

THE OFFICIAL
TEACHER'S GUIDE
AND
ANSWER KEY
FOR
WHEELOCK'S LATIN
7th Edition

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Rev. 5-25-11

“He studied Latin like the violin, because he liked it.”

From Robert Frost’s “The Death of the Hired Man”

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Teaching Wheelock's Latin

The seventh edition of Wheelock's Latin, published in 2011, features a great many revisions intended to make this classic textbook even more effective, more interesting, and more user-friendly for both teachers and learners. Following is an overview of the changes:

- The text was entirely re-keyed, providing the opportunity for formatting and design changes that help clarify each CAPVT's organization and, along with new photographs and drawings, make the book more visually appealing.
- SMALL BOLD CAPITALS are employed to call attention to important new grammatical and other technical terms.
- To encourage more active use of the language in the classroom, Latin is employed in the CAPVT titles and for section heads (**Exercitationes** instead of "Practice and Review," **Vocabula** for "Vocabulary," etc.).
- Material in the footnotes has either been incorporated into the text or deleted.
- The maps have been updated, and more frequent references appear in the text to encourage their use.
- Significant revisions have been made in each CAPVT's grammar discussion section (newly titled **Grammatica**), including systematic introduction and definition of all parts of speech, earlier introduction of verb synopsis, and clarification of numerous grammatical points.
- The CAPVT **Vocabula** have been revised in several ways, including spelling out full nominatives for all adjectives, genitives for all nouns, and principal parts for all verbs, even regular first conjugation verbs—thus eliminating abbreviations potentially distracting to students trying to learn new vocabulary items for the first time. Each list is preceded by a brief discussion of new or exceptional types of words that will be encountered, as well as general suggestions on how to master vocabulary.
- Similarly, each CAPVT's **Lectiones et Translationes** ("Readings and Translations") section opens with a variety of tips aimed at building reading and translating skills.

English derivatives are provided for Latin words glossed in the **Sententiae Antiquae** and reading passages, as an aid to learning and recalling their meanings.

- Some of the existing readings have been slightly revised for improved reinforcement of new and recent vocabulary and grammar; and a few new authentic readings have been added to each CAPVT, in particular a selection of graffiti from Pompeii, titled **Scripta in Parietibus** (“Writings on Walls”), which are accompanied by drawings or photographs and designed to provide interesting insights into the lives, and literacy, of ancient Roman men and women.
- The inscriptions and the CAPVT’s literary passages are provided with expanded introductions and a few **Quaestiones**, reading comprehension and discussion questions designed to focus the reader’s attention on important points of both subject and style.
- The **Etymologia** sections have been in some instances shortened, in other instances expanded, particularly with the addition of more Romance language derivatives; and there are a few changes to the **Latina Est Gaudium** sections as well.
- The Index has been expanded.
- Finally, the website at (www.wheelockslatin.com), this translation key and the online teacher’s guide, vocabulary cards, and other ancillaries available from Bolchazy- Carducci Publishers (www.bolchazy.com) have been updated to reflect changes to the textbook.

Some Strategies for the Teacher

- The **Lectiones et Translationes** in this new, expanded edition purposely provide more material for reading and translation than one would want to require for homework in the two or three days typically allotted to a CAPVT in a semester course or the week or so allotted in high school. Instructors are encouraged to be selective: my suggestion is to assign study of the new grammar, paradigms, and vocabulary for the first day or two, requiring for written homework only limited selections from the **Exercitationes** and **Sententiae Antiquae**, and reserving the others (or some of the others, carefully selected in advance) for in-class sight translation; assignments for the second or third day should include the reading passages and graffiti following the **Sententiae Antiquae**, which will give students the experience they need with continuous narrative. I like to assign one or two of the English-to-Latin **Exercitationes** each day, or will sometimes divide the students into small groups, giving them five minutes or so to work on one of the sentences together and having a member of each group put their sentence on the board

for review. Students should regularly be encouraged to practice new material at home with the Self-Tutorial Exercises located at the back of the book, checking their accuracy with the answer key that follows, and sentences from these exercises, again pre-selected for the purpose, can be used to drill mastery of new concepts via sight translation in class.

