

Floyd L. Moreland and Rita M. Fleischer, *Latin: An Intensive Course* (Berkeley: Univ. of California Press, 1990), pp. 173–175.

EXERCISE II

1. Gente urbis huius a Romanis militibus superata, feminae coniunx, audax moribus, temptabit fugere ut petat auxilium a custodibus aliorum oppidorum (ut oret auxilium custodes. . .).
2. Foedere (Propter/Ob foedus) quo Romanis iuncti sunt, coniunx cognoscebat custodes non optare auxilium dare ulli genti.
3. Solus non poterit ad litus fugere metu (propter/ob metum); alii audaces iam vela dederunt.
4. Toto in orbe terrarum numquam oculis meis vidi hominem tanta arte (tantae artis).
5. His ab eo factis nomen eius ventis feretur ad omnes terras ut gentes eum laudent.

EXERCISE III

A

Apollo's first love, which the savage anger of Cupid gave, was Daphne. Thus the god went into flames*; she fled more quickly than the light breeze. As when a dog saw a rabbit in an open field, and the one seeks his prey with his feet, and the other safety, thus were the god and the maiden. This one was swift on account of hope, that one because of fear.

*i.e., he burned for Daphne

B

Having said these things, she halts in the middle of her speech and, wretched, seeks the outdoors, and turns away and brings herself from his eyes, leaving him, who was delaying many things on account of fear and preparing to say many things.

C

No woman can call herself so truly loved
 as you, my Lesbia, were loved by me.
 No such faith was ever in any pact
 as was found in your love from my part.

D

Therefore men are not only more honorable because of clemency,
 but also safer. Clemency is the ornament of powers and at the same

time the surest safety. With the fear of enemies having been taken away, men of great clemency are able to live without worry. For why do kings grow old and hand over their kingdoms to their sons, but the power of tyrants is so execrable and brief? What is the difference between a tyrant and a king? — Tyrants rage on account of pleasure, kings do not do so except for some reason and necessity.

‘What then? Are not kings also accustomed to kill people?’ But only when the public good persuades it to be done; cruelty is dear to tyrants. Moreover, a tyrant differs from a king in deeds, not in name; for even Dionysius can be preferred to most kings as being greater in both rule and merit. And what prohibits Lucius Sulla from being called a tyrant, whose evil deeds only a lack of enemies ended? Which tyrant ever drank human blood more eagerly than he, who ordered seven thousand Roman citizens killed and who, when sitting nearby he heard the loud shouting of so many thousands groaning under the sword, having terrified the senate, said ‘Don’t be worried about this shouting, conscript fathers; only a very few seditious ones are being killed by my order’? That was true; they seemed few to Sulla.