

Answer key for "Latin. An Intensive Course"

Unit 1

Drill

1.1 The women are walking in the street.

2 Are the women walking in the street?

3 The women were not walking in the street.

4 Is the queen on the island?

5 The queen was not on the island but will be.

6 Do you (pl) have money? No we don't.

7 Do you (sg) have money? No I don't.

8 You (sg) will have both money and fame.

9 We were not having money, but you (pl) used to have fame.

10 I shall not have money, but we shall have fame.

11 Did you terrify the crowd? No, I did not.

12 Will you (pl) give water to the sailors?

II

A porta, portae, portae, portam, porta; portae, portarum, portis, portas, portis
(etc)

B 1. reginas 2. famarum or famis 3. feminis 4. coronae 5. nautae

III

1. cum reginis

2. poetae

3. feminarum

4. in portis

5. coronam
6. sum
7. clamabimus
8. timebant
9. optatis
10. dare

Preliminary Exercises

I

- A. imple, implev, implet; corona, coronav, coronat; da, ded, dat; vide, vid, vis
- B. donabam, donabas, donabat, donabamus, donabatis, donabant
- C. timebo, timebis, timebit, timebimus, timebitis, timebunt
- D. habeo, habes, habet, habemus, habetis, habent
- E. clamas, clamabas, clamabis

II

- A 1. 2.pl.pres.ind.act. you(pl) are seeing
2. 2.sg.imperf.ind.act. you(sg) were seeing
3. 2.sg.fut.ind.act. you (sg) will see
4. 2.pl.pres.ind.act. you(pl) are shouting
5. 2.pl.imperf.ind.act. you (pl) were wa' lking
6. 2.sg.pres.ind.act. you(sg) are
7. 3.sg.imperf.ind.act. he, she, it was
8. 3.sg.fut.ind.act. he, she, it will be
9. 3.sg.pres.ind.act. he, she, it is
10. pres.inf.act. to have

- B 1. ambulans 2. coronamus 3. habetis 4. erunt 5. sunt 6. impletis 7. optatis 8. sumus 9. vident
10. erimus

Exercises

- I 1. The sailor is afraid of the punishments of the queen in the fatherland.
2. The poet does not desire money and fame.
3. We have the money of the poets.
4. Will the queen give money to the poets?
5. We desired to see the queen of the island with a crowd of sailors.
6. For the women will crown the poets with crowns.
7. You used to see the women in the streets, but you did not shout about their beauty. You will be punished.
8. The poets choose/desire the queen of the fatherland out of the crowd of women.
9. The poet is concerned about the punishment.
10. I shall be afraid to see torches in the street.
11. Do you (pl) see the torch on the island?
12. Do you (sg) see (Did you see) a crowd of women on the island?
13. I walk (walked) with the poet out of the gates into the street.
14. Poets are afraid of both punishment and fame.
15. They will fill the streets with a crowd.
16. The sailors were terrifying the women with torches.
17. a. You (sg) will give both money and crowns to the poets.
b. You will reward the poets both with money and with crowns
18. Will you (sg) be/Will they be/Were they/Are they on the island with the queen?
19. A woman has beauty, a sailor fame; women have beauty, sailors fame.
20. The queen was concerned about the punishment of the sailors.
21. Did you (sg) wish to see the crown of the queen?
22. Queens are concerned about the fatherland.
23. For the sailor does not wish to be punished.
24. We walk out of the water.
25. The fatherland of the poet is the island.

26. He considered the island to be the native land.
27. The sailors care about seeing the torches of the native land.

II 1. poetae coronabunt reginam e feminis insulae.

2. erimusne in insula cum poeta?
3. nautae clamabant de feminarum poenis.
4. timemus famam poetae.
5. dabatis pecuniam turbis nautarum.
6. optamus videre feminas in patria.
7. nauta erat poeta, sed timebat et pecuniam et famam.

III

A poet tells a story about a sailor and a queen. The queen leaves her fatherland with a crowd of inhabitants and goes to Africa. There she builds a new fatherland, but is not afraid. Suddenly a sailor with a crowd of both inhabitants and women comes from his fatherland of Try to the fatherland of the queen. They stay a long time in Africa. The queen loves the sailor and the sailor loves the queen. The queen did not care about her reputation. Finally the sailor abandons the queen, and the queen abandons life.

Answer Key for Moreland/Fleischer, Latin. An Intensive Course

Unit 2

Drills

- I 1. he walks, 3.sg.imperf.subj.act., he walked, he had walked
2. they will shout, they shout, 3.pl.pres.subj.act., they shouted
3. they saw, they had seen, they will have seen or 3.pl.perf.subj.act., 3.pl.plpf.subj.act.
4. you had wished, you will have wished, or: 2.sg.perf.subj.act., 1.pl.pres.subj.act., we desired

5. 1.pl.imperf.subj.act., we are afraid, we were afraid, we kept being afraid

6. 1.sg.plpf.subj.act., 1.sg.pres.subj.act., I was giving, I gave

II 1. If you will be on the island, you will wish to have money.

2. If you should be on the island, you would desire water.

3. If you were in the fatherland, you would see women.

4. If you had been in the fatherland, you would have been afraid to shout.

5. If he sees a woman he will shout.

6. If he will (have seen) see a woman he will shout.

7. If he were seeing a woman, he would be shouting.

8. If he had seen a woman he would have shouted.

9. If he should desire a woman, he would shout.

10. If he should give a torch to the sailor, I shall see the gate

11. If he gives a torch to the sailor, I shall see the gate.

12. If he will (have given)give a torch to the sailor, I shall see the gate.

13. If he had given a torch to the sailor, I would have seen the gate.

14. If he were giving a torch to the sailor, I would see the gate.

III (Women have fame, women have beauty. women have fame and beauty.)

Preliminary Exercises

I 1. Did the inhabitants keep silent about the fame of the fatherland?

2. I warned the queen about the treachery of the inhabitants.

3. For they might have/ will have desired glory.

4. I shall have desired nothing but glory.

5. The girls did not hide tears nor guilt.

6. We had started to change our thoughts about the soul, but you had not changed your opinions

7. Have you (sg) driven envy from your soul?

8. We might have/will have warded off harm from the inhabitants.
9. You (pl) have come to the land through the waves, but we always were in the fatherland.
10. He had taken the money of the queen out of the earth.

II 1. dubitatis, dubitabatis, dubitabitis, dubitavistis, dubitaveratis, dubitaveritis; dubitetis, dubitaretis, dubitaveritis, dubitavissetis

dubitāt, dubitābat, dubitābit, dubitāvit, dubitāverat, dubitāverit; dubitet, dubitaret, dubitaverit, dubitavisset

2. laborant, laborabant, laborabunt, laboraverunt, laboraverant, laboraverint; laborent, laborarent, laboraverint, laboravissent

laboro, laborabam, laborabo, laboravi, laboraveram, laboravero; laborem, laborarem, laboraverim, laboravissem

Exercises

1. with the girl, from the moon, out of the rooms, to the altar, in the crowd, by / from the inhabitant, from the province, to the wave, through the lands, under (towards) the gate, under (at) the waves
2. He will change his opinion. He hesitates to change his opinion. He had started to change his opinion. He did change/has changed his opinion.
3. Unless the women sentence/will have sentenced the sailors because of their opinions about the inhabitants, the inhabitants will not work in the province.
4. If the inhabitants were sentencing the women of the island, the sailors would not hesitate to come to the land.
5. If the inhabitants had condemned the women of the island, the sailors would not have hesitated to come to the land.
6. If the inhabitants should condemn the women of the island for treachery, the sailors would not hesitate to come to the province.
7. If the inhabitants will condemn the women in the crowd, the sailors will not hesitate to come to the island.
8. If the inhabitants will condemn/will have condemned the women for jealousy, the sailors will not hesitate to change their opinion concerning the reputation of the inhabitants.
9. If the sailors will fear/fear the waves they will always be on land.

10. The girl thinks about the glory and the fame of the poets.
11. The sailors had warded / warded off harm from the girls.
12. If the sailors had warded off harm from the girls, they would have gained both glory and fame.
13. Concerning the nature of the soul, I had neither agreed with the poet nor had I desired to change my opinion.
14. If the poets had inhabited the land, they would have expelled the sailors from the province and changed the nature of the fatherland.
15. If I had overcome the sailors of the queen, I would now hold the province.
16. The waves started to conceal the altars.
17. If the waves were starting to conceal the altars, I would warn the inhabitants.
18. The fame of the sailors will have/might have changed the opinion about the inhabitants of the island.
19. If you (pl) had not worked in a room, the sailors would not have driven the girls out of the province.
20. If Hannibal had come to the gates of the province, I would have warned the inhabitants with torches.
21. If you had not hidden the money in the room, the queen would not have condemned the sailors nor be expelling them from the province.
22. The inhabitants of the province have both glory and guilt, but the poet did not speak about the nature/character of the inhabitants.
23. If they had not desired money, the sailors would not have come through the province, nor would they now conquer the island.
24. We had worked under the moon.
25. I was hesitating to walk under the gates.
26. The wirl was silent, and did not hide her tears.
27. Life gave the queen nothing but glory and fame.
28. Did you warn the girls about the delay of the sailors? Yes, I did warn them, but they are not afraid.
29. If they did not perceive the treachery of the inhabitants now, they would not expel the inhabitants from the province.

II 1. si mutavissem sententiam de natura animae, tacuissem.

2. si mutarent sententiam de natura animae, tacerent.
3. si tacebis, laborabo.
4. poetas ex / de insula expuleratis.
5. implevistis aram lacrimis.
6. si celent pecuniam, regina incolas insidiarum damnet.

III

Aeneas, for this was the name of the sailor, ruled over the inhabitants while he lived in Africa with the queen. They built their fatherland. Then suddenly a god came and admonished the sailor: "Sail now, he told (him), before the queen might be angry. If you stay now, she might wish you to stay forever." He frightened the sailor, and Aeneas warned the crowd by moonlight: "I have changed my mind, we shall get ready and sail away from Africa." there was no delay. They obeyed Aeneas and set sail. Early in the morning the queen wept, as Aeneas with his crowd of inhabitants had left the fatherland. Anger filled the queen. "If he will not (have wished) wish to stay, I shall have nothing", she told Anna. "I do not wish for life without Aeneas. If he does not love me, I do not want to be." So she said, and killed herself. The soul of the queen departed. The inhabitants thought about the guilt of the sailor and wept. They condemned the sailor for harming the queen. They kept thinking about treachery. They came to the altars and prayed to the gods for punishment of Aeneas and his crowd.

Answer key for Moreland/Fleischer, Latin. An Intensive Course

Unit 3

Drill

I.1. bella, 2. natorum, 3. oculos, 4. saxis, 5. veniarum / veniis

II 1. belli, 2. puerum, 3. saxum, 4. viro, 5. feminam

III A

caecus	caeca	caecum	boni	bonae	bona
caeci		caecae	caeci	bonorum	bonarum
	bonorum				

caeco	caecae bonis	caeco	bonis		bonis
caecum	caecam	caecum	bonos	bonas	bona
caeco	caeca bonis	caeco	bonis		bonis

III B 1. famina magna, 2. bellum magnum, 3. puero magno, 4. poetae magni /poetae magno, 5. campus magnus, 6. aquam magnam, 7. nautarum magnorum, 8. ager magnus

IV 1. The girl is silent about the injury in order to take a walk with the sailor.

2. The girl concealed the concern about her reputation in order to have money.

3. The poet is silent in order to think about the nature of the soul.

4. The poet fell silent in order to think about the nature of the soul.

5. The women desired money in order to come to the province.

6. The inhabitants fell silent lest the queen change her opinion.

7. The inhabitants are silent lest the queen change her opinion.

8. We admonish you (pl) to think about (your) life.

9. He/she admonished us with tears not to think about (our) life.

10. He/ she did not shout so as not to terrify the inhabitants.

11. He/ she did not shout lest the women fill their eyes with tears.

12. He/ she did not shout lest the women begin to fill their eyes with tears.

13. We worked with care to drive the sailors out of the province.

14. He hesitated to shout about the delay of the sailors lest the women be afraid.

15. We shall advise you to change your opinion.

16. You have advised me to hide the money.

V.

1. A famous man works with care.

2. They drove out the famous men with torches.

3. Have you hidden the money of the famous woman/for the famous woman?

4. We have hidden famous things with envy.

5. We have hidden famous things with great envy.
6. We admonished the girls not to terrify the famous women with torches.

Preliminary Exercises

1. The happy boy asks for many gifts from the slaves.
2. You(sg) have asked for many things from the slaves, but they gave gifts to the good man with good disposition.
3. There was a great rock in the water, but on land there were many (and great rocks.
4. If the wretched sailor had prayed for good winds, would he have been happy?
5. If the free men will fight with great care on the field, they will overcome the evil.
6. If the beautiful women heard the blind poet, they would change their bad opinions about life.
7. You (pl) have heard the harsh words of the blind poet and have started to be miserable.
8. We gave big swords to the sons of the slaves.
9. The Romans led many (and) harsh wars.
10. Is it bad to wage war?
11. If the bad men fight in the famous plains of Marcus, they might overcome the good inhabitants of the land.
12. The boys fought gloriously with their swords.

Exercises

- I 1. The strong sailors were fighting with great anxiety in order to overcome the inhabitants.
2. We had fought with rocks lest the harsh sailors see the women of the famous poets.
3. The men work/labour with great care in order not to fight with the bad boys in the province.
4. The queen will give a big sword to the good man in order that he may fight with the Romans on the plain.
5. Marcus, a great and good man, carried the crown to the poet.

6. The Roman sailors set sail with favourable winds in order that the bad men should not keep the plains.
7. The free men waged war with care in order to be free for ever.
8. The free man will overcome the bad with their many swords in order not to be miserable slaves.
9. The beautiful queen had given a nice gift to the blind poet in order that she might for ever hear his famous words.
10. A large crowd terrified the good queen with swords in order that she overcome both the province and the islands.
11. The strong men asked the sailors to overcome the inhabitants of the province in war and with swords.
12. If you(pl) were to give a nice gift to the poet Marcus, he would write great words with diligence.
13. If you(pl) have heard bad words of the boys, you were not happy.
14. The free men of the province would have been slaves, if the Roman sailors had not waged war in the fatherland.
15. If he had not been quiet, I should have admonished the wretched man to hide his tears.
16. If they will not have been quiet, I shall admonish the wretched men to hide their tears.
17. The queen changes the opinions of the province lest the poets be afraid.
18. The queen changes the opinion of the men in order that the sons may wish to work in the field.
19. If you(sg) had given money to the good poet, He would have written much about the fields of the province so that the inhabitants have great fame.
20. The strong inhabitants hold the fatherland and its reputation in their right hands. By the right hand we pray/wish that they fight with great diligence with the bad men so that we Romans be forever free.
21. The boys had looked to the right in order to see the swords of the bad men with their own eyes.
22. Did you(pl) see the great war on the plains? If the women had seen the war, they would have admonished the sons with many tears to expel the bad men from the fields of the fatherland.
23. If you (sg) had not heard the words of the poets, you would now understand nothing about the nature of the soul and of life, and you would not have changed your miserable life.
24. If we had not driven the bad men out of the storeroom, we would not have held the fatherland with glory, and now we would be slaves.
25. You asked from the queen to grant pardon to the inhabitants.

26. In the field, the poet admonishes the strong men to seek the famous sword under the rock.

II 1. Romani incolas insulae superaverunt ut liberos provinciae terrerent.

2. miser natus optat audire verba poetae ut laetus sit.

3. validi tacebant ne pulchros natos terrerent.

4. Romani magna cum diligentia superaverunt et liberos gladiis et servos venia.

5. si puellam oculis spectavisses, multis cum lacrimis oravisset ne vela dares.

6. Regina magna gladios nautis validis dedit ut cum malis incolis insulae pugnarent.

III Reading

After Aeneas had set sail from Africa, he went under the earth in order to see his dead father. In order to enter the land of the dead, he gave a gift to the queen of this land. In the land of the dead, he saw with his eyes both happy and sad souls of many dead. There he saw the dead queen, and begged that she should not condemn him for treachery, but the queen neither looked at Aeneas nor listened to him. Aeneas wandered along the road; to the right was the field of the blessed, but to the left were the souls of the wicked. He went to the field of the blessed and saw his father. The father spoke to his son with kindness many words about life and about the Romans. Aeneas listened happy (happily) to his father. Afterward he set sail for Italy, and there he waged war with the inhabitants. They fought very diligently with both swords and rocks. Aeneas overcame together with his men ("his crowd") the inhabitants of Italy, and they asked Aeneas for peace.