- The companion reader *Scribblers, Scvlptors, and Scribes* provides a broad array of entirely authentic, unadapted classical Latin texts whose vocabulary and grammar are correlated with the the CAPVTs of Wheelock's Latin. These readings, including a wide range of graffiti and other inscriptions, proverbs, and literary texts, provide insights into not just the minds of Rome's movers and shakers, her politicians and generals, philosophers and poets, but also into the daily lives of the average Roman. Students should be assigned a selection from these readings at least for their final day on each CAPVT.
- Most instructors will also want their students to use the Workbook for Wheelock's Latin, which contains a variety of additional exercises, including for each CAPVT a detailed set of **Intellegenda** (learner INTELLEGENDA—also included in this guide), a series of questions designed to focus directly on the newly introduced grammar, a variety of transformation drills, word, phrase, and sentence translations, questions on etymologies, synonyms, antonyms, and analogies for new vocabulary items, and reading comprehension questions to test the student's understanding of the CAPVT's reading passages. Students may not have time to complete all of the many Workbook items provided for each CAPVT, but instructors might reasonably require or advise them at least to review the **Intellegenda**, answer all the **Grammatica** questions and then complete one or two items from each section of the **Exercitationes**, all the **Vis Verborum** ("The Power of Words") etymology items, one or two of the Latin-to-English translations in section A of the **Lectioes** (readings), and all the items in **Lectioes** B (questions on the CAPVT's literary passages).
- There are numerous other materials designed to complement Wheelock's Latin, the Workbook for Wheelock's Latin, and *Scribblers, Scvlptors, and Scribes*, including audio CDs, computer software, vocabulary cards, grammar review cards, and a wealth of internet resources, most of which, along with further suggestions on teaching and learning Latin via Wheelock, are accessible at the official Wheelock's Latin Series Website, www.wheelockslatin.com, and described in my book *Latin for the 21st Century: From Concept to Classroom* (available from Pearson Publishers).

LANGUAGE IS SPEECH: The Importance of Pronunciation and Reading Aloud

Although oral-aural communication and conversational skills are sometimes—and unfortunately—given little stress in the Latin classroom, nevertheless a reasonably correct and consistent pronunciation is essential to the mastery of Latin, as of any language. An ability to pronounce words and to read sentences and longer texts aloud according to the few, simple rules provided in Wheelock's introduction also enable your students to “pronounce” correctly in their mind and, as they think of a word, to spell it correctly. Without that ability, learners will confuse not only the sounds of the language, but also the spelling and often therefore the meaning of its words.

Fortunately, **pronuntiatio Latina est facilis**, “Latin pronunciation is easy,” far easier than that of English or any other language I know. Vowels have only two possible sounds; most consonants have only one; and the rules for accentuation are just that, rules that you can count on every time. Moreover, nearly every sound that existed in classical Latin occurs also in English (the chief exceptions being the vowel *y* and the diphthong **eu**, neither of which was very common, the trilled **r**, and final **-m**). And in Latin, “what you see is what you get” or rather “what you see is what you hear”: there are no “silent e’s” or other such oddities of correlating spelling with sound that have led to the familiar quip that in English “ghoti” can even be pronounced “fish” (gh- as in “enough,” -o- as in “women,” and -ti as in “nation”)!

As your students begin their study of Latin, make them constantly aware that it did not merely consist of written texts to be read mutely from a printed page, but it was for a millennium and more a spoken language—a language learned and spoken by Roman boys and girls, in fact, just as your students' own native language was acquired and spoken by them in their childhood; it was a living language read and spoken by average Roman women and men, and not just by famous orators, poets, and politicians. And—a fact some may find startling—the Romans themselves never read silently, but always aloud; they regarded language as speaking and listening, and viewed writing as merely a convenient means of recording communications spoken and heard.

In your teaching of this classic and (because of its recurring inflections) highly sonorous tongue, challenge your students to apply all their language learning skills toward acquiring mastery, spending at least a few minutes every day listening and speaking, and not just silently reading and writing. In a classroom setting, you and your students will have abundant opportunity to hear and speak the language; but even so, or if you are studying independently or home-schooling your children with a minimum of background in the language yourself, the Readings from Wheelock's Latin CDs and the online audio at www.wheelockslatin.com are indispensable

resources. Students must always practice and review paradigms and vocabulary items by listening to and reading them aloud. Most especially, like true Romans, they should read aloud every Latin sentence or passage they encounter; and, though this book will certainly help your students develop their skills in translating Latin into English, you should always urge them first to read every Latin text aloud for comprehension, reading and hearing and thinking what the text is saying, before ever attempting to translate into English.

