a. Pelayo and his wife refuse to see the good in the man. 
   b. the people still regard him as a nuisance and grow weary of his presence. 
   c. the priest regarded him warily and hinted that he was “evil” because he couldn’t speak Latin. 
   d. all. 
   e. none.

75. García Márquez’s story might be a parable that represents the attitude that the Spanish had toward the Indians in that 
   a. although the Arawak were docile, kind and giving, exhibiting what is purported to be Christian behavior, they were still considered ungodly.
b. Columbus and others advocated the extermination of the indios so that they could get on with establishing themselves in the New World.
c. the Indians were seen as oddities and to that end were kidnapped and transported back to Spain to be displayed.
d. García Márquez is making a statement about rigid, preconceived notions, and the constraints of formalized religion.
e. all of these.

76. Isabel Allende is the
   a. daughter of a Chilean diplomat.
   b. niece of the murdered President of Chile, Salvador Allende.
   c. author of several popular and critically acclaimed novels.
   d. all.
   e. none.

77. Her short story “Gift for a Sweetheart” is about
   a. an illicit affair.
   b. a sad circus clown.
   c. a woman looking to have an affair.
   d. all.
   e. none.

78. Although Reinaldo Arenas was a supporter of the Cuban Revolution against the U.S.,
   a. he was imprisoned by the revolutionary government.
   b. he spent his last years in France.
   c. he found he could not publish his work under Castro’s regime.
   d. all of these.
   e. none of these.

79. His *Singing from the Well* is a story about a
   a. boy growing up in Cuba and his troubled family life.
   b. family with four daughters who are martyred in the Revolution.
   c. boy learning to conceal his Spanish accent in New York.
   d. all.
   e. none.

80. Three 20th century Latino writers who have earned the Nobel Prize for Literature are
   a. Pablo Neruda, Octavio Paz, y Gabriel García Márquez.
   b. Eduardo Olmos, Emilio Estévez, y Jennifer López.
   c. Julio Cortazar, Jorge Luis Borges, y Julia de Burgos.
   d. Neruda, Cabeza, y Hernández.
   e. Amado, Neruda, y López.