Answer key to Moreland/Fleischer, Latin. An Intensive Course.

Unit 4

Drill

I 1. you (sg) are watching -spectaris

2. we are crowning - coronamur

3. 2.pl.pres.subj.act. of do, dare - demini

4. 3.pl.pres.subj.act. of dono, donare - donentur

5. 1.sg.pres.subj.act. of habeo, habere - habear

6. 3sg.pres.subj.act. of impleo, implere - impleatur
7. you (pl) will see - videbimini
8. you (pl) will capture - capiemini
9. 2pl.pres.subj.act. of capio, capere - capiamini
10. you (pl) capture - capimini
11. we were hiding - celabamur
12. 3sg.imperf.subj.act. of cogito, cogitare - cogitaretur
13. 3sg.pres.subj.act. of cogito, cogitare - cogitetur
14. he,she,it thinks - cogitatur
15. you (sg) were condemning - damnabaris
16. you (sg) have condemned - damnatus/a es
17. 3sg.pluperf.subj.act. of incipio, incipere - inceptus,a,um esset
18. 3pl.pluperf.subj.act. of incipio, incipere - incepti,ae,a essent
19. he,she,it will have worked - laboratus,a,um erit
 3sg.perf.subj.act. of laboro, laborare - laboratus,a,um sit
20. you (pl) had warned - moniti,ae,a eratis

- II 1. we (m.) have been changed - mutavimus
2. 1pl.perf.subj.pass. of muto, mutare - mutaverimus
3. we shall have been changed - mutaverimus
4. we had been changed - mutaveramus
5. you(sg) are being driven out - pellis
6. you(sg) will be driven out - pelles
7. 2sg.pres.subj.pass. of pello, pellere - pellas
8. 1sg.pluperf.subj.pass. of pello, pellere - pulissem
9. we (f.) have been driven out - pepulimus
10. 2pl.pres.subj.pass. of sentio, sentire - sentiatis
11. you (pl) are being perceived - sentitis

12. you (pl) will be perceived - sentietis
13. you (sg) will be held - tenebis
14. you (sg) were being held - tenebas
15. you (sg) are being held - tenes
16. 3sg.perf.subj.pass. (n.) of audio, audire - audiverit
17. 1pl.pres.subj.act. of audio, audire - audiamus
18. we were being heard - audiebamus
19. they (n) have been performed - gesserunt
20. they are being done - gerunt

III 1. pres inf.act. (to do) or 2sg.pres.ind.pass. (you are being done)

2. 2sg.fut.ind.pass. (you will be done)

3. (a) you (pl) may condemn, you are seeing, you will inhabit

(b) they carry, they may be silent, they may come

(c) I shall write/I may write, I was writing, he writes, he will write, he was writing

IV 1. The women will come through the gates in order to see the queen.

(a) venerunt, then viderent (secondary or historic sequence requires imperfect subjunctive in purpose clause)

2. We are warned not to write many words to the friends of the slaves.

(a) moniti (monitae if subject is f.) eramus, then scriberemus, reasoning as in 1.(a)

3. The gift had been hidden by the sailors; the gift had been hidden by the waves. (person/ non person agent)

4. If the gift had been seen, we would have been quiet.

(a) videretur, taceremus

5. I had always been admonished not to be seen by the inhabitants, but I did not listen.

Preliminary Exercises

1. Truly I shall write (write, did write) many things about the diligence of the famous man.

2. We shall ask the free men to destroy hostile settlements.
3. If they might betray the wicked inhabitants of the province, we might keep quiet about the treachery.
4. The honest men of the town come to the estate to lead an inhabitant out of danger.
5. The Romans used to come with many gifts to the altars of the gods to pray for a favour.
6. Do you (sg) understand the book of the famous poet?
7. We shall hear (hear, kept hearing) about the harsh deeds of the eternal gods
8. Did you (pl) inhabit the estate with your sons?
9. If you may hear an honest man in the province, then I may/ shall start to be happy.
10. He wrote many letters to his friends in order to read many.

Exercises

1. The wicked sailors were dragged into the street by the free inhabitants.
2. The free inhabitants led the Roman sailors into the street because the sailors had been sent to destroy the town.
3. If the strong town will be overcome, then the free will be slaves.
4. The book has been written by the poet with care so that the great danger be shown to the good men.
5. If the letter had been sent by the beautiful queen to the honest men, they would have been admonished to wage war, and the town would not have been conquered by the friends of the wicked men.
6. The beautiful urn will be placed on the table by the women of the queen, to be filled with food and water.
7. If the deep water had been covered by the gods with great shadows, the Roman sailors would not set sail.
8. The sons of the queen began to answer with great zeal; they begged that the danger for the inhabitants of the province be considered with great diligence.
9. Unless the sailors may be led to the water, they may not set sail.
10. The war has been waged with great diligence lest the realm be conquered by wicked inhabitants of the Roman province.
11. If the true words will be read and understood with great zeal by the good and upright men, the danger of war will be lifted.
12. The free and upright men always begged that the town should not be destroyed by war and swords; for they admonished the inhabitants to lead a good life.

13. A letter has been sent to the famous town by the queen of the province in order that the inhabitants see and understand true favour.
14. The beautiful women send the wretched men with a large crowd from the Roman province to the friendly town lest they appear to be inhabitants of the province.
15. The daughter of the good queen has been led to the altar by Roman soldiers in order that the honest things may be done for the gods.
16. A great danger for the realm appears to the sons of the free men.
17. You were led around the town (in a circle) to be seen by the good and the wicked.
18. Unless the poet will write honest and true words about the deeds of the good men, he will not make any money.
19. You(sg) will hear honest things with good grace; honest things are heard with good grace; I beg that an honest thing be heard with good grace.
20. If a letter were sent to the honest son, might he answer?
21. We shall beg that the urns be filled by the girl with water.
22. If great wars are waged by the inhabitants, the realm will be truly destroyed.
23. If the altar had been covered by shadows, the inhabitants would not have seen the food of the gods.
24. Indeed much money is placed on the table so that the honest men take the money and build a great roof/house for their children.
25. Unless he had been betrayed by the friends, he would not have lost his life.
26. He had warned you (pl) to hand over the letter to the friend, because you have chosen not to read the truth about the dangers for the kingdom.
27. An everlasting altar has been made by the inhabitants of the town, so that gifts dear to the gods would be given.
28. For the town had been destroyed because the slaves had surrendered the gates to the enemy of the fatherland with great treachery.
29. We have prayed to the goddesses in heaven that we should have a beautiful villa (estate).

II 1. regina pericula belli incolis insulae multis cum lacrimis monstravit ne gladiis validorum nautarum Romanorum superarentur.

2. Si oppidum deletum erit, regina et cibum et pecuniam ad miseros incolas magna venia mittet.
3. Romani semper magno cum studio bella gerent ne ab inimicis in periculo ponantur.
4. Si multae urnae a filiis/natis factae essent, dona pecuniae a regina data essent.

5. Si malos per oppida regni reginae ducantur, incoli insidiis non tradantur.

III. Reading

The eternal book, dear to upright men, has been written by Vergil. In the book, a man, son of a goddess, has been sent by the gods to found a town in Italy. The man had been chosen by the gods to do the deed because he led a good, honest life. He left his fatherland Troy which had been betrayed by the enemy. Troy had been destroyed after the inhabitants had waged a long war with the Greeks; it has been ruined by treachery. Many enemies had been hidden in the tall wooden horse; a Greek man, considered a friend of the city by the inhabitants of the city, led with great zeal his friends, the enemies of the Trojans, out of the horse and showed (them) the houses to be burnt and the inhabitants to be slaughtered. Troy has been put in great danger: not even the son of the goddess could with his friends save the town. With a small group of friends he left the fatherland and set sail to Italy.

Review: Units 1-4

Review of Syntax

1. I am always condemned by harsh men for wicked deeds, but the reputation is not lost.
2. I am condemned by respected men for a bad book, but it is read with great envy by friends and held to be good.
3. If many bad things had been heard about the actions of the gods, the inhabitants would not have come to the altars.
4. If we shall be sent to the famous island in order not to be seen in the fatherland, we shall write many letters to dear friends lest we be betrayed by our enemies.
5. Might you (sg) appear dear to the gods if you place gifts of food on the altars?
6. If the town were destroyed by treachery, the wicked deeds of the enemies would be realised by the inhabitants.
7. The women do not hesitate to hide their tears. We beg the women not to hide their tears. We are silent lest the women hide their tears.
8. We asked the sons that the rocks be carried into the store room with neither delay nor harm, lest they be hidden in the fields and be lost.

Unit 5

Drill

- I 1. the understanding boy, the boy who understands etc.
2. the answering poet, the poet as he answers etc.
3. the fighting town
4. the doubting/hesitating son
5. the warning god
6. the listening friend
7. the capturing inhabitant
8. a. the captured inhabitant b. for the captured inhabitant c. of the captured inhabitants
9. a. the sent letter b. to/for/by/with sent letters
10. a. the expelled enemy b. the expelled enemies/ of the expelled enemy c. to/for/by/with the expelled enemy
11. a. the read/chosen book b. of the read/chosen books
12. a. the made urn b. to/for/by/with the made urns
13. a. the to be destroyed realm b. the to be destroyed realms c. to/for/by/with the to be destroyed realm
14. a. of the to be watched slave, the to be watched slaves b. of the to be watched slaves
15. a. of the to be written book, the to be written books b. to/for/by/with the to be written books c. of the to be written books
16. a. the to be given gifts b. of the to be given gifts
17. a. the about to answer girl b. to/for/of the about to answer girl, the about to answer girls
18. a. the about to fight man b. to/for/by/with the about to fight men
19. a. the about to condemn queens, to/for/of the about to condemn queen b. by the about to condemn queen
20. a. the about to see woman b. of the about to see women

NB

note the following translations:

for 9.b. with the letter having been sent (ablative absolute)

for 15.c. of the writing of the books (the passive future participle can be translated with a nominalised infinitive)

- II 1. The island having been captured by the man will be destroyed/ has been destroyed.
2. The man, as he is capturing the island, will give / gave money to the inhabitants.
3. The man, as he is about to capture the island, will give / gave money to the inhabitants.
4. The man will be / was able to destroy the captured island.
5. The to be captured island is large.
6. The sailors who are about to destroy the town terrify/terrified the women of the inhabitants.
7. The sailor who is destroying the town terrifies/terrified the women of the inhabitants.
8. The town which had been warned about the danger by friends has nevertheless been destroyed by the enemy.
9. The about to destroyed town had been warned by friends.
10. You (sg.) gave a gift to the friends who were about to read the book.
11. The fame of the overcome sailors was great.
12. He/she has been/is able to give money to the inhabitants who were/are about to overcome the island.
13. The sailor who was about to betray the inhabitants had a bad reputation.
14. The blind man who was about to give gifts to the gods did not have any money.
15. The blind man wishes to ask for food from the man who has been sent to town.
16. If I might be able to see the men who are about to destroy the town, I might be able to be happy.

- III 1. they are about to send
2. they were about to send
3. they will be about to send
4. it has to be betrayed
5. The town had to be betrayed.
6. The town will have to be betrayed by the inhabitants.
7. The opinions of the girls have to be changed.
8. The girls have to change their opinions.

9. The girls are about to change their opinions.
10. A favour has to be sought.
11. The wicked men were about to seek a favour.
12. The sailors had been sent to the town to expel the enemies from the province.
13. The sailors have to be sent to the town to expel the enemies from the province.
14. The sailors had to be sent to the town to expel the enemies from the province.
15. The queen is/was about to sent sailors to the town.
16. The war, waged by harsh men, was feared.
17. The harsh man, waging war, is feared by the inhabitants.
18. If the men may have to change their opinion about war, the inhabitants might not understand it.
19. If the men had /had had to change their opinion about war, the inhabitants would not understand it/would not have understood it.
20. If you might be about to change your opinion about war, the friends might not keep silent.
21. If you were/had been about to change your opinion about war, the friends would not keep/would not have kept silent.

IV 1. The sailors have swords.

2. The woman has a beautiful table.
3. The sons of the poet had beautiful eyes.
4. The sailor has a lot of money, the poet none.

Preliminary Exercises

1. The master, having been called, came to the field.
2. As he was removing the gold from the store room, the master ordered that it should be put in the middle of the table.
3. We saw pious men who were about to move to the altars.
4. He/she gave orders to the allies whoe were about to rush into danger.
5. We watched the moving of the weapons/ the weapons to be moved.
6. They showed the killing of the impious/ the impious men to be killed.

7. You (pl.) ought not to invade the fatherland of the terrified people.
8. But the poet sang the men who had been recognised.
9. The ruins of the towns which had been burnt were seen by the sailors.
10. Taking much money, the slave left the house of his master.

Exercises

- I 1. The high farm house, burning in flames, goes to ruin in front of the terrified eyes of the people.
2. The great master asked the men who were about to leave the field to destroy the town of the captured allies. For the master had no arms, but the men who were about to leave had many.
3. After he/she had ordered the men who were about to leave the field to find out much about the nature of the enemy people, he/she left ("out of the middle") without delay.
4. a. The middle of the town, which had been held with weapons and with effort, has nevertheless been taken by impious men.
b. The middle of the town, which has been held with weapons and with effort, nevertheless has to be taken by the pious men so that they might live well without danger.
c. The pious men must capture the middle of the town, which has been held with weapons and with effort, lest they be killed by their enemies.
5. The respected master, as he gave many and beautiful gifts to the slaves who have been captured in the war, ordered them to work with diligence and effort so that would be free soon and would leave the realm. But the slaves did not listen to the master. They never left the realm, but they soon were going to leave life.
6. The Romans used to destroy the weapons which they seized from those whom they had conquered, so that they might keep their reign without danger.
7. I led my life not without glory; and I learned much from books, and did great things for the people and the realm. But evil things entered my life, and now I have to be killed by my enemies to be removed ("from the middle"). I wished to move the women of my enemies with tears, so that they might beg their men not to condemn a pious man for his good deeds, but I could not. If I had led a bad life, then I would not now have to be killed.
8. The weapons of the impious have been seized by the crowd who was about to enter the house.
9. The crowd of Roman sailors which was/who were invading, destroyed the weapons which they had taken from the free men.
10. The poet living in the empire sang about weapons and a man.

11. a. If the sailor might be able to capture the famous city with a group of allies, he might be famous.
- b. If the sailor might capture/might be able to capture the famous city with a group of allies, he might be famous.
- c. The sailor, capturing (or: since he is capturing) the famous city with a group of allies, might be famous.
12. An ancient and golden urn which had been placed in the middle of the table, has been destroyed by the wicked boy, so that he would have a new one.
13. The woman who was shouting, warned the slave who was about to leave the estate that the precious urn had to be removed from the table. (Or: The woman shouted to warn the slave ...)
14. Though the people is shouting many harsh things about the queen, yet it is not about to leave the fatherland. (was about to leave, will be about to leave)
15. After they had come to the house of their allies, they ordered the slaves to sing many things about the fatherland.
16. I shall never leave the fatherland, as long as I am still alive. I shall never be able to leave the fatherland.
17. If you were to call the sailors from the middle of the city, they might come soon to invade the island.
18. Although the inhabitants are wretched, the war will be waged.
19. Although the poet will write a big book, he will still not be famous.
20. Although the poet is writing a big book, he will still not be famous.
21. Good thoughts are not destroyed/ are not lost.
22. He goes to ruin well who gives money to friends.
23. The ally could not overcome the enemies neither with the sword nor with gold.
24. If the allies now had to wage a harsh war, we would take up the weapons, ready to fight.
25. The poet can sing about wars to be waged/ the waging of wars.
26. You (pl) would have placed new books to read on the table for the son, if he had been able to read.
27. Did you (pl) ever see destruction in life? If we had seen destruction in life, we would not have rushed blind into danger.
28. He/she will be killed, while fighting in front of the gates.
29. We are about to beg that you consider the previous life (the life which has been led before) of the master, lest he be condemned of treachery.
30. I shall not do new things, but many things done before.

31. If the danger were to come, the destruction may be afterwards. After the danger, there will be destruction.

32. The impious live and are about to be victorious. Bad people will always have to kill the pious if they will desire to keep their realm under their control.

II 1. poeta librum scribere debet/ liber poetae scribendus est.

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4. bellum est gerendum sociis captis ut liberi sint.

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III.

