

## AN UNUSUAL RESCUE

*As he flees from a band of enemy soldiers, Metabus saves his infant daughter.*

Ecce fugae mediō summīs Amasēnus abundāns  
spūmābat rīpīs, tantus sē nūbibus imber  
rūperat. Ille innāre parāns īfantis amōre  
tardātur cārōque onerī timet. Omnia sēcum  
versantī subitō vix haec sententia sēdit:  
tēlum immāne manū validā quod forte gerēbat  
bellātor, solidum nōdīs et rōbore coctō,  
huic nātam librō et silvestrī sūbere clausam  
implicat atque habilem mediae circumligat hastae;  
quam dextrā ingentī librāns ita ad aethera fātur:  
"Alma, tibi hanc, nemorum cultrix, Lātōnia virgō,  
ipse pater famulam voveō; tua prīma per aurās  
tēla tenēns supplex hostem fugit. Accipe, testor,  
dīva, tuam quae nunc dubiīs committitur aurīs."

Vergil, *Aeneid* XI.547-560

- 1 **Amasēnus** = the Amasenus river
- 2
- 3 **Ille** = He (Metabus)
- 4
- 5
- 6
- 7 **coctō** = seasoned
- 8 **huic** = to this; **librō** = with bark; **sūbere** = with cork
- 9 **implicat** = ties; **habilem** = handily
- 10
- 11 **cultrix** = inhabitant
- 12 **famulam** = as a servant
- 13 **fugit** = she flees; **testor** = I declare
- 14 **tuam** = your own servant

1. What obstacle confronts the fugitive in lines 1-3 (*Ecce fugae...rūperat*)? A) a high cliff B) the blinding sun C) a flooding river D) a broken bridge
2. In line 1, *abundāns* is best translated A) fleeting B) overflowing C) misty D) steep
3. In lines 3-4 (*Ille...tardātur*), the fugitive Metabus prepares to swim, but is delayed by his A) respect for his parent B) love of his child C) fear of his pursuers D) reverence for the gods
4. In line 4, *cārōque onerī* refers to A) the rocky cliff B) the dangerous level of the river C) the baby girl D) an offering to the gods
5. From lines 4-5 (*omnia...sēdit*), we learn that Metabus A) makes a quick decision B) hides all his supplies C) plans to turn away from the river D) prepares to do battle with the enemy
6. In lines 6-7 (*tēlum...bellātor*), Metabus' spear is described as A) twisting B) strong C) broken D) enormous
7. In line 6, *quod* is best translated A) which B) because C) namely D) what
8. Line 7 (*solidum...coctō*) describes Metabus' A) *sententia* (line 5) B) *tēlum* (line 6) C) *manū* (line 6) D) *bellātor* (line 7)
9. In lines 8-9, Metabus seeks a solution to his problem by A) building a wooden boat B) entrapping the enemy C) seeking refuge in the forest D) tying his baby to a spear
10. How many elisions are found in line 10? A) none B) one C) two D) three
11. In line 10 (*quam...ita*), we learn that Metabus is A) swimming across the river B) balancing his spear C) preparing to flee D) attacking his pursuers with a spear
12. The verb *fātur* in line 10 is a form of A) *for* B) *fīō* C) *faciō* D) *ferō*
13. Who is the deity addressed in line 11? A) Minerva B) Juno C) Vesta D) Diana
14. According to lines 11-12 (*Alma...voveō*), the word *hanc* refers to the A) baby B) breeze C) goddess D) river
15. In line 12 (*ipse...voveō*), *ipse* is best translated A) the weapon itself B) she herself C) I myself D) the servant herself
16. The object of *tenēns* (line 13) is A) *famulam* (line 12) B) *tua prīma...tēla* (lines 12-13) C) *supplex* (line 13) D) *hostem* (line 13)
17. The scansion of the first four feet of line 13 is A) DDSS B) DDDS C) DSSD D) DSDD
18. In line 13, Metabus describes the baby as a A) suppliant B) prisoner C) substitute D) divinity
19. In line 14, *quae* refers to the A) goddess B) baby C) breezes D) woods
20. In this passage, Metabus can best be described as A) graceful B) hostile C) inventive D) irreverent

FACT OR FICTION

*Aulus Gellius discovers books about unusual peoples in an antiquarian bookstore.*