Carpe diem—carpe Latinam!



CAPVT I

INTELLEGENDA (“Objectives”)

Upon completion of this CAPVT, students should be able to:

1. Define the five principal characteristics of a verb.
2. Explain the difference between the factors that mark the person and number of an English verb and those that mark a Latin verb.
3. Identify the active voice personal endings of a Latin verb.
4. Form the present stem of a first or second conjugation verb.
5. Recognize, form, and translate the present active infinitive, indicative, and imperative of a first or second conjugation verb.
6. Discuss and apply basic rules of word order and translation of simple Latin sentences.

N.B.: macrons are used below only in the English-to-Latin Practice and Review Sentences; macrons for all other Latin sentences and passages appear in the textbook itself. Parentheses () are used within the English translations for words that are supplied (other than articles and possessives) as well as for alternate, usually more idiomatic renderings; square brackets [] indicate words that can be omitted for more natural English idiom. Parentheses in the Latin translations from English indicate some alternate options.

SENTENTIAE (“Sentences”)

1. **Labor me vocat.**

Work calls (beckons) me. (Cp. our expression “duty calls.” Beginners are often tempted to translate this sent. “He calls me to work”; simply explain that the phrase “to work” in this instance would require a prep. (**ad**), and that the Lat. sent. here exhibits the common subj.-obj.-vb./SOV word order. Cp. #10 below.)

2. **Mone me, si erro—amabo te!**

Warn me, please, if I err (make a mistake).

3. **Festina lente.**

Hurry up (make haste) slowly. (A favorite, paradoxical saying of Augustus, Rome's first emperor, who reigned 31 B.C. to A.D. 14; the Romans were fond of such epigrammatic statements.)

4. **Laudas me; culpant me.**

You praise me; they blame me. (Here the vbs. are positioned first, to emphasize the contrast; the noun **culpa** is related to the vb. **culpo**, and the expression **mea culpa**, "my mistake," is one of hundreds of Lat. phrases commonly used in Eng.)

5. **Saepe peccamus.**

We often sin (do wrong). (The Eng. diminutive "peccadillo" is related to the vb. and means "a minor fault or shortcoming"; advs., like **saepe** here, usually precede the words they modify.)

6. **Quid debemus cogitare?**

What ought we to think? (What should we think?) (**Debere** is often employed, as here, with an inf.)

7. **Conservate me!**

Save me! (The prefix **con-** often has an intensifying force; here **conservate** is more emphatic than **servate**.)

8. **Rumor volat.**

Rumor flies (moves quickly). (**Volare** gives us "volatile"; sharing with students, or soliciting from them, a few derivatives is a useful technique when encountering new vocabulary.)

9. **Me non amat.**

He (she) does not love me. (Again, the adv. precedes the vb., which is usually placed at the end of the sent. or clause.)

10. **Nihil me terret.**

Nothing terrifies (frightens) me. (SOV; for this typical word order, cp. #1 above.)

11. **Apollo me saepe servat.**

Apollo often guards (protects) me. (Apollo was god of the sun and the arts and also protector of shepherds.)

12. **Salvete!–quid videtis? Nihil videmus.**
Hello!–what do you see? We see nothing.
13. **Saepe nihil cogitas.**
You often think (about) nothing. (Descartes, the 17th century philosopher, is known for the maxim **cogito ergo sum**, “I think, therefore I am.”)
14. **Bis das, si cito das.**
You give twice if you give quickly. (A famous Roman proverb meaning that a quick response to a person in need is worth twice as much as a slow one; **bis** is from the same origin as the prefix bi- in “bicycle” and **cito** contains the same root as Eng. “excite” and “incite.” The vb. **do** is irreg. in that the pres.-stem vowel **-a-** is long only in the sg. imper. **da** and the 2nd pers. pres. indic. **das**.)
15. **Si vales, valeo.**
If you are well, I am well (if you're okay, I'm okay). (As the note in the text points out, this was a common salutation in Roman letters, just as **vale/valete** was often employed at the end of a letter.)
16. What does he see?
Quid videt? (Lat. uses pron. subjs. only for emphasis; usually, as here, a pronominal subj. is simply expressed in the vb. ending.)
17. They are giving nothing.
Nihil dant. (**Dant nihil** is acceptable of course; but in Lat. the vb. usually goes at the end.)
18. You ought not to praise me.
Mē nōn laudāre dēbēs (or, pl., **dēbētis**).
19. If I err, he often warns me.
Sī errō, mē saepe monet.
20. If you love me, save me, please!
Sī mē amās, servā (cōservā) mē, amābō tē! (The pl. **amātis** could be used, but then the pl. imper. **(cōn)servāte** would also be required, as would pl. **vōs**, which has not yet been introduced.)