Before Aeneas could found the city, Aeneas had to fight a war. But Aeneas had no weapons. The son of the goddess asked his mother for weapons to kill the enemies. The mother ordered a god to make weapons inscribed (decorated) with the events of the history of the Roman people. Receiving the weapons, Aeneas soon started to fight, although he could not understand the history of the Roman people. His enemy was the impious Turnus, a hard man, burning to fight. In the middle of the night the goddess came to Turnus to order him to fight with Aeneas. Rushing into war, Turnus attacked the allies of Aeneas and killed Aeneas' friend. The allied people, about to go to war, begged the gods for help. They felt: "Help must be given by the gods to those that are dear (to the gods). If the gods will give (us) help, we will be obliged to give many gifts to the altars of the gods." The allies fought together with Aeneas with great effort. About to spare Turnus, Aeneas killed him nevertheless. Turnus had to be killed, so that the pious man, overcoming the impious man, would found his city.

Unit 5

Drill

I 1. the understanding boy, the boy who understands etc.

2. the answering poet, the poet as he answers etc.

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Unit 6

Exercises

I.

1. The people who were rushing into the street were shouting that brothers were fighting with brothers in the war.
2. The poet says that a sound mind in a sound body should be desired.
3. There is a rumour that the city which had been attacked by the soldiers has been destroyed by force.
4. Mother and father have heard that their sons had fought before the walls of Rome with fire and sword.
5. The ancient people was saying that Jupiter was the father of the gods and the king of men, and that the earth was the mother of men and animals.
6. Juno was being said to be the sister of Jupiter.
7. We see that the new dawn sprinkles sea, land and heaven with light.
8. After the old model has been put aside, the Roman poets started to write new things.
9. The soldiers waged war in the middle of the city not only with their strength of mind, but also with the powers of their body.
10. We understand that night is about to cover the earth with shadows soon.
11. We shall be able to see soon the night rushing from the mountains.
12. There were new rumours that the bodies of the soldiers were healthy and that the soldiers were fighting with forceful strength.
13. The people of the cities would always fight in order that the cities be free.

14. It has been said by the brother that the animals have been lead from the sea onto the land by force.
15. After the city had been attacked, we ordered our mother not to be afraid because we felt that our brother and sister would give money and food to the inhabitants so as not to be in danger.
16. You answered that new dangers have been shown to the strong men of the town.
17. After the city had been conquered, many a soldier was keen to see his father and mother.
18. The king told his people that earth, mountain, sea and animals were dear to Jupiter and Juno.
19. Although the stars could not be seen clearly in the sky, the sailors set sail so that the king would be happy.
20. It is good to know that many a people has been able to be led from its fatherland to Italy by a pious man, born from a goddess.
21. In order to free the city from fear, we shall order the soldiers to leave.
22. If we free the island from slavery, the fear of the inhabitants may be removed.
23. If we had known the truth, we would have said that the inhabitants in many islands are not only lacking water but also money.
24. In Rome, there were kings for a long time, never in Athens.
25. In the country and in the city, there were many dangers for the inhabitants.

Unit 7

14. Are you writing in your book about the kinds of animals which you know?
15. They said that the gifts which **were to seek** would be beautiful.
16. Is this the man whom your (*sg*) mother saw?
17. To which woman did s/he give the gifts which we had desired?
18. Those who have been born from a pious family do not only love the fatherland which they inhabit, but they also hate the enemy who invaded it.
19. this man loves what that man hates.
20. Who is this woman? **Who** of our women was it?
21. I shall say that slavery which oppresses these men whom you have seen is bad.
22. Which place is it? To which place have I come and with whom?
23. Who was it? – *Marcus* – Which *Marcus*? – *The one who said that the city was to be invaded by the enemy who had oppressed our people for a long time.*
24. Which is your fatherland?
25. Whom shall I see in five hours? You(*sg*) and yours.
26. That man to whom the well-being of the fatherland is dear, is held to be pious by the people who know him, but does not love **itself**.
27. Which work did you finish before the time? Which work did you finish in this time?
28. I am lacking time in order to finish the work which I am writing.
29. a. You (*pl*) were condemning the citizens of those cities which had kings.
b. S/he felt that the citizens of those cities which had kings were to be condemned.
30. In five hours we shall see the friends with whom we used to live.
31. a. The king whose sister lives at Rome behaved himself well.
b. We know that the king whose sister lives in Rome behaved himself well.
c. We know that the king whose sister has lived in Rome for a long time behaves himself well.
32. Whose book has been sought for five years?
33. Have you found the things which you need? What is needed is not dear.
34. The mother greeted her son very (*/much*) heartily whom she had not seen for many years.

35. He said that both himself and his friends and you (*pl*) are being pressed hard by the envy of the people and the dangers of the war; but that he was hoping that neither his men nor you (*pl*) would be wretched. “Unless we were pressed hard by evil, we should never understand the nature of living.”
36. I am ordering you (*sg*) to know that death is not to be feared: (even) if it is not good, it is nevertheless the end of evils.
37. In five years we shall be able to wage a war against our enemies from whom we hope that we shall seize much money and a great rule.
38. He says that that work which has been finished by you has been read by the people.
39. In order to be happy, we need love.
40. We shouted with a loud voice that many things of that kind had been invented.
41. **You (*sg*) that the voices of those who are shouting** are not pleasing to this man.
42. We moved five feet to the right in order to hear the words of the master.
43. Those men came in order to spend five hours for you. You would be talking a walk with them in the town, if you were not tired.
44. The citizens of that town hoped that we would soon disappear. Although they were our friends, they did not love us.
45. The king said that the rumours which had been heard in the city had to be dispelled. Those who were hearing/listening to him approved of these things.
46. At this time your man came to us to greet us. We answered him: “We are also greeting you!”

II.

11. dicit / dicebat filium amici sui vidisse vos, sed nos neque te neque tuos socios vidisse.

S/He says that the son...has seen..., but that we have seen...

S/He said that the son...had seen..., but that we had seen...

12. dicit / dicebat libros quos ad nos miseris / misisses ab hominibus qui ament / amarent suum opus scriptos esse.

S/He says that the books which you (sg) have sent to us have been written by men who love their work.

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28. dicit / dicebat se tempore carere ut perficiat / perficeret opus quod scribat / scriberet.

S/He says that s/he is lacking time in order to finish the work which s/he is writing.

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III.

1. qui liber est is qui ad nos missus est ab nostris (ab eius amicis) quibuscum ambulabamus?
2. is quem illo tempore vidisti est nauta cui illa dona dedi?
3. (per) quinque annos sperabat se perficere hoc suum opus, sed nunc id odit.
4. diximus nos quinque pedes ad dextram moturos esse ut regem tuum / vestrum cum et regina et filiis videremus.
5. illi miseri non modo se oderunt, sed etiam dicunt nos se odisse / se nobis odio esse.

IV.

- a.What life remains for you?
Who will now approach you? To whom will you seem beautiful?
Whom will you now love? Whose will you be said to be?
Whom will you kiss? Whose (For whom) little lips will you bite?
- b. Catullus, you call me your heir. I shall not believe it unless I have read it.
- c. Caelius, our Lesbia, that Lesbia, that Lesbia whom alone Catullus loved more than himself and his, now in cross-roads and alleyways she skins the descendants of great-souled Remus.
- d. O Fidentinus, the book which you recite is mine: but when you recite it badly, it begins to be yours.
- e. I do not love you, Sabidius, and I cannot say why: this alone I can say, I do not love you. I do not love thee, Dr. Fell; the reason why I cannot tell, but this one thing I do know well: I do not love thee Dr. Fell.
- f. Thais has black teeth, white ones Laecania. What is the reason? This one has them bought, that one has her own.
- g. Lest he praise the worthy ones, Callistratus praises all. For whom there is no-one bad, who can be good?
- h. Why do I not send you my books, Pontilianus? Lest you send me yours.
- i. Now those who remained in the city and thus far who have been left in the city by Catiline against the safety of the city and all of us, although they are public enemies, nevertheless, because they have been born citizens, I want them to be warned again and again.

Unit 8

Drill

I.

1. magnus frater, ingens frater
2. magnae noctis, ingentis noctis
3. magnum sidus, ingens sidus
4. magnae matri, ingenti matri
5. magnam sororem, ingentem sororem
6. magno homine, ingenti homine
7. magni homines, magnos homines, ingentes homines
8. magna sidera, ingentia sidera
9. magnorum regum, ingentium regum
10. magnis rumoribus, ingentibus rumoribus
11. magnorum fratrum, ingentium fratrum
12. magnam servitatem, ingentem servitatem
13. magni corporis, ingentis corporis
14. magnae rei, ingentis rei, ingenti rei
15. magnae manus, magnas manus, ingentis manus, ingentes manus
16. magnae manui, ingenti manui
17. magni dies, magnos dies, ingentes dies
18. magnis fructibus, ingentibus fructibus
19. magnam spem, ingentem spem
20. magnarum manuum, ingentium manuum
21. magnae provinciae, ingentis provinciae, ingenti provinciae, ingentes provinciae
22. magnorum periculorum, ingentium periculorum
23. magno dono, ingenti dono
24. magna bella, ingentia bella
25. magno gladio, ingenti gladio
26. magni nautae, magno nautae, ingentis nautae, ingenti nautae, ingentes nautae

II.

1. This man is strong as to his mind *ablative of respect*
2. This woman is beautiful as to her shape *ablative of respect*
3. That citizen is healthy in respect of his body *ablative of respect*
4. Those are unlucky in their health *ablative of respect*
5. The conquered / defeated soldiers are wretched as regards their life and strength
ablative of respect
6. If s/he goes to Rome, s/he may not lack friends
future less vivid condition with present subj.
7. Unless the soldiers will go for the sake of the well being of the city, there will be great fear
dative of reference, dative of purpose, future more vivid construction with future indicative
8. If he had gone to the island, I would have been happy / If he went to the island, I would be happy
Past contrary to fact with pluperfect subj. / present contrary to fact condition with imperfect subj.
9. He goes to Rome; they go to Athens; I command them to go to Athens (that they should go to Athens); they were going to the city; I was ordering them not to go to the city (that they should not go to the city)
Present indicative 3rd sing and 3rd plural with an accusative for motion towards; indirect command after primary sequence (present tense) main verb, therefore present subj.; imperfect indicative 3rd plural with the motion towards expressed by preposition + accusative; indirect command after a secondary sequence (imperfect tense) main verb, therefore imperfect subj.
10. The man going to the province was understanding.
Present active participle further elaborating homo, therefore in congruence with homo (nominative sing masculine), action of the participle parallel to main verb action.
11. Which is the daughter of the man going to the province?
Present active participle further elaborating homo, therefore in congruence with hominis (genitive sing masculine), action of the participle parallel to main verb action.
12. I say that the man going to the province has a daughter who is beautiful in appearance.

Present active participle further elaborating homo, therefore in congruence with homini (dative sing masculine), action of the participle parallel to main verb action. Ablative of respect.

13. Leave the province! *Present imperative 2nd sing.*
14. Attack the city with vigour! *Present imperative 2nd plural*
15. Don't leave the province! Don't leave /don't go on leaving the province!
Negative commands: noli + infinitive / ne + subjunctive, perfect subj. for complete action, present subj. for continuous action.
16. Don't attack the city! Don't attack / don't go on attacking the city!
Negative commands: noli + infinitive / ne + subjunctive, perfect subj. for complete action, present subj. for continuous action.
17. My friend, do not look at the mountain, look at the plain!
Negative and positive command; vocative 2nd declension
18. My son, don't be overcome by fear! Don't be overcome / continue to be overcome by fear!
Vocative with contracted ending; negative commands; noli + infinitive / ne + subjunctive, perfect subj. for complete action, present subj. for continuous action.
19. Will death be / happen for the purpose of a good end to our life?
Double dative construction – of purpose and of reference
20. The soldiers have been sent to frighten the citizens (for the purpose of fear for the citizens)
Dative of purpose (in a double dative construction)

Preliminary Exercises

1. This unlucky state is being destroyed by grave fear.
2. We have changed all opinions about liberty.
3. We had to change the serious opinions.
4. Our opinions about the loyalty of those who are fighting for freedom have to be changed.

5. The opinions about the state of the people who have been oppressed are harsh.
6. Why have the unlucky ones been ordered to go home?
7. We are afraid of divine powers (*To us there is a fear of...*)
8. In this state all have great hopes for freedom. (*...there is for all a great hope...*)
9. Mindful of their fears the fugitives left at dawn.
10. They heard sweet songs about the enjoyment of life.
11. As I am investigating (these things), I need a sharp mind to understand these things. (*For me investigating there is a need of a sharp mind so that I may understand these things.*)
12. We shall always be mindful of all things concerning the hopes of the state.
13. We saw shining stars in the sky.
14. The state needs the hands of brave men.

Exercises

I

1. The heart of the sweet queen in whose land we are living is understood to be burning with the fierce flames of a cruel love.
2. The fierce king, seeking safety for his allies, ordered the brave soldiers to conquer the important state of our fathers with fire and sword (*Latin plural*) so that our possessions are of profit for him.
3.
 - a. The golden light of dawn chases away from the summit of heaven the stars which shine at night with cold flames.
 - b. *The same, only with participle in Latin*
4. The soldiers, pressed hard and tossed about in the middle of the sea by fierce and cold winds, shouted: "Oh fortunate gods, remembering us, drive away the winds from us. Remove any harm. We are cold and wretched. Put aside your anger and order the sea to be without great waves / to stop the great waves. These things we ask for in return for all the pleasant things which we gave to you."
5. If the lucky boys, leaving Rome, go to Athens, they may hear the beautiful poems of the blind poet.

6. The strong soldiers attacked the allies of the Romans with their swords and weapons in order to take the enormous walls of the unfortunate city.
7. My father told me that the troop of Romans, lucky in its exploits, would take every state without delay / immediately; for the divine powers of the gods would take an interest in their safety (*for their safety would be for the purpose of care for the divine...*)
8. The important king has to overcome that danger, so that he may fight for freedom with the attacking troop of allied soldiers. King, go and fight with the attacker! Don't be afraid. If you will be afraid, you will achieve nothing.
9. The strong men whom you sent in the name of the king in order that they should give us food and money were an asset to our captured soldiers.
10. All soldiers gave their hope and loyalty to the queen whose town had been overcome by invading fugitives. Queen, don't think that the invaders will destroy the town. In my opinion, we all shall be saved through the power of the gods.
11. Throw (*pl*) the great rocks into the sea so that we can walk on / along the beach without danger.
12. Marcus! Lead your fatherland into freedom! Seek out the impious and wicked men! Throw them out of the state not only for the sake of the free citizens, but also for your own sake!
13. I need a sharp mind to understand these things.
14. The weapons and the man I sing, who first from the shores of Troy to Italy came, a fugitive from / by fate, and to the shores of Lavinium, that man thrown about both on land and at sea by the power of the gods above, on account of the mindful / not forgetting anger of cruel Juno.
15. For many days, the fugitive who was mindful of the ruined freedom and seeking safety for his sisters and brothers, was greatly afraid of the cruel oppressors.
16. Why have houses of that band which was putting us in danger been destroyed? For the safety of the state!
17. We know that the fear of the rumour which is going through the town is great. O you (*pl*) spreading / saying rumours, go to hell.
18. Write (*sg*) songs for god to whose divine power all things pious are pleasing.
19. Don't destroy the altars of the gods which are shining with enormous flames, unless you may wish to be oppressed by them.

20. After he had seen that his band of soldiers had been overcome and that he would soon lose his freedom, he, mindful of his family and his friends and of his strength, rushed into war and was killed fighting / in action.
21. For / Indeed Rome is the summit of all states. Why do you leave the city?
22. Their feeling about the state might please me if they might not boast, always telling the people their family / lineage and name.
23. Unless the unlucky queen had been destroyed by love, she would never have betrayed her enormous fatherland, and now all would sing about her as ruling the people well. For she always had done many things for her friends seeking safety; the freedom and the safety of all was her care. But all she has [now] all these bad things because of her love.
24. A man, excellent through his reputation and the glory and his strength threw his weapons on the beach, saying that he would never fight for his fatherland unless his outstanding deeds were shown to the king by the citizens.
25. Ovid the poet says that a hard kind of human beings has been born from the rocks thrown onto the land.
26. Helena, beautiful in appearance, was seeking safety and wandered far under the moon(light) through the burning town. For the inhabitants, the city was neither a hope nor beneficial. At dawn, the gods above left, after a long time, the house in the city and sought new ones.
27. Lest it take long, citizens, I shall tell you all, so that you may know about the opinions of this king.
28. Citizens, understand that the hope of all has been placed in your hands. Place your hope in weapons, and fight with great loyalty and vigour.
29. That man is without a business (etc. etc.), without loyalty, without hope.
30.
 - a. The ally ordered us to remove the bodies of those lacking the light (of life) from the plain.
 - b. *(same again now with a different verb and different construction in Latin)*
31. The master spoke to us in public about the movement of the stars.