Erant igitur in illis libris scripta huiusmodi: Scythās...corporibus hominum vēscī eiusque victūs alimentō vītam dūcere...item esse hominēs sub eādem regiōne caelī ūnum oculum in frontis mediō habentēs...aliōs item esse hominēs singulāriae vēlōcitātis vēstīgia pedum habentēs retrō porrēcta, nōn, ut cēterōrum hominum, prōspectantia. Praetereā trādītum esse in ultimā quādam terrā... gignī hominēs, quī in pueritiā canēscant et plūs cernant oculīs per noctem quam interdiū...item esse in montibus terrae longinquae hominēs canīnīs capitibus et lātrantibus, eōsque vēscī avium et ferārum vēnātibus...quōsdam etiam nūllīs cervīcibus oculōs in humerīs habentēs.... Item illī scrīptōrēs gentem esse aiunt apud extrēmās terrās corporibus hirtīs et avium rītū plūmantibus nūllō cibātū vēscentem, sed spīritū flōrum nāribus haustō victitantem.

Aulus Gellius, *Noctes Atticae* IX.iv.6-11

- 1 **Scythās** = Scythians
- 2 **victūs** = food; **alimentō** = nourishment; **item** = likewise
- 3
- 4
- 5 **porrēcta** = extended
- 6
- 7 **gignī hominēs** = men are born; **canēscant** = grow white
- 8
- 9
- 10
- 11
- 12 **hirtīs** = hairy; **rītū** = in the manner
- 13 **cibātū** = food; **victitantem** = subsisting

21. In line 1, *huiusmodi* means A) and the following B) for example C) for this purpose D) of this sort
22. The best translation of *vītam dūcere* (line 2) is A) live B) postpone old age C) rule D) live on after death
23. In line 2, *vēscī*, *dūcere* and *esse* are examples of infinitives used as A) direct objects B) complements C) verbs in indirect statement D) subjects
24. In lines 1-2 (*Scythās...dūcere*), we learn that the Scythians lived their lives by A) leading their enemies into slavery B) worshipping animals C) testing their bodies by sacrifice D) eating the bodies of human beings
25. In line 3, *sub eādem regiōne caelī* indicates an area A) far from the Scythians B) in the vicinity of Scythia C) in the heavens D) in the Underworld
26. The people mentioned in lines 2-4 (*item...habentēs*) are similar to A) Polyphemus B) Argus C) Chiron D) Scylla
27. In line 4, *singulāriae* describes A) *vēlōcitātis* (line 4) B) *vēstīgia* (line 4) C) *pedum* (line 5) D) *cēterōrum hominum* (line 5)
28. The meaning of *ut* (line 5) is A) so that B) as C) so much D) how much
29. In lines 4-6, the participles *porrēcta* and *prōspectantia* describe A) *regiōne* (line 3) B) *caelī* (line 3) C) *vēlōcitāte* (line 4) D) *vēstīgia* (line 4)
30. In lines 6-8 (*Praetereā...interdiū*), people are described who A) can cast spells and incantations B) are gigantic in youth C) appear old in their childhood D) remain in a childish state all their lives
31. These people in lines 6-8 also A) open their eyes only during the day B) sleep with their eyes open C) see better when they are children D) see better at night
32. In lines 8-10 (*item...vēnātibus*), there are men in the mountains of a faraway place who A) keep dogs and birds as pets B) worship wild dogs C) turn into wild animals D) bark and have dogs' heads
33. In lines 9-10 (*eōsque...vēnātibus*), these same men also A) live by hunting birds and beasts B) feed their enemies to wild beasts C) feed on barking dogs D) train their dogs to hunt birds and beasts
34. In line 10, *oculōs* is used as A) the antecedent of *quōsdam* B) the direct object of *habentēs* (line 11) C) the subject of an indirect statement D) the object of the preposition *in*
35. The people in lines 10-11 (*quōsdam...habentēs*) are unusual because they have A) eyes in their necks B) no necks C) no shoulders D) eyes in the back of their heads
36. The subject of the verb *esse* in the indirect statement in lines 11-13 is A) *scrīptōrēs* (line 11) B) *gentem* (line 11) C) *extrēma* (line 12) D) *avium* (line 12)
37. In lines 12-13, there are people who A) live by eating birds B) do not eat food C) wear feathers in their hair D) use feathers in their rituals
38. These same people (lines 12-13) A) worship bird spirits B) eat flowers C) inhale the scent of flowers D) believe that their souls are in their nostrils
39. What other Roman author wrote about natural history and phenomena in a famous encyclopedic work? A) Tacitus B) Quintilian C) Pliny the Elder D) Cicero
40. Which of the following would be the best title for this passage? A) *Dē Animālium Corporibus* B) *Dē Rōmānīs Extrā Italiam Habitantibus* C) *Dē Barbarōrum Gentium Prōdigīs* D) *Dē Populī Rōmānī Hostibus*