THE POET HORACE CONTEMPLATES AN INVITATION

Maecenas et Vergilius me hodie vocant. Quid cogitare debeo? Quid debeo respondere? Si erro, me saepe monent et culpant; si non erro, me laudant. Quid hodie cogitare debeo?

Maecenas and Vergil are summoning (inviting) me today. What should I think? (What am I to think?) What (how) should I respond? If I err (do something wrong), they often admonish me and find fault with me; if I do not err (do nothing wrong), they praise me. What should I think (expect) today?

(Adapted very freely from autobiographical references in Horace's poetry, as the notes point out; the literary patron Maecenas and the poet Vergil have invited Horace to meet with them but without telling him the purpose of the visit. Horace was much concerned with how he was viewed by others; in the initial stages of his acquaintance with Maecenas and Vergil, he was somewhat unsure about their relationship. Ask students to answer the comprehension questions on this passage in the **Lectiōnēs** B section of the *Workbook*; remember that an answer key to the *Workbook* is available to instructors online at www.harperacademic.com. Remind your students to listen to Mark Miner's readings of these **Sententiae** and the Horace passage on the CD's in the set *Readings from Wheelock's Latin*, available for purchase at www.bolchazy.com.)

SCRIPTA IN PARIETIBVS

Av<e>, pu<e>l<l>a!

Hello, girl!

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CAPVT II

INTELLEGENDA ("Objectives")

Upon completion of this CAPVT, students should be able to:

1. Name the cases of a Latin noun and identify the basic uses or grammatical functions of each case in a sentence.
2. Form the base of any noun.
3. Recognize, form, and translate first declension nouns and adjectives.
4. Explain what is meant by noun and adjective gender.
5. State the rules for adjective/noun agreement and verb/subject agreement.
6. Describe the usual positioning of an adjective.
7. Define the terms "declension" and "syntax."

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SENTENTIAE ANTIQUAE ("Ancient Sentences")

1. **Salve, O patria!**

Greetings, O (my) fatherland! (Possessives can, and often should, be supplied—an option here.)

2. **Fama et sententia volant.**

Rumor and opinion move quickly.

3. **Da veniam puellae, amabo te.**

Give pardon to the girl (Pardon the girl), please. (Construing **puellae** as gen., *of the girl*, would make far less sense, so dat. is a better option here; routinely supply the articles “a/an/the” wherever appropriate to Eng. idiom.)

4. **Clementia tua multas vitas servat.**

Your clemency saves (is saving) many lives. (Note the adj. word order; **multas**, like other adjs. denoting number or size, precedes for emphasis.)

5. **Multam pecuniam deportat.**

He carries (is carrying) off much (a lot of) money.

6. **Et fortunam et vitam antiquae patriae saepe laudas sed recusas.**

You often praise the ancient fatherland's fortune and (way of) life, but you reject (them) or You often praise but reject the ancient fatherland's fortune and (way of) life. (Both nouns are objs. of both vbs.; like an adj., a gen. noun modifies another noun and usually follows it, just as the gen. phrase **antiquae patriae** here modifies and follows the nouns **fortunam** and **vitam**. To “recuse” oneself is to refuse to serve.)

7. **Me vitare turbam iubes.**

You order me to avoid the crowd. (Since **me** precedes the inf., just as a regular nom./subj. ordinarily precedes its vb., it is here subj. of the inf. and **turbam** is the dir. obj., rather than the opposite. Something “inevitable” cannot be avoided.)

8. **Me philosophiae do.**

I give (dedicate/devote) myself to philosophy. (Use the reflexive form “-self” when a pron. refers back to the subj.; here again the dat. option makes more sense than the gen.)

9. **Philosophia est ars vitae.**

Philosophy is the art of life. (More idiomatic than *life's art*.)