II.

1. sensit hostes esse malo ei urbi quae multos annos oppressa esset omnibus ruinis.
2. o milites, delete rem publicam! superate omnes viros liberos! expellite e civitate libertatem, spem et fidem. scite omnes viros esse vestros servos.
3. prima luce profugi, specie infelices, periens magna spe omnes perurbis vias, longe lateque a **militus** quaerebantur / petebantur.
4. profugi, memores omnium periculorum, e patria discesserunt, expellentes e pectoribus curas et Romam **verticen** sperum suarum petentes.
5. Marce, mi fili, noli spectare arma invadentium lunae luce fulgentia.

III.

- a. When I call you master / lord, Cinna, don't be pleased about it; for often I also greet in return your slave in this way.
- b. That you will live / conquer tomorrow, tomorrow you always say, Postumus. Tell me, that tomorrow of yours, Postumus, when will it come? How long is that tomorrow of yours, where is it? Or from where to be sought? Is it hidden among the Parthians and Armenians? That tomorrow of yours has already the years of Priam or Nestor... Tomorrow you will live? It is already too late to live today, Postumus: whoever has lived yesterday, Postumus, that man is wise.
- c. Please listen to this. My mother has recently died there, whose brother is somewhat keen on material gain. He saw that this maiden was of distinguished beauty and knowledgeable about stringed instruments, hoping for a price, on the spot he puts her up for sale, sells her. By great good luck this friend of mine was there: he bought her as a present for me, unaware and ignorant of all these things.
- d. I ask you that you should make on my tombstone also ships going in full sail, and myself sitting on a raised platform, wearing the toga / praetexta worn by magistrates, with five golden rings, and pouring out coins in public from a purse.

Unit 9

Drill

I.

1. manui miserae, miseriori, miserrimae
manui saevae, saeviori, saevissimae
manui humili, humiliori, humillimae
2. profugi miseri, miserioris/miserores, miserrimi
profugi saevi, saevioris/saeviores, saevissimi
profugi humilis/humiles, humilioris/humiliores, humillimi
3. sperum miserarum, miseriorum, miserrimarum
sperum saevarum, saeviorum, saevissimarum
sperum humilium, humiliorum, humillimarum
4. civitates miserae/miseras, miserores, miserrimae/miserrimas
civitates saevae/saevas, saeviores, saevissimae/saevissimas
civitates humiles, humiliores, humillimae/humillimas
5. hominibus miseris, miserioribus, miserrimis
hominibus saevis, saevioribus, saevissimis
hominibus humilibus, humilioribus, humillimis
6. amicum miserum, miseriorem, miserrimum
amicum saevum, saeviosem, saevissimum
amicum humilem, humiliorem, humillimum
7. carmen miserum, miseries, miserrimum
carmen saevum, saeviosem, saevissimum
carmen humile, humilium, humillimum
8. corpora misera, miseriora, miserrima
corpora saeva, saeviora, saevissima
corpora humilia, humiliora, humillima

II.

1. This work is more difficult than that
2. This work is more difficult than that.
3. This work is a little more difficult than that.
4. This work is much more difficult than that.
5. These women are healthier than those.
6. These women are much healthier than those.
7. We are saying that these women are much healthier than those.
8. We are saying that these women are much healthier than those.
9. These braver men are desiring more than money.
10. Better men ought to desire much money; less money has to be desired by worse men.
11. Men have to desire more money.
12. Better men have to desire more money than worse men.
13. Study is more pleasant for me than war.
14. Study is more pleasant for me than war.
15. They said true words to me.
16. They said more/rather/too truthful words to me.
17. They said very/most truthful words to me.
18. They said to me words as truthful as possible.
19. The most harsh soldiers said to the harsher king that they would seek harsh opinions of the masters.
20. We know that the harshest opinions of the masters are better than the harshest weapons.
21. We know that the harshest opinions of the masters are better than the harshest weapons.
22. This boy reads much more easily than his brother.
23. The soldiers fought as keenly and as bravely as possible.
24. The new king ruled better than his father.
25. We desire to lead our life honestly and happily.

Preliminary Exercises

1. We ought to be as safe as possible at home.
2.
 - a. The boy is most similar to his brother, for he is as wise as his brother.
 - b. The boy is unlike his sister.
3. It is much easier to praise a friend than an enemy.

4. The wise men say that friendship is the greatest good.
5. It is said that the ancestors hated war (*that the ancestors had a hatred of war*)
6. S/He ordered more precious gifts to be given to the wisest son.
7. The roofs of the higher/highest houses were shining with brighter/brightest light.
8. This guestfriend/guest/host is much calmer than that one.
9. The most humble and most wretched suppliants, moved by fear, praised very much the ones ruling the city.
10. Many old and very beautiful cities have been destroyed by most cruel chance.
11. The author was more famous than his famous brother.
12. We are saying that Mars is often more cruel than many gods.
13. This field is five feet longer than that one.
14. For the advice of a mad man is by far the cruellest.

Exercises

I.

1. The most beautiful city is not only covered by a greater shadow of fear, but is also being destroyed by cruel/more cruel/most cruel rumours about its people.
2. The light starts to disappear and night is coming; and greater/deeper shadows are falling from the high mountains (*this is a half-quote from Virgil's eclogues*)
3. One must put more effort in the cares for the soul than in the cares for the body; for the soul is eternal, but the body will be destroyed.
4. Nothing is so similar to war as destruction.
5. Never, unless you (*sg*) will have begged me more often, will you (*sg*) free the most wretched friend easily from slavery.
6. Why is the greatest kindness owed to the bravest soldiers? The war has been fought by them for a very long time and bravely.
7. A serious and most cruel war has to be fought by the rather brave soldiers lest the sons of the inhabitants be overcome by swords and flames/fire.
8. We were hearing that many stronger suppliants would come to the temple with great enthusiasm in order to beg the gods that they should turn away the danger from the town.
9. What is sweeter for the unhappy slave than solved cares?

10. He came humbly (*adjective in Latin*) to the worst and rather cruel kings, carrying in his suppliant hand heavy gifts, in order that he should ask from them indulgence for those much unhappier than himself.
11. You were saying that the most important men were more mad; now you say that they are as mad as possible.
12. But nothing is sweeter than to hold possession the calm temples of the wise which are well-fortified by opinions.
13. The humble inhabitants will capture as soon as possible this villa fortified by nature and (hard) work.
14. War is a serious business of Mars; for those wishing for a life as calm as possible often there is nothing worse than war.
15. The author said that that host/guest had a great work in his hands; the work is very similar to the book written by the rather unlucky poet who had been driven out of Rome.
16. The affair/matter begins to go better than I had hoped.
17. I shall give you several who did not lack a friend, but friendship.
18. Men have to seek an easier kind of life.
19. On that day he told me that he had heard a woman shouting in a rather loud voice that she had not enough money to go to Rome without delay; but on the following day he was not able to find her.
20. They say that the worst slaves must not desire more gifts than the best.
21. Most respected citizens, look at this my mishap, so serious, so bad.
22. That state has many more cases of death than ours.
23. The small town was being fortified as well as possible lest the enemy attack it longer.
24. They praise the ancestors most, who conducted themselves with diligence on behalf of the republic.
25. S/he was saying that s/he had read most easily the books which you (*sg*) had sent.
26. The suppliant understood that love was much more difficult for him than hatred.
27. Nothing is so similar to death as life without health, without money, without the greatest striving for possessions/good things.
28. Death frees the most precious soul from the body.
29. Among all your praised qualities (praises), this one, in my opinion, is the greatest: your wisdom frees the citizens from the fear by which they have been terrified greatly and for rather long.

30. Good opinion of/from men is safer than money; for money without advice is often lost, but a (good) reputation always lives with us.
31. That matter which has in itself not enough counsel nor much wisdom, that matter you cannot guide by advice.
32. We realised that the free men were leading a most difficult life because they need effort and diligence so that with those they might govern the republic well.
33. Nothing can be held to be better than a good friend.
34. We shall have to lead our life with/according to the best counsels if we shall desire to live as happily as possible.
35. The suppliant asked the rather cruel man/woman who held the rule that s/he deliberating about the punishment should not care about the hatred of the fugitives.
36. The poet said that he would fill the book with elegant and as sweet as possible thoughts.
37. At (or for?) Rome, there was enough hatred, and too little praise.
38. For your ancestors often sought war for their very great love of glory. They sought it so badly.
39. Our most loved author said: A word is enough for a wise man.
40. If he had seen the most cruel enemy, his weapons would have fallen from his hand.
41. The too cruel king the citizens drove out, first from Rome and afterwards from Italy.
42. S/he is praised much, because her/his life is fortified with the advice of wise men.

II.

1. humiliori hospiti a dementibus incolis media in urbe oppugnato muniendum erat templum quam optime ut tutus esset.
2. rumor dicitur multo peior esse quam bellum crudele.
3. frater regis validissimus / sanissimus sentit sidera esse clariora ignibus quae sunt in viis huius urbis.
4. hi milites viribus sunt multo meliores quam illi.
5. eo tempore facillime superavisset milites fortes nisi arma graviora minibus fortissimis/ validissimis cecidissent.

III.

(Being) Very sad I am writing to you the following about the death of the younger daughter of our Fundanus. I have seen nothing more pleasing, more loveable, and more worthy not only of a longer life, but nearly immortality than that girl. She had not yet completed fourteen years, and she had already the wisdom of an old woman, the seriousness of a grown-up woman, and nevertheless the charm of a girl with the modesty of a maiden. How she clung to the neck of her father! How she embraced us friends of her father both lovingly and modestly! How she esteemed highly the nurses, the school slaves, and the teacher each for his or her duty! How studiously, with how much understanding, she used to read! How sparingly and cautiously she used to play! With what self-restraint, patience and self-possession she bore her most recent illness! She obeyed the medics, she used to encourage her sister and her father, and used to sustain herself, when she was deprived of the strength of the body, with strength of mind. This (strength of mind) lasted her right up to her death and was not broken, neither by the length of her illness, nor the fear of death, so that in this way she left us more and more serious reasons for both regret and pain. Oh truly sad and harsh funeral! Oh time of death unworthy of death itself!

Unit 10

Drill

I.

1. With the enemy overwhelmed – after the enemy had been overwhelmed.
2. with the work completed – after the work had been completed
3. with fear overcoming – while fearing was overcoming
4. with the kings freeing the citizens from slavery – while the kings are freeing the citizens from slavery
5. with the empire collapsing – as the empire is collapsing
6. with the allies having been killed – after the allies had been killed
7. with the danger having been removed – after the danger had been removed
8. with the city having been invaded by the enemy – after the city had been invaded by the enemy.
9. with the ally as/being teacher – as the ally is the teacher

10. with the soldiers going to the countryside – as the soldiers were going to the countryside.

II.

1. oppido arso, milites discesserunt
After the town had been burned down, the soldiers left
2. Marco magistro superabimus
With Marcus as teacher we shall overcome/conquer
3. patre sano, mortem non timeremus
If our father were sane/healthy, we should not fear death
4. terries umbris noctis tectis/ nocte terras umbris tegente, socii tamen videre possunt
With night covering the land with shadows, the allies can nevertheless see.
5. periculis intellectis, in villam tamen aredentem ruit
With the dangers understood, she nevertheless rushes into the burning villa
6. incolae timebant urbe a sociis tradita
The inhabitants were afraid with the city having been betrayed by allies.
7. opinione de amico mutata crudelis non esse optavit
With the opinion about the friend having been changed, s/he (still) chose not to be cruel.
8. vobis discessis poetae non canent.
With you gone, the poets will not sing.
9. milites per campos ire non possunt saxis ingentibus de via non remotis.
The soldiers cannot go through the fields with the enormous rocks not having been removed from the road.
10. supplice domum misso, populus omnem spem perdidit.
With the suppliant having been sent home, the people lost all hope.

III.

1. A woman of great loyalty ordered me to go to Rome
genitive of description
2. With the movements of the stars understood, the poet wrote a book about those things
Perfect participle passive of the ablative absolute.

3. With the fugitive fearing punishment, the friends will kill the king.
Present participle active with an accusative object in ablative absolute.
4. With the town having been betrayed, the inhabitants nevertheless hoped that the friends would be useful for them.
Ablative of the ablative absolute
5. With the opinion about the hosts/guests changed, a man of great kindness came to us to warn about ambushes.
Ablative of description
6. That boy whom the teacher called to the kingdom is of least diligence, but greatest wisdom
Ablative of description
7. With that man, our lord, we are of afraid
Ablative absolute
8. With the enemy having been driven away, the soldier was happy.
Perfect participle passive of the ablative absolute
9. With the war having been finished, are you fighting longer?
Ablative of the ablative absolute
10. S/he fought because of her/his love of the fatherland.
Ablative of cause.
11. With all the enemies having been removed from the city, the inhabitants shouted for joy.
Perfect passive participle of the ablative absolute, ablative of cause

IV.

1. I saw the boys write *(participle with verbs of perception)*
2. The men overcome in war left
3. The soldier was about to fight
4. The poet, reading under the open sky, looked at the stars.
5. The girl is about to read these books.
6. With the work (having been) finished, the men have been sent home.
7. In the middle of the night they came bringing a letter to the ally.
8. With these things having been done, they all left.
9. Hearing men of great wisdom shouting about the war, I was most afraid.

10. Hearing men of great wisdom shouting about the war, I was most afraid.
11. With the slaves freed, the master ordered his sons to working the fields.
12. The wretched man, with the house burnt down, had no home.
13. I have heard the famous man say for many hours true things to the allies. Within a very short time he left. With him having left the soldiers shouted for joy.
14. We shall give many gifts to the one and only man who is bringing food to the hosts/guests.
15. Will you bring a torch to the fugitives who are wandering about at night?

V.

1. The boy brings/carries books.
2. The boy brought/ used to bring books.
3. That is the boy who used to bring books.
4. That boy is said to be good.
5. The boy is said to bring books.
6. The boy is said to have brought books.
7. I shall not bring books.
8. the books are being brought by the boy.
9. The books have not been brought by me.
10. I say that the boy who brings the books is good.
11. I was saying that the boy who was bringing the books was good.
12. I said that the boy who had brought the books was good.
13. S/he understands that the books are profitable for wise men.
14. The books will be brought to us so that we may be/become wiser.

Preliminary Exercises

1. With the flight attempted, the bold ones were beginning to wander on the route through the province.
2. The boldness of a single guardian brought help for the whole people/race.
3. With joy put aside, some endured life, others denied to.

4. With all brave men praising the character of the other suppliant, our opinion has not been sought.
5. With the other book having been written, the author began to write another one.
6. With the sun helping, we fled on uncertain roads in order to join up with the allies as early as possible.
7. As many arts/skills as there are for one, as many there are for another.
8. With all hope for flight destroyed, no safe place (no place for safety) has been found by the fugitives.
9. With the route uncertain, and with no sign having been given by the master, we can now rush into / turn to neither way without fear of danger.
10. No man who lives with us had as much joy as he endured fear.

Exercises

I.

1. With the soldiers having been joined by a treaty, this city alone will not be destroyed; it has already endured many heavy things.
2. With another war having been brought into the province, the enemy tried to set alight the houses (roofs) and temples of the whole city.
3. For the whole day those peoples tried to find the ally of great boldness whom the rather cruel slaves had abducted by force.
4. With the sun with its many parts being greater than the whole earth, I desire that you should teach me more about that.
5. My sister has a name of great glory with all; you (*sg*) have often seen her with your eyes wandering on the beach.
6. There are so many character for hearts as there are shapes in the world.
7. S/he denies that s/he, following the custom and the example of the Roman people, can give (right of) way through the province to anybody.
8. With the gods knowing that I have no guilt, I shall be boldly (*adjective in Latin*) free of fear.
9. With the fatherland free, I shall not offer myself for death / to die.

