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

EXERCISE II

1. Poeta librum scribere debet; liber poetae scribendus est.
2. Magister viris traditis superandus erit, si malum e patria expellent.
3. Poeta antiqua imperia gladio deleta canens, a viris in oppido ante visis interfectus est.
4. Bellum sociis captis gerendum est, ut liberi sint.
5. Post bellum, superatis nec pecunia nec cibum erat.

EXERCISE III

Before pious Aeneas was able to found the town, war had to be fought by Aeneas. There were, however, no weapons for Aeneas (i.e., he had not weapons, dative of possessor). The son of the goddess begged his mother for weapons in order that he might kill his enemies. His mother ordered a god to make weapons inscribed with the history of the Roman people. Accepting the weapons, Aeneas soon began to fight, although he was not able to understand the history of the Roman people. His enemy was impious Turnus, a hard man, burning to fight. In the middle of the night, the goddess came to Turnus to command him to fight with Aeneas (lit., in order that she might command him to fight). Rushing to battle he attacked the allies of Aeneas and killed the friend of Aeneas. The allied people, about to wage war, begged the gods for help. "Help should be (has to be) given by the gods to their dear ones," they felt; "if the gods give help, we must give many gifts to the altars of the gods." The allies fought very zealously with Aeneas. About to spare Turnus (although he was about to spare Turnus), Aeneas nevertheless killed him. Turnus had to be killed in order that a pious man, overcoming the impious, might found a town.