10. **Sanam formam vitae conservate.**

Maintain (preserve) a healthy (sound) form of life. (Again note that a gen. noun, like an adj., typically follows the noun it describes.)

11. **Immodica ira creat insaniam.**

Immoderate (unrestrained) anger creates (produces) insanity. (The vb. is not always placed at the end of its clause; the adj. here precedes its noun, and the dir. obj. closes the sent., both for emphasis.)

12. **Quid cogitas?—debemus iram vitare.**
What are you thinking?—we ought to (must) avoid anger.
13. **Nulla avaritia sine poena est.**
No greed (greedy act/form of greed) is without penalty (goes unpunished). (Many Lat. **-tia** nouns produce nouns ending in “-ce” or “-se” in Eng.; hence **avaritia** > “avarice” and **licentia** > “license.”)
14. **Me saevis catenis onerat.**
He oppresses me with cruel chains. (An “onerous” task is an oppressive one.)
15. **Rotam fortunae non timent.**
They do not fear the wheel of fortune. (A common metaphor for fate, in both Lat. and Eng.; both sense and word order rule against construing **fortunae** as subj.)
16. The girls save the poet's life.
Puellae vitam poetae (cōn)servant.
17. Without philosophy we often go astray and pay the penalty.
Sine philosophiā saepe errāmus et poenās damus. (Remember the idiom **poenas dare**: see **poena** in Ch. 2 Vocab.)
18. If your land is strong, nothing terrifies the sailors and you ought to praise your great fortune.
Sī patria tua valet, nihil nautās terret et magnam fortūnam (tuam) laudāre dēbēs.
 (A Roman would likely omit the adj. **tuam**, since the reference is rather clearly to the subj. of the vb. **debes**.)
19. You (pl.) often see the penalty of my anger and warn me.
Poenam irae meae saepe vidētis et mē monētis.
20. The ancient gate is large.
Porta antīqua est magna.

CATULLUS BIDS HIS GIRLFRIEND FAREWELL

Puella mea me non amat. Vale, puella! Catullus obdurat: poeta puellam non amat, puellam nōn vocat, formam puellae non laudat, puellae rosas non dat, et puellam non basiat! Ira mea est magna! Obduro, mea puella—sed sine te non valeo.

My girl does not love me. Farewell (Goodbye), girl! Catullus is tough: the poet does not love the girl, he does not call the girl, he does not praise the girl's beauty, he does not give roses to the girl (give the girl roses), and he does not kiss the girl! My anger is great! I am tough, my girl—but without you I am not (doing very) well.

(Adapted from a short dramatic poem by Catullus; the girl is Lesbia, a pseudonym for the poet's real-life mistress Clodia, wife of the senator Metellus. Discuss the effect of the shift from first person [the real world, Catullus' girlfriend has dropped him], to third person [a fantasy world, where Catullus imagines himself as a tough guy who doesn't need the girl and can get along just fine without her], back to first person [the fantasy collapses: I may be tough, Catullus confesses, but I can't live without you]. Note the climactic progression too in the central "fantasy" scene from not loving the girl, to not praising her beauty, to not sending her flowers, to not kissing her—poor Catullus, this is where he loses control and lapses back into despondency. Even the simplest reading passages in this book allow plenty of room for discussion of author, context, content, and style. Remember that every reading passage should be introduced in more or less the following way: discuss the author and his works in general terms; read the passage aloud expressively; ask a few carefully pre-selected comprehension questions, to draw students' attention to key content points; have individual students read one or more sentences aloud and translate; correct their mispronunciations sparingly or simply by repeating the word, phrase, or sentence correctly; deal with translation errors by asking focused questions on the words in question, and always help students toward a natural, idiomatic rendering vs. a stiff, stilted version; avoid interrupting the flow of reading, translation, and comprehension by asking grammar questions—deal with grammar at this point only if the student makes some grammar-based error in translating; after the entire passage has been translated, ask a few discussion questions, such as the one suggested above regarding the shift from first person to third and back to first; make, or ask for, any further comments on the passage's content and style; read the passage aloud one last time, so students can experience it as a whole once they have a fuller understanding of its meaning; and only finally ask questions on grammar, focusing in particular on material newly introduced in the current CAPVT, in this instance, e.g., on noun cases and uses, since those are first presented here in Ch. 2. Ask students to answer the comprehension questions on these passages in the **Lectiōnēs** B section of the *Workbook*; remember that an answer key to the *Workbook* is available to instructors online at www.harperacademic.com. Remind your students to listen to Mark Miner's readings of these **Sententiae Antiquae** and reading passages on the CD's in the set *Readings from Wheelock's Latin*, available for purchase at www.bolchazy.com.)