10. With these things having been said by the ally, the king at dawn answered that the freedom had been offered and given to the citizens by the gods.
11. There are as many opinions as people.
12. With so many soldiers attacking the city, the partner of the queen was a better guard of the money than the kingdom.
13. Why will a rumour of this kind go through the whole town?
14. The king of the province is said to have fled with much money and to have gone to Rome.
15. a. With the cruel king fleeing to Rome, some citizens shout for joy, others are silent in fear.
b. With the cruel king fleeing to Rome, some citizens were shouting for joy, others were silent in fear.
16. Friendship is to be sought out of itself and because of itself.
17. With him leaving, the matter started to be done/ acted upon.
18. With the soldiers fleeing, which of the two leaders did you begin to praise? Neither!
19. With one sign having been given, we found with joy that for the citizens there was as much boldness as was sufficient / we found that the citizens had as much...
20. Endure! You have borne much heavier things.
21. If you do not offer slavery to anyone, you are held to be honourable.
22. Many live by that custom and behaviour.
23. Who know nothing, fear chance; wise men endure (it).
24. The enemy, who were of the greatest strength, attacked the town in conjunction with their allies.
25. With many fighting on behalf of the town, the inhabitants were not afraid.
26. A good man, famous in the best skills, was a support for the citizens.
27. The guards will need both greater skill and greater diligence if they will drive the wicked men from the city.
28. A sure/reliable friend is seen/recognised in an uncertain situation.
29. Bestow character and skills if you will desire sons of greatest virtue.
30. With the plans having been made more certain, s/he took the gifts away from the king and brought them to her/his fatherland.
31. The soldier, joined in friendship to (another) soldier, waged war with great courage.
(Soldiers joined to each other in friendship waged war)

32. The wife came to help that guard, a man of great daring and character, lest he be condemned because of the city having been destroyed through the treacheries of the enemy. For he had warned that the plans of the enemy were bad for the city.
33. A part of the people fled wisely home; another part waged war because of boldness.
34. In the whole world (circle of lands) we never saw so many people erring as live in this city. One desires to attack stronger races, another wishes to overcome the whole world without skill or help; no man denies that he can (do, achieve) all.
35. With the enemy joined in treaty, one of the fighting ones denied that he ever had desired to wage war; (but he said that) he had to wage war because of the strength and the bad character of the king.
36. Why did the master teach that the one erring had to be led to the light by the words of the wise men?
37. With the sign having been given, the women of greatest beauty fled (took themselves to flight).
38. With the war having been brought to an end, many things have been reported to us who have been overcome.
39. With so great a danger having been brought to the city, the tears of the inhabitants told the mother of the destruction/disaster (the tears made the mother more certain of the destruction). The mother was a woman of outstanding/famous virtue, but she could not endure such great disasters/bad things.
40. S/he took the sword (iron) from the hands of one who had been killed, and plunged it, having been brought forth/raised, into the chest of another (a second) enemy who was coming at her/him from the right.
41. S/he conquered with as much strength as s/he could.
42. With the men fighting keenly, the king turned away the burning circles of his eyes to the city walls.

II.

1. gente huius urbis a Romanis militibus superatis, coniunx feminae moribus audax temptaturus est se in fugam conferre/effugere ut custodies aliarum urbium auxilium peteret.
2. (sed) coniunx intellexit custodies non optare se ulli auxilium ferre propter foedus quo Romanis iuncti errant.
3. solus timore fugere ad litus non poterit; alii/reliquii/ceteri iam audaces vela dederunt.

4. toto in orbe terrarum numquam vidi oculis meis virum tanta arte/tantae artis.
5. his rebus factis, nomen eius ventis omnes in terras feretur ut gentes laudent eum.

III.

- A. The first love of Phoebus was Daphne, which love the cruel anger of Cupid gave (him). Thus the god went away in flames; that one/she fled swifter than the light breeze. As a dog as soon as it sees a rabbit in an empty field, and that one seeks the loot with its feet, this one its safety – thus the god and the maiden. This one/he is swift because of his hope, that one/she out of fear.
- B. With these things having been said, she breaks off her speech and wretched flees the air, and turns herself away from his eyes, and takes herself away, deserting him who is delaying many things out of fear.
- C. No woman can say herself to be so much loved truly, as by me my Lesbia is loved: there was no faith so great ever in any treaty as it is found from my part in my love for you.
- D. Therefore with clemency people are not only more respected, but also safer. Clemency at the same time an ornament for reigns and the most certain means for safety. With the fear for enemies having been removed, men of greatest clemency can live without care/worry. For why do kings grow old and hand their reigns to their sons, (but) the power of tyrants is deadly and brief? What is the difference between a tyrant and a king? Tyrants are fierce out of pleasure, kings only with (good) reason and necessity.

“What then? Are not also kings accustomed to kill?” But when public advantage persuades that this should happen; to tyrants cruelty is dear to their hearts. But a tyrant is different from a king through his deeds not his name; for even Dionysus the elder can be preferred to many kings with right and deserved/rightly and deservedly. And what prohibits Lucius Sulla to be called a tyrant, for whom (only) a lack of enemies brought an end to his wicked deeds? Which tyrant ever drank human blood more greedily than the man who ordered 7000 Roman citizens to be killed and, when, as he was sitting nearby, he heard the loud shouting of so many thousands groaning under the sword, with

the senate having been thoroughly frightened, he said: "Do not worry about this loud shouting, enrolled fathers; a very few seditious men are being killed by my order." This was true; they did seem few to Sulla.

Unit 11

Drill

I.

1. s/he/it is attempting, s/he/it is confessing, s/he/it is experiencing
2. s/he/it was attempting, confessing, following, experiencing
3. s/he/it will attempt, confess, follow, experience
4. s/he/it has attempted, confessed, followed, experienced
5. s/he/it had attempted, confessed, followed, experienced
6. s/he/it will have attempted, confessed, followed, experienced
7. s/he/it may attempt, confess, follow, experience
8. s/he/it would attempt, confess, follow, experience
9. s/he/it may attempt, confess, follow, experience OR s/he/it may have attempted, confessed, followed, experienced
10. s/he/it would have attempted, confessed, followed, experienced
11. attempt, confess, follow, experience! (*2nd sing imperative*) OR you (*sg*) attempt, confess, follow, experience (*2nd sg indicative*)
12. attempt, confess, follow, experience! (*2nd pl imperative*) OR you (*pl*) attempt, confess, follow, experience (*2nd pl indicative*)
13. to attempt, confess, follow, experience
14. to have attempted, confessed, followed, experienced
15. to be about to attempt, confess, follow, experience
16. attempting, confessing, following, experiencing
17. having attempted, confessed, followed, experienced
18. being about to attempt, confess, follow, experience
19. being about to be attempted, confessed, followed, experienced
20. s/he/it takes
21. s/he/it follows

22. they took/ have taken
23. they (*masc.*) followed/ have followed
24. you (*pl*) order
25. you (*pl*) confess
26. you (*pl*) are ordered
27. you (*pl masc.*) confessed/have confessed
28. you (*pl masc.*) have been ordered
29. having been ordered
30. having confessed
31. praising
32. trying
33. you (*sg*) praise
34. you (*sg*) are praised
35. you (*sg*) attempt

II.

1. The flight of the slaves has been reported at that time *Subjective genitive*
2. We have tried to understand the fear of the suppliant
subjective – the suppliant feels fear OR objective – the suppliant is feared
3. The praise for our ancestors was very great *objective genitive*
4. They taught the children love of virtue *objective genitive*
6. It is a sign of a cruel people to attack a friendly people
Genitive of characteristic and infinitive as subject
7. They preferred the love of a wife to the love of another woman
subjective genitive
8. Do you want to deny the cruel deed?
9. It is the sign of an unhappy man to want more than is enough
infinitive as subject
10. The guardian of the temple will not want to flee
possessive genitive or objective genitive

Preliminary Exercises

1. I believe that the consul is dying. I believe that the consul has died. I believe that the consul will die.
2. Have you dared to confess the crime?
3. Shall we suffer the politician to speak?
4. The general kept urging the soldiers on to proceed
5. If young men threaten us harm, we may fear them greatly.
6. Begging for help, s/he rushed to the altar as a suppliant.
7. Having followed the river, they arrived at a very great city.
8. Have you (*sg*) believed that thy/your parents have left as early as possible?
9. The leaders had not used ships
10. We urged the poor that they should not try to leave the province.

Exercises

I.

1. If we use the ships of the allies, we may be able to flee as soon as possible.
2. Don't think that our crimes are worse than yours.
3. The commander has urged his followers that they should not fear the hatred of the young men.
4. We were confessing that we had tried to set out in order to join the troop of the enemy.
5. Suffering many punishments, we wanted to advance on Rome as soon as possible.
6. Going out at first light, the family who had come up to the river, which was very high, said that they did not want to go further.
7. The leader confessed that he was afraid of the consuls.
8. The masters have been accustomed to threaten the slaves so that they might work for them with the greatest diligence.
9. It is the sign of a brave man to disregard the dangers which threaten
10. It is the duty of a consul to want to die for the fatherland.
11. It is good to be willing to suffer for the loved ones.
12. If you should die in the attempt to save the consul's life, then your fellow citizens may praise the very brave deed, and may urge that a statue be erected in the forum.

13. The wise ones have dared to believe that a man keen on riches often makes mistakes.
14. About to give a meal to the young men accompanying him, the commander began to pray to the gods that they should keep his family safe. He said that he would return home as soon as possible.
15. He confessed that he had been born to poor parents who loved him very much.
16. Aeneas is the son of a goddess, as they say, and setting out from Troy to Italy, he experienced many things.
17. A good citizen loves his fatherland.
18. It is sweet to know that the friends are suffering no evil, as you know.
19. Keen on greater rewards, the speaker will not speak about the crimes of those who set out with the leader.
20. The commander usually orders the ones following him that they should not fear the enemies who are threatening with fire and sword.
21. Suffering is not my thing.
22. Dare to walk with virtue and boldness, with all worries disregarded.
23. The poor young men preferred to enter the villa at night so that they might not be seen by the family living there.
24. To save money is not easy at any time.
25. Some want to use money well, others do not, on account of their character.
26. Enormous rocks, jutting forth from the river, were dangerous for the ships.
27. Slaves approaching us showed the way to the villa.
28. If I place my life in this worry, then I put my hope for salvation in your love and loyalty.
29. Why do you need money if you cannot use it?
30. He has what he wants who can want what is enough.
31. The ancient people, who believed that the sun is the greatest god, prayed to it for help. It confessed that it needed much help.
32. It is enough to overcome the (personal) enemy, too bad to ruin him.
33. One god alone brings punishment, as many believe.
34. It is the sign of the good man not to want to do any harm.
35. Who allows himself to be conquered, conquers in time.
36. Leave (*you pl.*) the city without delay! Don't allow yourselves to be found in the city in one hour's time!
37. Why were you accustomed to bear crimes of that kind? We in this family neither were accustomed to bear nor will we bear so great evils.

38. After the commander had said much, the soldiers confessed that they feared death little, but that they knew well that they could not all die; that they had to suffer bad things and dangers so that the whole world would praise them with joy saying that evil had been driven from the world because of the daring of these men.
39. You (*pl*) believed that the young men whom you had called to yourselves were of the greatest diligence and would use all means to take themselves to Rome. But there was no faith in them; you believed wrongly.
40. Keen for riches, and leaving Rome by first light, the poor men paid to the gods so that they should not lack well-being, money nor all/any good things in the city. Hope is always very blind for men (men's hope is always very blind)!
41. It is typical for bad parents to neglect the young (men); wise men always encouraged that parent that his son should be a matter of concern/care to him.
42. I have suffered so many ills as there are stars in the sky.
43. We confess that in this year, crimes of the utmost audacity have been committed in our state. What has been done anywhere in the world which is similar to these (crimes)? (Similar to these, what in the whole circle of the lands has been done?)

II.

1. nati in domum neglectam ingredi ausi fugerunt quam celerrime ubi custos accessit/aggressus est.
2. iuvenes divitiarum/pecuniae cupidi scelera conati sunt, non timebant poenas quae minabantur.
3. consules clari, nolite uti omnibus divitiis vestris ut forum statuis impiorum impleatis.
4. milites confessi sunt impertoris spem salutis vitas eo tempore maximi/magni periculi servavisse.
5. honesti est amare et inimicos/hostes et amicos.

III. Readings

- A. Since things are thus, Catiline, continue to go to where you started – leave, now, at last, the city: the gates are open; get going. You can now no longer live with us: I shall not

bear it, I shall not suffer it, I shall not allow it. How often you have tried to kill me when I was consul designate, how often indeed when I was consul! You get nowhere (*“do nothing – are unsuccessful”*), you gain nothing, and yet you do not stop to try and want. Leave the city, Catiline, free the state from fear, go into exile, if you need to hear that word. And indeed if to me the fatherland – which is by far more dear to me than my own life/ than life itself – if all of Italy if the whole state speaks to me thus: “Marcus Tullius, what are you doing? Do you allow him, whom you found to be an enemy of the state, whom you see to be the future leader of the war, whom you know to be expected as general in the camp of the enemy, him the author of crime, the leader of the conspiracy, the one who calls slaves and desperate citizens to arms – do you allow him to leave, so that he appears not so much to be sent away from the city by you, but rather sent in against the city?”

- B. Postumus, to some people you give kisses, to others the right hand. You say: “Which do you prefer? Choose.” I’d rather have the hand.
- C. Paula wants to marry us, but I don’t want to take Paula as my wife: she is an old woman. I’d have her, were she even older.
- D. You don’t want to marry Priscus: I don’t wonder about that, Paula: you are sensible woman. Priscus does not want to take you: he is smart, too.
- E. Gaurus, the one who gives to you – a rich and old man – gifts, well if you are sensible and smart, this is what he tells you: “Die!”
- F. You say that the girls are burning in love for you, Sextus, you who have the face of one swimming under water.
- G. Bithynicus/ man from Bithynia, I have written nothing against you. You don’t want to believe that and order me to give an oath? I’d rather make amends.
- H. You pursue, I flee. You flee, I pursue. This is my attitude: I don’t want your willingness, Dindymus, I want your reluctance.
- I. When a friend has died, it is not a sign of a (true) friend to suffer severe torment, but of one loving himself (too much).
- J. Only a madman wishes for unfavourable weather/ a storm when all is calm.
- K. Dear friends (for we are not unaware even of bad things before [this]), you who have suffered worse, a good will put an end even to these [present ones]...Recover your spirits and let go of the gloomy fear; perhaps it will be pleasing to remember even these things at sometime in the future.

- L. For we are all attracted and drawn to the desire of knowledge and knowing, in which to excel we consider to be beautiful, but to make a slip, to be wrong, not to know, to be deceived – that we consider to be both bad and disgraceful.

Unit 13

Drill

I.

1. cuiusque auae
2. aliquae iussa
3. quemquam, aliquem
4. cuique
5. quibusque modis

II.

1. Do you prefer love to commands?
2. There is shouting in the marketplace.
3. We ordered you not to make the commands come second to love.
4. The leader decides to put a wall around the city.
5. Anger arises because of the destruction of our possession/ good men.
6. Let us believe the general who has been selected by the upright rulers.
7. Every bad man should be punished!
8. I wish that everyone should love his country!
9. Do not believe anyone older than yourself.
10. He ordered the two not to believe anyone older than themselves.
11.
 - a. The two consuls explained that some leaders had been put in charge of the ships.
 - b. The two consuls explained that they would put some leaders in charge of the ships.

- c. = b.
12. The leader himself urged that the enemy troops should surrender the city with flames/fires.
 13. There was a wandering about through the streets of the city.
 14. You have been believed by all who listened.
 15. If someone should (always) stay at home, he may not know what happens in the world.
 16. Does someone fear you? We asked whether anyone feared you.
 17. Some friend sent me some gift.
 18. That river was longer than any in Greece.
 19. Marcus judged that he was wiser than any of the friends.
 20. There is much fear in war. OR s/he is much feared in war.
 21. This is more difficult than anything.

Preliminary Exercises

1. Why did some youth decide to run through the marketplace yesterday?
2. Why did someone decide to run through the marketplace yesterday?
3. I did not know whether someone was deciding to run through the marketplace.
4. If some youth should decide to run through the marketplace, I may be most angry.
5. Barely anyone wanted to show his virtue there.
6. We wondered at the speech of the legate more than at any speech which we heard.
7. They persuaded each one to be as upright as possible.
8. Each right has not been given to the people.
9. We asked why some admiration was offered to the youths trying to harm the state.
10. a. nobody understood why the leader had confessed some crimes at that time.
b. the citizens did not favour the bad leader.

Exercises

1. The more skilled each is, the easier s/he teaches.
2. The bigger each animal, the more it must be feared.
3. If anyone is angry, then I am that one.

