

Floyd L. Moreland and Rita M. Fleischer, *Latin: An Intensive Course* (Berkeley: Univ. of California Press, 1990), pp. 94–96.

### EXERCISE I

1. The tall house, burning with flames, fell (or falls) to ruin before the terrified eyes of the people.
2. The great teacher begged those (men) about to depart from the field to destroy the town of the captured allies. Indeed, the teacher had no weapons, (but) the men about to depart had many. (Literally: For the teacher there were no weapons; for those about to depart there were many weapons.)
3. After he ordered the men about to depart from the field to learn many things about the nature of the hostile people, he departed from their midst without delay.
4.
  - a. The middle of town, held zealously with weapons, was nevertheless captured by the impious.
  - b. The middle of town, held zealously by arms, nevertheless must be captured by pious men in order that they may live well without danger.
  - c. Pious men ought to seize the middle of town, held zealously by arms, in order that they may not be killed by their enemies.
5. The honourable master, giving many beautiful gifts to (his) servants captured in war, ordered that they work, diligently and eagerly, so that they might soon be free and leave the kingdom. The slaves, however, did not listen to (their) master; they never left the kingdom, but would soon depart from life (literally, they were about to depart soon from life).
6. The Romans destroyed the captured arms of the conquered (men) in order that they might be able to hold the kingdom without danger.
7. Not without glory have I led (my) life; I know many things from books, and I have done great things for the people and the kingdom. Evil things, however, have come upon my life, and now I am to be killed by my enemies (now my enemies must kill me) so that I may be removed from their midst. I have wished to stir the women among the enemies with my tears, so that they may beg the men not to condemn a pious man for (his) good deeds, but I was unable (to do so). If I had led a wicked life, I would not now have to be killed.
8. The weapons of the impious men were captured by the crowd (which was) about to invade (their) home.
9. The invading crowd of Roman sailors destroyed the captured arms of the free men.
10. The poet living in the empire sang of arms and a man. (The first three words of the Aeneid: *Arma virumque cano...*)

11.
  - a. Should the sailor be able to capture the noted towns with a crowd of allies, he would be famous.
  - b. Should the sailor seize the noted towns with a crowd of allies, he would be famous.
  - c. The sailor, seizing the noted towns with a crowd of allies, would be happy. (i.e., If the sailor . . . ; the present participle here has conditional force.)
12. The ancient and golden urn, placed in the middle of the table, was destroyed by the wicked boy so that he might have a new one.
13. The woman, shouting, advised the servant about to leave the villa that the precious urn had to be removed from the table.
14. (Although they are) shouting many harsh things about the queen, the people nevertheless are not about to leave the country.
15. After they approached the home of (their) allies, they ordered the servants to sing many things about the country.
16. While living (i.e., as long as I live), I shall (future active indicative) never leave my homeland. I shall never be able to leave my homeland.
17. If you should summon the sailors from the middle of town, they would soon come to invade the island.
18. Although the inhabitants are miserable, nevertheless war will be waged (future passive indicative).
19. Although the poet will write (future active indicative) a great book, nevertheless he will not be famous.
20. (Although) writing a great book, nevertheless the poet will not be famous. (The participle has concessive force.)
21. Things well considered (neuter substantive) are not lost (i.e. forgotten). Cf. the *Sententiae* of Publilius Syrus (first century BC): Bene cogitata, si excidunt, non occidunt. If things well considered slip away, they do not perish.
22. He, giving (i.e., he who gives) money to his friends, loses well. Cf. another *sententia* of P. Syrus: Bene perdit nummos, iudici cum dat nocens. When a criminal gives money to (i.e., bribes) a judge, he loses his money well.
23. The ally was unable to overcome his enemies, with either sword or gold.
24. If harsh war were now about to be (having to be) waged by the allies, we (who are) about to fight, would seize the weapons
25. The poet is able to sing about wars about to be (that have to be) waged.
26. You would have placed new books to be read on the table for (by) the boy, if he had been able to read (*nato* can be dative of agent with *legendos*—“books to be read by the boy”—or an indirect object—“placed on the table for the boy.” Both are grammatical correct and equally possible.)
27. Have you ever seen destruction in (your) life? If we had seen destruction in (our) lives, we would not have rushed, blind, into danger. **NB:** Latin often uses an *adjective* agreeing with the subject where English would

use a *adverb*. Here, *caeci* is nominative plural, agreeing with the (otherwise unexpressed) subject of the sentence: “we, *blind*, would not have rushed...”, meaning: “we would not have rushed *blindly* into danger.” (English sometimes does the same: consider the phrase, “flying blind.”) Another example: *Tacitus* bona cogitabam. I, *silent*, was thinking about good things. I was thinking *silently* (or *in silence*) about good things.

28. He will be killed (while) fighting before the gates.
29. We are about to beg that you think about the life of the lord (which was led before, in order that he may not be condemned for treachery. (*ante* must be an adverb here (a *previously* led life); it has no accusative object and thus cannot be a preposition.
30. I shall not do new things (neuter accusative substantive) but many things done before (or, things done many times before).
31. If danger should come, ruin would follow (literally, ruin would be afterwards); after danger there will be ruin.
32. Impious men live (now) and are going to live; pious men will always have to be killed by wicked men, if they want to hold the empire.