SCRIPTA IN PARIETIBVS

Fortuna.

Fortune (luck)

Feliculam amat.

He loves Felic(u)la.

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CAPVT III

INTELLEGENDA

Upon completion of this CAPVT, students should be able to:

1. Recognize, form, and translate second declension masculine nouns and adjectives.
2. Define the term “apposition” and state the rule for agreement of two words in apposition.
3. Discuss and apply basic rules of Latin word order.

EXERCITATIONES

1. **Filium nautae Romani in agris videmus.**

We see the Roman sailor’s son (the son of the Roman sailor) in the fields. (Typical word order, with gen. noun following the noun it modifies and the prep. phrase preceding the vb.; remember that **nauta** is m. and thus requires a m. adj.)

2. **Pueri puellas hodie vocant.**

The boys are calling (inviting) the girls today.

3. **Sapientiam amicarum tuarum, O filia mea, semper laudat.**

(Oh) my daughter, he (she) is always praising your friends’ intelligence. (The interj. **O** was commonly used with a voc. noun in Lat., but may be omitted in Eng., where it is less idiomatic.)

4. **Multi viri et feminae philosophiam antiquam conservant.**

Many men and women are preserving (maintaining) the ancient philosophy. (**Multus**, like other adjs. of number and size, often precedes its noun; in gender it here agrees with the nearer of the two nouns that it modifies.)

5. **Si ira valet, O mi fili, saepe erramus et poenas damus.**
If anger prevails, (oh) my son, we often go astray (make mistakes) and pay the price.
 (Remember this common idiom, **poenas dare**.)
6. **Fortuna viros magnos amat.**
Fortune (luck, circumstance) loves (favors) great men.
7. **Agricola filiabus pecuniam dat.**
The farmer is giving his daughters money. (The **-abus** ending is used with **filia** and some other f. nouns, e.g., **dea**, “goddess,” vs. **deus**, “god,” to clarify the gender of the otherwise ambiguous dat. and abl. pl. forms.)
8. Without a few friends life is not strong.
Vita sine paucis amicis non valet.
9. Today you have much fame in your country.
Multam famam in patriā (tuā) hodiē habēs. (The possessive adj. was often omitted in Lat.; **habetis** could be used here, except that **vestra**, which has not yet been introduced, would have to be employed instead of **tua**.)
10. We see great fortune in your daughters' lives, my friend.
(Ō) mi amice, magnam fortunam in vitis filiarum (tuarum) videmus.
11. He always gives my daughters and sons roses.
Filiabus et filiis meis rosas semper dat.

SENTENTIAE ANTIQUAE

1. **Debetis, amici, de populo Romano cogitare.**
Friends, you ought to (should) think about the Roman people. (This Lat. sent. uses both the m. and f. voc. to emphasize that women as well as men are being addressed; ordinarily the m. would be employed to include both groups. Here the voc. is in appos. to the understood subj., *you*.)
2. **Maecenas, amicus Augusti, me in numero amicorum habet.**
Maecenas, a friend of Augustus, holds me (considers me to be) in the number of his (own) friends. (Vocs. are regularly set off by commas; for Horace's relationship to Maecenas and the emperor Augustus, see the reading passage in Ch. 1.)

3. **Libellus meus et sententiae meae vitas virorum monent.**

My little book and my thoughts advise men's lives. (The first-cent. A.D. author Gaius Julius Phaedrus authored a collection of animal fables, many of them based on those of the semi-legendary Greek Aesop.)

4. **Pauci viri sapientiae student.**

Few men are eager for wisdom. (**Sapientia** here = **philosophia**; some vbs., to be formally introduced in Ch. 35, take a dat. rather than an acc.).