4. He believes barely anyone, and no one from all peoples dares to approach him.
5. Which of these opinions may be true, may some god see (to that).
6. Something is found by us; we do not know what it is. Some think it is bad. We do not believe those.
7. Unless you order someone that he should pardon that slave, he will soon die.
8. Pardon me, young men, if I tell you something: let it be your concern to study the customs of many peoples with the greatest care.
9. Let each war bring praise to the general.
10. The virtue of that legate was for all citizens an object of admiration.
11. Who benefited? No one.
12. Let this be an example for you!
13. This legate will be very useful for me, that one very little.
14. Whom did he often prefer to one of us?
15. Money should not be preferred over friendship.
16. One had to obey the general who was in charge of the town.
17. I said that one had to obey the general who was in charge of the town.
18. Here one lives/ there is life; there, life pleases no one.
19. I am favoured by every woman in town.
20. Each woman answered that this was the part of the speech which established/decided the matter nearly before the eyes of the listeners.
21. We ask what is happening/has happened/ is about to happen.
22. Everything, heaven, fires, lands, seas, obeys to the divine power of nature.
23. Someone said yesterday to a certain man that a soul is given to all living creatures from those eternal fires which you call constellations and stars.
24. A certain man has asked how these things can happen. Another answered that it cannot happen.
25. Each has his opinion.
26. With the sign given, they run quickly to Rome. (There is a running...)
27. Let it be light.
28. S/he asks whether it has pleased anyone very much.
29. Those who loved this man will favour that one.
30. Barely anyone believed that the Romans would withdraw from all of Greece.
31. If I had any virtue, I should rush into war without fear.
32. Gods in heaven, spare us! We follow nature, the best leader like a god and obey it.

33. I believe that you wonder where each one's nature brings/leads everyone.
34. If everyone had brought home whom of the enemy he had captured with his own hand, then we would now have many slaves at home.
35. a. S/he stayed the right hand of the one trying to kill me.
b. I stayed the right hand of the one trying to kill me.
36. If nobody is similar to nobody, we need to understand the character of each man and in each search some virtue.
37. At that time of his life, the leader felt/realised that crimes were happening in the world that were as bad as possible.
38. What will happen if someone decides to ask us from where we have come? We cannot confess that we left Rome yesterday, the city most hostile to these peoples.
39. The character of that man would stir up some admiration in me if he did not always use power badly. (If he did not try secretly to destroy the power/riches of his friends).
40. This man is skilled in fashioning now a man, now a god, in stone, that man does it in colours. Each has his skill.
41. You are about to have command over people who can suffer neither complete slavery nor complete freedom. You will need some plan and intelligence.
42. Let us become friends and live without war and hatred. Are you favourable to this plan or not?
43. You (*sg*) asked me yesterday whether I had seen anybody. I said that I had seen somebody, but that I did not know who he was. I cannot bring you anything new now.
44. It can be understood not only that men are accustomed to wonder whether a plan is good or bad, but also that they wonder which of two good plans is better.
45. The more very strong guards the general has, the safer he is. For the people, keen on another leader, will not dare to do anything daring.
46. Did s/he say anything? S/he did not say anything.
47. They spared a man whom the leader put in charge of a band of brave men.
48. I cannot be harmed by those men of yours.
49. The swift movement of the river will have to be understood so that no one crossing may be harmed.
50. Small things may be/ should be compared with big ones.

51. In all of Gaul, there are two kinds of people who have some honour. For the common people are held more or less in the position of slaves, who (the common people) don't dare anything by themselves, who can go to no council. Many, having no money or being pressed by the power of other stronger men, hand themselves over to noble men into slavery. Over these, they have all the same rights which a master has over slaves. But of these two kinds the ones are the druids over whom the one who is strongest presides, the others the knights. Those are concerned with things divine, they perform public and private sacrifices. To them a large number of youths hurries for the sake of teaching, and these are among them of great honour. For they decide nearly all public and private controversies, and if some crime has been committed, if someone has been killed, if there is a controversy about boundaries, these same men decide what has to be done. These men say which punishments must be paid, which rewards must be given to whom. But if either a private man or a people does not obey their orders, they are excluded from the sacrifices. This punishment is the most severe among them. To whom the indictment has been given (it has been forbidden), they are counted among the impious, from them all retreat lest they are infected with some evil by them, and when they are petitioning, neither right/justice nor any honour is given to them.

II.

1. aliquisne ei ignoscet? ei non ignoscetur a quoquam.
2. ei neminem praepono. ea mihi est magno auxilio
3. quid heri accidit terra marique?
4. dixit se placitum quemque a se laudatum.
5. si quisquam clamet periculum ibi adesse/imminere, multum curratur in viis. consul legatum populo praeficiat ut regi/duci pareatur.

III.

- A. I can only urge you to put friendship ahead of all human affairs. For nothing is so suited to nature, so appropriate in either favourable or adverse situations.
- B. Some prefer riches to friendship ahead of all human affairs. For nothing is so suited to nature, so appropriate in either favourable or adverse situations.
- C. There is in the works of Plato Socrates, who says, as he is in the state prison, to Crito, his friend, that he will have to die after the third day; for he has seen – as he says – in his dreams, a woman of exceptional beauty who called him by his name and spoke some such Homeric verse: *The third day will felicitously place you in Phthia*. This, as it has been said (by Socrates), is written to have happened thus.
- D. For I see that here in the senate are some who were together with you.
- E. But if you prefer to serve my praise and glory, then go out with a savage band of defiled men, go to Manlius, arouse the desperate citizens, separate yourself from the good men, bring war to your country, rejoice in wicked criminality, so that you may appear not so much to have been thrown out by me and to have gone against foreigners, but rather to have been invited and to have gone against your own people.
- F. We must fight against excess, against madness, against crime/wickedness.
- G. As to what is left, I can no longer/ not now forget that this is my country, that I am the consul of these men, that I must either live with them or die for them.

Unit 14

Drill

I.

1.
 - a. She is the one who admires money.
 - b. She is the kind of person to admire money.
 - c. Who is there who does not / would not admire money?
 - d. There is no one who does not / would not admire money.
 - e. There is no one who does not / would not admire money
 - f. A certain person does not want to admire money.
 - g. He is not so foolish as to admire money.
 - h. S/he marvels at the kind of woman who would admire money.

2.
 - a. There are those (specific) people who think that Horace is greater than Vergil.
 - b. There are people who (may) say that Horace is greater than Vergil.
 - c. Some say that Horace is greater than Vergil.
 - d. Horace is said by some to be greater than Vergil.
 - e. Some ask whether Horace is greater than Vergil, others ask why Horace is greater than Vergil. Each has his own view. There are as many opinions as there are people.

3.
 - a. Who is there who could commit such a great evil?
 - b. He is the kind of person who commit such a great evil.
 - c. Who may/might believe that he can commit such a great evil?
 - d. Who knows why he committed such a great evil?
 - e. He is said to have done this for some woman.
 - f. Nobody knows who the woman is.

4.
 - a. Somebody said that a certain man had beaten Caesar.
 - b. Somebody said that Caesar had been beaten by a certain man.
 - c. A certain man said that someone had beaten Caesar.
 - d. Certain people said that some people had beaten Caesar.
 - e. Who is it who said that Caesar had been beaten?
 - f. Who is there who would say that Caesar has been beaten?
 - g. Who is there who would not say that Caesar has been beaten?
 - h. There are such people who may say that he is a good man.
 - i. There is no one who would say that he is a good man.
 - j. There is no one who would not favour him.

5.
 - a. Certain people admire and reverence Caesar.
 - b. They ask what kind of a man he is.
 - c. They deny that anything greater has been done by anybody.
 - d. Caesar is such a man whom all reverence.
 - e. Caesar is the kind of man whom all reverence.
 - f. They say that Caesar is the kind of man whom all reverence.
 - g. Each one says the same thing.

- h. They say Caesar must be revered.
 - i. They say that a man like Caesar must be revered.
 - j. Caesar deserves to be feared.
- 6.
- a. Surely I am the same that I was?
 - b. Surely I am not the same that I was?
 - c. Can I become again the same that I was?
 - d. Who is there who could become the same as he was?
 - e. I deny that anyone can be the same that he was.
 - f. I was a young man, I became an old man, soon I shall be nothing.
 - g. If only I were a young man now.
- 7.
- a. S/he asks who gave her/him the gift.
 - b. They ask whether someone gave them a gift.
 - c. They ask whether someone gave a gift to himself.
 - d. S/he says that no one gave her/him a gift.
 - e. S/he denies that anyone gave her/him a gift.
 - f. S/he says that a certain man gave her/him a gift.
 - g. S/he says that a gift has been given to her/him by no one.
 - h. S/he will believe barely no one.
 - i. S/he believes that nobody in this city remembers her/him
 - j. S/he believes that the guardian will neglect her/him

II.

- 1.
- a. I am speaking quietly as you can hear.
 - b. I am speaking quietly so that you can hear.
 - c. I am speaking with such a voice so that I am not being heard.
 - d. I am speaking with such a voice so that you cannot hear.
 - e. I have the kind of voice which can be heard.
 - f. I am speaking quietly in order not to be heard.
 - g. I spoke loudly so that you could hear.
 - h. I spoke loudly to be heard / so that I was heard.
 - i. I spoke so loudly that I was heard.

- j. I spoke so loudly so that I was not heard.
 - k. Which voice was not so great that it could not be heard?
- 2.
- a. They send soldiers who overcome the enemy.
 - b. They send soldiers to overcome the enemy.
 - c. They will send soldiers to overcome the enemy.
 - d. They sent soldiers to overcome the enemy.
 - e. The soldiers fought to overcome the enemy.
 - f. The soldiers fought with so great virtue/bravery that they overcame/might overcome the enemy.
 - g. The soldiers fought with great bravery to overcome the enemy.
 - h. The enemy fought with such bravery so that they were not overcome.
 - i. The enemy fought with great bravery not to be overcome.
 - j. The soldiers fought with great bravery so that the enemy be overcome.
- 3.
- a. I delayed to please the person.
 - b. You (*sg*) delayed so long that you pleased the person.
 - c. He delayed in order not to please the person.
 - d. We delayed to please the person.
 - e. We delayed so long that we please the person.
 - f. You (*pl*) delayed so long that you did not please the person.
- 4.
- a. I urge that s/he should come.
 - b. I urged that s/he should come.
 - c. I urged with many words that s/he should not come.
 - d. I urged with such words that s/he did not come.
 - e. I urged with such words that s/he came.
 - f. I shall urge thus so that s/he does not come.
 - g. I shall urge with boldness lest s/he come.
 - h. Let us bring it about that we urge her/him not to come.
- 5.
- a. You (*sg*) are running so that you may get the rewards more quickly.
 - b. You (*pl*) ran to get the rewards more quickly.
 - c. You (*pl*) ran thus so that you took the rewards more quickly.

- d. You (*pl*) did not run in order to take the rewards later.
- e. You (*pl*) ran to take the rewards.
- f. I run home to take the rewards there / I run home where I shall take the rewards.
- g. The young man brought it about that we took the rewards for him.
- h. The bad young man brought it about that we did not get the rewards.
- i. See (*pl*) to it that you don't become so blind that you don't/can't understand these things.
- j. Who was so blind as not to understand these things?

Preliminary Exercises

1. He ran so fast that each one/ every one admired him (did actually admire him)
2. The old man suffered recently such a pain that he could not laugh.
3. The peace is such that everywhere war is being prepared for.
4. It happened that the storm was so bad that we all were very afraid.
5. He was so worthy of praise that all forgave him.
6. It so happens that no one ever promised more than that man did.
7. Let us bring it about that our faces show the truth.
8. a. See (*pl*) to it that you always speak the truth.
b. Bring (*pl*) it about/ make sure that you are not unworthy of your power.
9. We saw so many messengers arrive at that time that we wanted to know what was happening.
10. It can happen that we overcome the enemy.

Exercises

1. No one is so old that he may not believe that he can live another year.
2. It was announced that the leader of the enemy had sent a legate to Carthage who should talk with the general of the allies.
3. There is no pain which time does not take away.
4. Let us always live in such a way that we are seen to be following nature as the best leader.
5. Who is so foolish that he should rather live in a country oppressed by slavery?

6. So great is the power of truth that it is visible everywhere.
7. The troops won so well that the enemy were fleeing in all directions (fleeing now to here, now to there).
8. It is in no way necessary that you grow angry: I want to see someone whom you do not know – he lives a long way across the river – I have nothing that I should do now and I am not slow – I'll follow you.
9. There is no one who would understand why the consul hesitates to use his power.
10. He is the only one who should be sent by us to Asia in order to understand the matter there.
11. With everything prepared, the legates came to Asia to ask for peace.
12. They were so keen for praise that they did not want to show that they were laughing at the speech of the consul.
13. So great is your modesty of mind and mouth, Safronius, that I am amazed that you have been able to become a father.
14. in the marketplace we heard a speaker so expert that we hoped he would speak for long.
15. I just found something that you may like.
16.
 - a. The matter is so worthy that you should bring it about that it is announced to all.
 - b. The matter is so worthy that it cannot happen that it is neglected by the inhabitants.
17. There are people who say that death is better than life.
18. Then there was such fierce fighting in the streets that all hurried to take themselves home.
19. We experienced such a storm that all who were fearing death entreated the sailors to aim for a place where they would be safe.
20. Nothing is so difficult that it cannot be understood.
21. If the power of virtue is so great that we admire it not only in those people whom we have never met, but, what is even more (great), also in our enemy – what wonder then if the minds of men are moved, seeing the virtue and truth of those with whom they can be connected through familiarity?
22. For no one is so hostile to the Muses who/ that he might not easily suffer to have the eternal fame of his deeds handed over to verses.
23. Here are the messengers of no small authority. Here are the messengers of so great authority that many will stay in town longer, in order to speak more with them.

24. You (*pl*) were laughing at the citizens of states which had had kings so much that they became very upset.
25. Who of us was of such a hard mind that he was not moved recently by the death of the poet?
26. So great a rumour about that has been brought to our state that two men of the greatest virtue are sent as legates to find out the truth about its nature.
27. Just/only see to it that you don't do anything else at this time except to drive this pain from your heart as fast as possible.
28. Nor am I the kind of person to fear the danger of death. But there are those who do not want to think about this fear.
29. Wisdom is the one thing that may drive such fears from the hearts.
30. If wisdom were the one thing to drive fear from the hearts, then we would be so keen on wisdom that we would read many books.
31. It cannot be that you do not know him.
32. He was so mad that he thought about nothing but the destruction of the Roman people.
33. With all things ready, there was fighting everywhere with so great forces/ so much power that no one could enter and conquer the city. Unless some wise man had wanted to talk about peace, the fighting would have lasted much longer.
34. We read (*past tense*) your (*sg*) letter which was very similar to the one you sent yesterday, and very unworthy/unfair to be sent from you to us. We never harmed you; why do you send such a letter?
35. Thus it comes about that the whole state is in great danger.
36. It happened that all in the ship risked either danger or slavery (...gave themselves over to the danger of...)
37. The general was so angry that his companions studied very hard and aimed for honourable things (exerted their minds by studying and honourable things) so that they might please him better.
38. Two Roman knights were found to free you from your concern who promised that they would in that very night, shortly before dawn, kill me in my own bed.
39. For what is there that could please you now in this city? In which/ Where there is no one apart from that crowd of impious men who do not fear you, no one who does not hate you.
40. Then a man like this leader of yours was considered unworthy of praise – therefore he got neither rewards nor glory.

41. It cannot be that you know where that old man of yours came from, what kind of a man he is. Nevertheless he is of so well known reputation that he is always spoken about by all.
42. What kind of a man might dare to commit crimes of this kind?
43. He saw to it that the friends did nothing else at that time except for driving the pain away from themselves as soon as possible.
44. They deserved to be given citizenship.
45. It could not happen that the conquered would not be spared.
46. No one is so impious as not to confess that this has been done by right.
47. Which/This (matter) brought it about that the food could be transported without danger.
48. Such is each state, as nature or will of the man who rules it.
49. Here, here they are among us, friend, in this most serious council of the world, they who are such as to plan the destruction of us all, the destruction of this city and indeed of the whole world.

II.

1. trans agros tam celeriter cucurrerunt ut venirent domum prius quam amici / celeres amicis
OR ut venerint...(then they did come earlier)
2. nemo est quin sciat / qui nesciat imperatorem sociorum praesse copiis (per) multos annos.
3. tanta tempestas erat ut omnes mirarentur cur naves non deletae fuissent.
4. adeo volebat auxilium parae ut quam celerrime currerent eo ubi parare possent.
5. solus erat Romae qui nesciret quid filia faceret.
6. fieri potest ut sense plus doloris passi sint quam nos scimus.

III.

- A. A married woman in Ephesos was of so well known chastity that she called forth women also from neighbouring peoples to come and see her (to the spectacle of her).
- B. There are some in this order who either cannot see what is threatening or leave unnoticed what they see; who did nourish Catiline's hope with gentle judgements; many who would have followed his authority, not only wicked men, but also inexperienced ones, and who would say that it was cruel had I turned my attention to him. Now I understand that if that one goes to where he aims for, the camp of Manlius, that then no one will be so stupid as not to see that a conspiracy has happened, no one so wicked as not to admit it. But with

this one man killed, I understand that this pestilence of the state is repressed for a little while, but not forever squashed. But if he has thrown himself out and has taken his men with him, then not only this grown up pestilence of the state will be destroyed, but also the root and seed of all evils. Therefore let the wicked leave, let them separate from the good men, finally let them be separated by a wall from us – which is what I have said often before. I promise you, senators, that there will be so great a diligence in us, the consuls, do great authority in you, so great virtue in the Roman knights, so complete agreement among all the good men, that with Catiline's departure, you will see that all have been disclosed, explained, suppressed, and punished.

Unit 15

Drill

I.

1. Because I had heard your words, I understood the matter.
2. Although s/he had not heard my words, s/he nevertheless understood the matter.
3. When we had heard your (*pl*) words, we understood the matter.
4. Although I had been warned by you, still I did nothing.
5. Although you (*sg*) had been warned by me, still you do nothing.
6. Since we had been warned by you (*pl*), we did something.
7. Since you (*pl*) are being warned by us, you are doing something.
8. Although the city had been taken, the soldiers still remained.
9. Although the city has been taken, the soldiers still remain.
10. When the city will be taken, the women will shout.
11. As the cities are being taken, the women will be shouting.
12. As I fear the danger, I am leaving the city.
13. Whenever I see you I am happy.
14. As I have feared the danger, I am leaving the city.
15. As I was fearing the danger, I was leaving the city.
16. As I had feared the danger, I left the city.
17. As soon as I fear the danger, I shout.
18. Whenever I had feared the danger, I used to shout.

II.

1. As long as Catullus loved Lesbia, Lesbia loved another.
2. Although Lesbia loved another, Catullus still loved her.
3. Although Catullus was unhappy, he still loved Lesbia.
4. Catullus stayed at home as long as Lesbia loved another.
5. Catullus stayed at home until Lesbia would love him.
6. Although Catullus had stayed at home, he nevertheless loved Lesbia.
7. Catullus left Lesbia before she began to hate him.
8. Catullus left Lesbia before she could begin to hate him.
9. As long as Cicero is consul, I am not afraid.
10. Provided that Cicero stays in town, I shall not be afraid.
11. I shall not leave until Cicero comes.
12. Before Cicero could come, the crowd dispersed.
13. The crowd praised Cicero, because (in their view) he had saved the state.
14. The crowd praised Cicero, not because he had overcome an enemy, but because he did save the state.
15. The crowd praised Cicero, because (in their view) he was the best consul.
16. Although the crowd praised Cicero, it still did not follow his advice.
17. The crowd need not praise Cicero (let the crowd not praise...), if only it takes his advice.
18. S/he ran home because s/he was afraid.
19. Unworthy old man! He ran home because (in the speaker's view) he was afraid.
20. They waited until the weather was fine.
21. They waited for the weather to turn fine.
22. They decided to stay provided the weather was bad/ not fine.
23. They decided to stay provided the weather was bad/ not fine
24. They decided to stay provided the weather was bad/ not fine

III.

1. As soon as the enemy were conquered, we were happy.
2. After the enemy had been conquered, we were happy.
3. When the enemy had been conquered, we were happy.

4. As soon as we had arrived in our country, we were happy.
5. Since we arrived in our country, we were happy.
6. Even though we arrived in our country, we were not happy.
7. Even though we arrived in our country, we were not happy.
8. While these things were happening, the soldiers hurried across the river as fast as possible.
9. While the messenger delayed for many days, the legate arrived at the boundaries of the allies with the troops which he had been given by the king.

Preliminary Exercises

1. When you have left, I (*fem*) am wretched.
2. When you had left, I (*fem*) was wretched.
3. Although s/he has recently died, still the memory of the good deed stays.
4. Whenever lightning strikes, many indeed are afraid.
5. As soon as lightning struck, many panicked.
6. As the enmity between them was so very great, the judge decided that they ought never to mix.
7. Though they had stopped fighting the enemy still remained.
8. Because my mind was preoccupied, I could not think about many things.
9. As your disposition is so altogether pleasing to me, I want you to be always present.
10. Sometimes, when a disaster is expected, sleep is far from us.

Exercises

1. a. Concerning future events, though it is always difficult to speak about them, yet sometimes you may be able to get close by conjecture.
b. Concerning future events, though it is always difficult to speak about them, yet sometimes you may be able to get close by conjecture
2. As these were so, he said that he would as fast as possible go back home.
3. Often a great talent in virtue (OR talent and excellence) has been destroyed before it could be useful to the state.
4. a. The king died as he returned to Rome.

- b. When the king had returned from Rome, he died.
5. With the king returning from Rome, raging citizens brought it about that slaves intermingled with them and stirred up enmities.
6. Oh what horrible thing! Oh wicked state! Who should wish to mix heaven with earth, who sea with the heaven?
7. As this is so, it has turned out that there is nothing bad which cannot be changed.
8. We think that a skill is perishing unless it is apparent, whereas it stops being a skill if it becomes apparent.
9. The soul is visible neither when it is present, nor when it leaves.
10. That long time when I shall not exist preoccupies me more than this little time here (on earth).
11. He left the kingdom before the king took him under his protection.
12. He stayed there until the king would offer/ did offer him protection.
13. We see the lightning before we hear the sound.
14. Before I go back to the thought, I'll say a few things about myself.
15.
 - a. It is sure that I shall try all things before I shall die.
 - b. It is certain that he tried all things before he died.
 - c. It is certain that I shall try all things before I shall have died.
16. As long as life is still left, things are well.
17. That general will be praised as long as the memory of Roman history will remain alive.
18. As long as I was pleasing to you, I lived happier than the king of Persia. (*cp Horace odes 3.9*)
19. He delayed until his brother asked the general in how great a calamity they were.
20. Provided that sleep comes fast, we shall not call the nurse.
21. I happened to walk along on the via sacra (sacred road), as is my wont.
22. After light had returned after the enormous (so great) storm, the sailors returned to Rome.
23. As you live well, don't worry about the words of wicked men. A wise man should not care what each (and everyone) says.
24. You may try many things before you find a good man.
25.
 - a. Although (only) a small part of the trial was still left until the matter would be decided, nevertheless not one of the judges wanted to stay because, as they thought, there would be a great danger for those who spoke badly about that very wicked man.
 - b. Although (only) a small part of the trial was left, still no one wanted to stay.

26. There is a great fear because the leaders appeared in the market place to throw blame onto all who were stirring up enmities among themselves.
27. When I'll have woken up, I'll tell you what I did yesterday.
28. S/he said that s/he would soon be given to sleep (be asleep); in this way s/he would be more happy.
29. From that war, which already had stopped to be feared by the citizens, not even two of the soldiers returned safely before peace was made.
30. Whenever rumours are driven out, men are much happier.
31. the greatest nurse of worries is the night, provided that we go to sleep quickly.
32. a. As the old man had made a trial about my virtue, all decided that I have harmed no one. Therefore they ordered that I should go home.
33. With you as judge, I may not be afraid of the disaster, provided that my words against the general benefit the free citizens. Before you became judge, I was greatly afraid.
34. As long as we try, we are being praised. A man who does nothing pleases no one.
35. Not even a small part of the citizenship waited until the troops of the allies would come. But they stopped doing nothing and, with daring, drove the enemy from the city.
36. Although I want to speak, I nevertheless shall say nothing.
37. We waited for a long time for that man who was not there, but he was nowhere to be seen because he was ill. Because he is indeed ill, may he be absent. If he should die, we wretched ones may/might be more or less/so to speak/ as if lost altogether.
38. The general in turn decided that one should wait for the ship. When it came, it was beneficial for all.
39. Sophocles wrote tragedies into a very old age (summa – i.e. until his death); as he seemed to neglect family affairs because of this pursuit, he was called into court by his children, so that, because it is customary according to our custom for parents who look after the family matters (i.e. money) badly to be removed from the possession (of the money), in this way the judges would remove him from the family money as if he was an insane person. Then the old man is said to have read the judges the tragedy which he had in his hands and which he had most recently written, the Oedipus at Colonus, and to have asked whether that seemed to be the poem of a madman. When he had read it, he was freed by the judgement/sentences of the judges. Although Sophocles had been freed by the judges, the children were nevertheless very angry, because they could not get their hands on his possessions.

40. On his deathbed, Cyrus the elder says the following: “Don’t you think, my sons who are most dear to me, that I, when I will have departed from you, will be nowhere or nothing. For neither, while I was with you, could you see my soul, but you understood/knew that it was in this body from these things which I usually did. Believe it to be the same therefore, even if you will see nothing. But the honours for famous men would not remain after death either, if the souls of these very men did nothing so that we might hold onto their memory for longer. I was never convinced that (It was never able to be made convincing for me that...) the souls, as long as they are in mortal bodies, are alive, and that they die when they depart from them.
41. Altogether, it seems to me, a fullness of all kinds of enthusiasm creates a fullness in life. There are fixed enthusiasms/concerns in childhood – therefore surely a young man does not desire them? As long as we are children, those enthusiasms are more dear to us. As soon as we become young people, other enthusiasms please us. There are enthusiasms for the beginning of adolescence: surely the time of life which is called middle surely one no longer wants them? There are also those (enthusiasms) of this (the middle) time of life: not even these are sought after in old age. There are some last enthusiasms of old age: therefore as the enthusiasms of the other periods of one’s life die away, so also those of those of old age; when this happens, the fullness of life presents a good time for death.
42. You recite nothing, Mamercus, and (yet) want to be seen as a poet. Be whatever you want, as long as you don’t do recitations!
43. The talent remains for old men, provided that zeal and activity also remain.
44. As soon as there was information about Caesar’s arrival, a legate came to him.
45. While the Romans were getting these things ready, Saguntum was being attacked with extreme force.
46. While these things were being done, they sent a message to Caesar that dust was seen/visible on that side.

II.

1. quia quidam appropinquat, efficiemus ut amicus tuus nemini noceat.
2. quamquam diu moratus est, non poterat manere dum nutrix accederet/ accessit.
3. cum te timent oderunt.
4. veniat dummodo meae sententiae ei usui sint.
5. se domum receipt quod mox moriturus esset.

III.

- A. Nature itself easily showed its own power, since men (can) judge that this which they themselves cannot do is being done rightly by another.
- B. The mother of Dionysius, the one who was tyrant of Sicily, as it is written in Philistus, who is both a learned man and a diligent one and contemporary to those times – the mother, when she was pregnant and carried this very Dionysius in her womb, dreamed that she had given birth to a little satyr. The interpreters of portents, who were then in Sicily called Galeotae, told/answered her, as Philistus says, that the one to whom she had given birth, would be the most famous man in Greece with a (good) fortune of long duration.
- C. Let us add to the philosophers a most learned man, a divinely inspired poet – Sophocles. When from the temple of Heracles a heavy golden dish had been stolen, he saw in his dreams the god himself telling him who had done it. This he disregarded once and again. When the same man went up to the Areopagus rather often, he reported the matter. The members of the Areopagus ordered him to be seized, who had been named by Sophocles. He, when a trial was made, confessed and returned the dish. After this, the temple was called the temple of Heracles the Informer.
- D. You promise all things, when you have drunk all night; in the morning you perform nothing, Pollio, in the morning drink.
- E. In the history of Agathocles it is written that Hamilcar the Carthaginian, when he was attacking Syracuse, seemed to hear voices (saying) that he would be dining in Syracuse the following day. But when that day dawned, a great uprising had occurred in his camp between the Carthaginian and Sicilian soldiers. When the Syracusans heard that, they unexpectedly rushed into the camp, and Hamilcar was carried off by them (captive but) alive. So reality confirmed the dream as true.

Unit 16

Drill

1.
 - a. Reading is good.
 - b. Love of reading is good.
 - c. You were in command of reading.
 - d. Through reading we understood much.

2.
 - a. We went to Rome to see Caesar.
 - b. We went to Rome for the sake of seeing Caesar (to see Caesar).

3.
 - a. The impious stirred up the people for the sake of fighting (to fight).
 - b. The impious stirred up the people for the sake of fighting (to fight).

4.
 - a. All have to suffer.
 - b. For all it is necessary to suffer (all have to suffer).
 - c. It is necessary that all should suffer (all have to suffer).

5.
 - a. It is of interest to the king to rule the kingdom.
 - b. It is of interest to the king that he should rule the kingdom/ to rule the kingdom.
 - c. It is of interest to me to obey the king.

6.
 - a. It was of interest to the consul that the wicked should perish.
 - b. It was of interest to the consul that the wicked should perish.
 - c. It was of interest to me that the wicked should perish.

7. It was of concern to both me and the city what you were doing.
8. Is there any danger in running through the streets of the city?
9. The joys of teaching are great.
10. Cicero was famous in the mastery/ skill of speaking (in rhetoric)
11.
 - a. The young men were keen to see beautiful young girls.
 - b. The young men took delight in (from) seeing beautiful girls.
12. The interest of having more (possessions) occupies the hearts of many.
13.
 - a. We were in Rome to procure great riches.
 - b. To procure great riches is difficult.

14. We left our fatherland in order to live without enmity.
15. We are unhappy because of waiting for a very long time.
16. By spending time at home, you (*pl*) pleased your parents; you spent time at home for the sake of pleasing your parents.

Preliminary Exercises

1. To leave this land quickly is a great joy.
2. I have a great fear of leaving this country.
3. We put him in charge of establishing a constitution.
4. I hate to lose my possessions
5. We must spend our lives always learning.
6. Keen to see a friend, I went to Rome.
7. I have a great fear to break the laws.
8. We are fond of learning new words.
9. We are not fond of breaking the law.
10. We must spend life learning new things.
11. I left this land to make much money (for the sake of making much money).
12. I left this land for the sake of establishing a new kingdom.
13. They established a new kingdom for the sake of living happily.
14. We learned much to live a good life.
15. This writer learned many things to write well.

Exercises.

1. He was so keen to read books that he removed all from the landhouse of the famous leader.
2. He came to Rome to seek help from the soldiers of the king.
3. By running everyday I keep my body healthy. I have never slipped/ let go of this way of life.
4. The poet took money for singing/reciting poetry.
5. The strong citizens began to attack the state for the sake of overcoming the enemy.
6. a. I always had to understand those things which had been said by the leader.

- b. It was always necessary that I should understand what had been said by the leader.
7. All ought to lead life as well as possible. For time goes by very fast. Unless we have done / we do something good, we shall live in vain.
 8. The king must die so that freedom be established in this state.
 9. In times of peace it is allowed that the fortified gates of the ancient city be opened.
 10. If men are allowed to break the law, why do we have to obey the commands of the consul?
 11. The honest and dutiful guardian repented the small crime so much that he offered many gifts to the altars of the immortal gods.
 12. I do not know why you feel pity for the serious pain of all men of weak body.
 13. The good and upright feel boredom and disgust with the wicked men who want to break the laws which had been established by the king.
 14. Whose concern is it to establish useful laws for the sake of preserving the well-being of all peoples?
 15. We are interested to learn wisdom by reading the books of a wise writer.
 16. Nor was it allowed to any of us to use that law (of yours).
 17. By ruling badly the greatest power is lost.
 18. A letter was being sent to me about the establishment of new states.
 19. Although he was keen to rule well, he lacked love of the people.
 20. For the sake of seeking peace the leader had to promise that he would harm no one after the war.
 21. S/he asked whether this is a crime for which one should have repented
 22. Wars must be fought so that one can live without harm in peace. With the enemies overcome, with peace achieved, it is no concern of the people that so many very brave men are dead because they died for the fatherland and for everybody's freedom.
 23. I am sorry for not supporting well the cause of the state; but my greatest concern was to live safely.
 24. I feel shame and disgust for myself.
 25. Our mother, we would feel pity for you if you were not so keen to ruin your husband!
 26.
 - a. In order to preserve peace the citizens made a treaty with the enemy.
 - b. In order to preserve peace the citizens made a treaty with the enemy.
 - c. In order to preserve peace the citizens made a treaty with the enemy.
 27.
 - a. In order to finish the work better, the wife provided help.
 - b. In order to finish the work better, the wife provided help.

- c. In order to finish the work better, the wife provided help.
28. By waging war, countries became stronger.
 29. By ruling well, a leader gains the love of his companions.
 30. Let us follow nature, the best guide to a happy/good life!
 31. This really seems to be a concern of that leader of yours
 32. Nor does it matter to anyone whether the king is keen to show (off) his power or not. The citizens favours him, and are not concerned how he uses his power, as long as he does not harm them.
 33. And if someone is such a man as everyone ought to be, who becomes angry because I did not rather kill those enemies, hostile to the state, than (simply) throw them out of the city, well, that is not my mistake/ I am not to blame, but the circumstances.
 34. It is necessary that there should be people present who are ready for either war or peace.
 35. Because of adverse winds, the sailors could not approach the island. The ships were being carried by the adverse flow/current. Those who stood closest to the shore could (still) bring no assistance.
 36. Happy is he who could freely understand the causes of things (i.e. nature) by reading many books and by learning much. (cp Vergil *Georgics* 2.490: *felix qui potuit rerum cognoscere causas*)
 37. One will have to believe the old ones/ ancestors, if we shall be keen to live well/happily. The best examples are in front of our eyes. It is (only) necessary to look at them / one must only look at them.
 38. Which suitable gifts did you give to the ones who were leaving?
 39. The leader spared neither his companions nor strangers. No one in all the cities of the province was safe.
 40. A good man also considers the reason for giving.
 41. S/he answered that one needed time to take a decision.
 42. If there are gods and they do not foretell man what the future will be, then they either do not like man, or they do not know what will be. Or they think it does not at all matter to man to know what the future will be. Or they reckon it does not bring them glory (is not for their glory) to foretell man what the future will be. Or not even the gods themselves can foretell it (them – the future things). But neither do the gods not love us (for they are the most obvious and good friends of man), nor do they not know those things which have been established by themselves, nor is it of no matter to us to know what the future will be. (for we shall be happier and safer, more certain about that which will happen, if

we shall know), nor do they consider it alien to their glory (for nothing is more famous and better than a kind service), nor are they unable to know the future in advance.

Therefore there are no gods and they do not show us the future. But there are gods / gods exist, therefore they communicate with us who must be warned about the future things; and when they communicate about the future, they do not give us no ways (i.e. they *do* give...) to understand their signs (for they would (otherwise) communicate in vain), nor, if they give us such ways, is there no divination – therefore there is/ must be divination.

43. What is there in the nature of man that lasts long? For take the longest time (for man), let us expect a long life – but to me anything that has an end does not even seem long. For when it comes, that which has gone before escaped. Only that remains which you have achieved with your virtue and your good deeds. The hours and months and years flee, and the past time never returns, and what follows cannot be known. What time is given to each for living, with that he has to be contented.

II.

1. reginam tam puduit ardentis amoris ducis pulchri ut eum ex civitate expelleret/expulerit.
2. ad cives terrendos/ civium terrendorum causa legatus copiis imperavit ut provinciam oppugnarent et delerent.
3. ars carminis scribendi est tam difficilis ut paucissimi sint cupidi discendi quomodo facere oporteat.
4. taedis in portas urbis portatis rex potuit monstrare alta moenia hospitibus provinciae qui venerant ad artem muiendi discendam.
5. discere leges aliorum me taedet. ne nostras quidem ut legam mihi otium est.

III.

- A. Never shall I desire and ask from the immortal gods, fellow citizens, for the sake of diminishing the jealousy against me, that you should hear and be told that Catiline is leading an army of the enemy and is hastening about in arms – but in a space of three days, you'll hear it anyway.

- B. And indeed, if I think it over in my mind, I find four reasons why old age seems wretched: one, because it calls (one) away from business (things to be done); two, because it makes the body infirm; three because it deprives (one) of almost all pleasures; four, because it is not far away from death. Of these reasons, if it pleasing, let us consider each singly, how strong and how fair it is.
- C. The books of Xenophon are useful for many things, which you should read, I beg you, carefully, as you do. How abundantly farming is praised by him in this book which is about the protection of the family possessions, which is entitled “Oeconomicus”.
- D. That is no friendship at all, when the one does not want to hear the truth and the other is ready to lie.
- E. You have false teeth and a wig, both bought – nor is there shame in it for you. What will you do about the eye, Laelia? It cannot be bought.
- F. I am glad to learn from those who come from a visit to your house that you live in a friendly way with your slaves. This befits your discretion, your erudition. “They are slaves.” No, but men. “They are slaves.” No, but comrades. “They are slaves.” No, but lowly friends. “They are slaves.” No, but fellow slaves, if you think about it that fortune has the same power over both.
- Therefore I laugh about those who think it is disgraceful to eat with one’s slave. Why (do they think so), if not because a most haughty custom has surrounded the master when he is dining with a crowd of slaves standing up? That one eats more than he can take, and in enormous greed loads his stomach, which is distended and already grown unaccustomed to the (normal) tasks of a belly, so that he brings up everything with greater effort than he needs for eating. But for the unhappy slaves it is not even allowed to move their lips for this one thing, to speak. All murmur is restrained by the rod, and not even the accidental noises are excepted from the lashes: coughs, sneezes, sobbings. The silence interrupted by any noise at all is atoned for by great suffering. For the whole night they stand sober and mute.
- So it happens that they talk about their master, who are not allowed to speak in his presence. But those who not only talk in the presence of their masters, but also with them, whose mouth has not been stitched together, they were ready to offer their neck

for their master, to turn the present/threatening danger away from him onto their own heads. They spoke at parties, but kept silent under torture. There is a proverb being tossed about, indicative of the same kind of arrogance: there are as many enemies as one has slaves. We do not have them, but make them our enemies.

Unit 17

Drill

1. We are afraid that the lightning may destroy the house.
2. The feared that the enemy might attack the city.
3. We feared that the young men might not obey the new laws.
4. You (*pl*) feared that the old ones (veterans) might not be useful in the new province.
5. I hesitated to tell you about this.
6. Who is there who may doubt that you are by far the best teacher?
7. We wondered/doubted whether the old men would come at first light.
8. You (*pl*) doubt whether we are learning much.
9. We do not doubt that we learn much.
10. They went to Rome to see Caesar.
11. The pain was hard to bear.
12. The book was easy to read.
13. There is no doubt that the book is easy to read.
14. a. The citizens fear that the city is not fortified as well as possible.
b. Therefore they will send a legate to the consul to ask for help.
c. It is doubtful whether he will answer them kindly.
15. I forbid you (*sg*) to do that thing (of yours).
16. a. I shall prevent you from doing that thing.
b. I shall prevent you from doing that thing.
c. I shall not prevent you from doing that thing.
d. Surely I shall not be preventing you from doing that thing?
17. Your father and mother are coming.
 - a. timeo ut tuus pater materque veniant *I fear that they may not come*
 - b. timeo ne tuus pater materque veniant *I fear that they may come*

- c. veto tuum patrem matreque venire *I forbid them to come*
- d. deterreo ne/ quominus tuus pater materque veniant *I prevent them from coming.*
- e. non deterreo quin/ quominus tuus pater materque veniant *I don't prevent them from coming.*
18. The sister gives her brother a gift.
- a. timeo ut soror fratri donum det *I fear that the sister may not give her brother a gift.*
- b. timeo ne soror fratri donum det *I fear that the sister may give her brother a gift.*
- c. veto sororem fratri donum dare *I forbid the sister to give her brother a gift.*
- d. deterreo ne/ quominus soror fratri donum det *I prevent the sister from giving her brother a gift.*
- e. non deterreo quin/ quominus soror fratri donum det *I do not prevent the sister from giving her brother a gift.*

Preliminary Exercises

1. I fear that we may not be about to go hunting together.
2. Were you (sg) afraid that you might have been/ had been left behind at that time?
3. We are afraid that the young may not defend our city with speed.
4. Are you (sg) afraid that the shameful deeds of the allies may not be hidden?
5. I fear that the rest may not make it to the city.
6. I doubt whether respect will be beneficial for us.
7. Are you (sg) in doubt whether we are noticing these things?
8. There is no doubt that I am greatly afraid.
9. They did never doubt that they saw the rising of the sun.
10. S/he never stopped doubting whether you (sg) were coming to the altar.
11. Who doubts that the sun rises?
12. They doubted whether the enemy had invaded the fatherland.

Exercises

I.

1. I fear that in victory he may/will not spare your men.

2. This alone I feared that I do something shameful, or should I say, that I had already done so.
3. There is no doubt that the wife did not want the son.
4. One ought not to/ must not doubt that there were (indeed – force of the perfect subjunctive poets before Homer).
5. Death does not hold a wise man back helping the state.
6. Age does not hinder a wise man from desiring a good life.
7. A man of the greatest authority and integrity is present who can prevent us from saying more.
8. You (*sg*) just don't hinder me from taking it if s/he gives me something.
9. Stop (*pl*) wondering/doubting whether it is useful.
10. They doubt whether it is an honest things to do.
11. The women come to watch and to be watched themselves.
12. I am afraid what at last will be.
13. It is difficult for me to report to you everything about which I have a doubt.
14. For I think it must not be doubted that water must be led into that city.
15. Someone is needed as soon as possible to lead water to the city with speed.
16. Truly I hope that you (*sg*) will perform this task with the diligence you owe to it.
17. Aeneas and most wretched Dido prepare to go together to the woods for hunting, when tomorrow's sun will have brought out the first risings and will have revealed the earth to its rays.
18. The wise men of old wanted to know the risings, settings and movements of the sun, the moon, and the other constellations / heavenly bodies.
19. You (*sg*) will see for your wisdom what it is best to do. All have noticed much earlier that you are smarter than those who rule this city/ state.
20. All enemies turned to flight, and did not stop fleeing before they came to the river.
21. S/he sends her/his legate to him to ask that he should spare herself/himself and the soldiers.
22. a. We forbid you (*pl*) to defend the deserted city.
b. There is doubt whether he will defend the deserted city.
23. With the sun risen, no one was there who doubted that our troops would be victorious completely on that day.

24. As they had committed such great crimes, all impious men feared that the sun might not rise on that horrible day.
25. But there was no danger that he would think death should not be desired.
26. Surely there is no danger that someone may think this shameful?
27. He was afraid that he might not be able to hunt.
28. There was a fear that some war might arise/ break out.
29. For do you see that the things which are doubtful are believed to be certain?

II.

1. is erat talis/tantae religionis ut prohiberet duces ne scelera committerent.
2.
 - a. timemus ne scelera huius domus rector sit.
 - b. timemus ne scelera huius domus retexisset.
 - c. timemus ne scelera huius domus retegat.
3. honesti dubitaverunt num vita/aetas eius bene acta esset.
4. honesti non dubitaveruntquin aetas bene acta esset.
5. desine venari. te veto plura animalia interficere.

III.

Caesar, *Gallic War* vi.11

Since this point in the narrative has been reached (*impersonal passive in Latin; there has been a coming to this point*), it does not seem out of place to report about the customs of Gaul and Germany and how these nations differ from each other. In Gaul there are factions not only in all cities and in all districts and parts, but nearly also in the single houses, and the leaders of these factions are those who are considered to have the highest authority in/according to their (the Gauls) judgement, (and) to whose decision and judgement the main point of all matters and plans is referred. And this seemed to be established of old for the sake of this, lest someone from the common people be without help against a more powerful man. For everyone will not suffer to have his men/followers oppressed and surrounded and, should he act otherwise, he may/might well have no authority among his men. This is the same principle generally in all of Gaul, for all nations are divided into two parties.

vi. 12

At the time when Caesar came to Gaul, the leaders of the one faction were the Haedui, of the other the Sequani. The latter ones, as they were less powerful by themselves because since long ago the main power had been with the Haedui and because their (the Haedui) dependencies were great, the latter ones (Sequani) joined the Germani and Ariovistus to themselves and won them over to their own side at great expense/ with great bribes and promises. But after several successful battles and after all the nobility of the Haedui had been killed, they (the Sequani) excelled so much in power that they won over a large part of the dependents of the Haedui, took as hostages from them the sons of the leaders, forced them to swear publicly that they would enter no plots against the Sequani, took possession of the part of the neighbouring land which had been occupied by force, and obtained the leadership of the whole of Gaul. Influenced by this situation of need (i.e. because of this), Diviciacus, having gone to Rome to the senate to ask for help, had returned without anything achieved. When, with the arrival of Caesar, the situation had been changed, the hostages had been returned to the Haedui, the old dependencies had been restored, new ones had been procured by Caesar, because those who had joined their friendship saw that they used/enjoyed better terms and a fairer rule after in the remaining aspects their (Haedui) popularity and standing had been made bigger – the Sequani had given up the leadership. In their place the Remi advanced. Because it was understood that they (Remi) looked after them carefully, and so they held onto their power which was both new and suddenly acquired. Nevertheless, the matter was in such a condition / the situation was such that the Haedui were considered to be the leaders by a great margin, the Remi held second place in dignity.

MF Unit 18

Unit 18

Drill

1. Many people value their family for little.
2. We daily study much to learn many things.
3. He said that the general would not be feared by the soldiers.

4. The whole people hopes that the enemy will be conquered.
5. Mindful of the danger, they entered the grove with great care.
6. Aeneas stayed behind and gleamed in the bright light and was, as to his face and his shoulders, similar to a god. (cp Vergil, *Aeneid* I.588/9)
7. Juno had given a sign; for in that way the race would be outstanding in war and easy as to their living through the ages.
8. The fact that the whole people fears him, much pleases the cruel general.
9. S/he hates the fact that the whole people hates him.
10. As they hurried to leave the villa of their friend, they nevertheless noticed statues bought for very much money.
11. As they had praised much the rather brave (OR braver) deeds of the general, they all said that he would not live long.
12. her body hidden in the shadows (hidden as to her body in the shadows) the cruel woman who had no faith wandered through the burning city.
13. After they had entered the house, some looked for the king, some killed others whom they had seen. They looked for hiding places. They opened closed things/doors. With noise and confusion they filled everything until the king was found.
14. There is nobody whom money, however much it may be, pleases.
15. Let us all leave the land which we inhabit in order to find freedom and a new life.

Exercises.

I.

1. That kind of man values friendship for little who always puts money before friendship.
2. I consider that plan to be good.
3. I bought five books for two swords.
4. After they had returned home with much money, do you remember how greatly those women have been praised by their citizens? Was money so important to them?

5. The reputation of Caesar was more important to the Roman citizens than that of other generals. They never forgot his power and his virtue. They remember him even now.
6. When I saw that I would not be able to talk to the messenger, I decided to return home as quickly as possible where I would find out what had recently happened on the field.
7. With the fear of death disregarded, the troops considered the dangers of battle for nothing.
8. That wretched man sold his virtue and honour for money. The citizens now think little of him. The fact that he acted thus disgusts men of good character in the whole world.
9. Who would/may exchange reputation for wealth? There is no one who believes that such a man will ever stop being wretched.
10. They believe that none of the citizens would be afraid that s/he may want to take more of the empire.
11. If s/he had heard the poems of that poet, s/he would have valued them highly.
12. He promised to hurry to Rome; he said that other had already hurried there.
13. Paulus buys poems; Paulus recites the poems as his. For whatever you buy you may be able to call yours rightfully.
14. Who may consider that man great whom he fears much or by whom he thinks himself to be feared?
15. You should expect from another what you have done to another.
16. Death is so welcome to me that the closer I get to it, (it is) as if I seem to see the land after a long journey by ship.
17. But if you have seen in the city some ally wounded as to his head, show him to me without delay.
18. Change now that disposition of yours, believe me, forget fear and doubt!
19. Let us live, my Lesbia, and let us love, and let us consider all talk of rather/too stern old men to be worth one penny.
20. The people fears those men, girded with swords. For the general does all terrible things through them, considers them to be his friends, values them most highly.

II.

1. is quamquam pedem vulneratus erat doloris oblitus plerumque/fere fortiter pugnavit.
2. dixit none fore ut gladium/ferrum magno venderet, nam pace facta alios talia arma non magni facere/ducere (OR pace facta alii talia armo non magni faciunt).
3. quod suam salutem libertate populi sui emit me taedet.
4. volui ferrum cingi ut repellerem milites in urbem ruentes.