5. **Fortuna adversa virum magnae sapientiae non terret.**

Adverse fortune (adversity) does not frighten (intimidate) a man of great intellect. (Note that the gen. phrase, like an adj., describes **virum**; Eng. might say simply "a very intelligent man." This "descriptive gen." construction, as distinct from the possessive gen., is formally introduced in Ch. 40 but should cause students no difficulty here. The introduction of new grammatical constructions in reading passages, before they are formally discussed in the textbook, is a common and effective methodology sometimes called the "grammar-in-context approach" or the "reading approach"; see Chs. 9 and 14 in R.A. LaFleur, *Latin for the 21st Century: From Concept to Classroom*, Pearson 1998)

6. **Cimon, vir magnae famaе, magnam benevolentiam habet.**

Cimon, a man of considerable fame, has great benevolence (is very generous). (The first-cent. B.C. biographer Cornelius Nepos wrote about the life of the fifth-cent. Athenian statesman Cimon, who was noted for his generosity toward the people of Athens; cf. the reading passage in Ch. 32.)

7. **Semper avarus eget.**

A greedy man is always in need. (Use of an adj. in place of a noun is common in Latin; simply sc. "man," if the adj. is m., "woman," if f., "thing," if n. Cf. Eng. "The meek shall inherit the earth." This usage is formally introduced in the next CAPVT.)

8. **Nulla copia pecuniae avarum virum satiat.**

No abundance of money satisfies a greedy man. (I.e., the more a person has, the more he wants.)

9. **Pecunia avarum irritat, non satiat.**

Money exasperates a greedy man, it does not satisfy (him). (The same general idea as in the preceding sentence; avarice was regarded as one of the "seven deadly sins," and ancient philosophers, moralists, and satirists were much concerned with its damaging consequences, as was the Roman government, which passed a number of sumptuary

laws designed, to no avail, to limit their citizens' acquisitiveness. Nearly all of Wheelock's **Sententiae Antiquae** offer instructors an opportunity for comment on aspects of Roman culture—an opportunity that should not be overlooked.)

10. **Secrete amicos admone; lauda palam.**

Admonish your friends in secret; praise (them) openly. (As in the preceding sent., two vbs. may govern a single dir. obj., and sometimes, as in both these sents., one must supply a pron. in translation. Remember too that possessive adjs. can, and often should, be supplied where they would be usual in Eng. idiom; Lat. regularly omits them except for emphasis or to avoid ambiguity, whereas Eng. regularly includes them. This sent. introduces an ABBA word-order variant known as “chiasmus” that was commonly employed in Lat. for emphasis, especially to emphasize a contrast; the arrangement here, **secrete admone x lauda palam**, adv./imper. x imper./adv., effectively contrasts the opposites “secretly” and “openly.”))

11. **Modum tenere debemus.**

We ought to hold to (observe) moderation. (“Nothing in excess” was a common theme of ancient philosophy: avoid extremes and keep to what Horace called **aurea mediocritas**, *the golden mean.*)

THE GRASS IS ALWAYS GREENER

Agricola et vitam et fortunam nautae saepe laudat; nauta magnam fortunam et vitam poetae saepe laudat; et poeta vitam et agros agricolae laudat. Sine philosophia avari viri de pecunia semper cogitant: multam pecuniam habent, sed nihil virum avarum satiat.

The farmer often praises both the life (lifestyle) and (good) fortune of the sailor (seafaring merchant); the sailor often praises the great fortune and life of the poet; and the poet praises the life and fields (estates/farmland) of the farmer. Without philosophy greedy (avaricious) men are always thinking (always think) about money: they have much (a lot of) money, but nothing satisfies a greedy man.

(Adapted from one of Horace's early satires, written when he was a young man in his 20's, this passage elaborates upon the theme of several of the preceding **Sententiae Antiquae**, man's avariciousness; men very often envy the lot of others, Horace observes, and the reason for this "the grass is always greener" complex is greed. Students may be tempted to translate the first **et** as "and"; but, as a coordinating conj., **et** must connect parallel elements, and so it cannot join the nom. **agricola** with the acc. **vitam** but must instead be construed with the two dir. objs. **vitam** and **fortunam**.

SCRIPTA IN PARIETIBVS

G. Iulius Trophimus

G(aius) Julius Trophimus

Venustus

Venustus

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CAPVT IV

INTELLEGENDA

Upon completion of this lesson students should be able to:

1. Recognize, form, and translate second declension neuter nouns and adjectives.
2. Recognize, conjugate, and translate the irregular verb **sum** in the present indicative.
3. Define the terms “predicate noun” and “predicate adjective” and state the rule for agreement of a predicate adjective with the subject.
4. Define the term “substantive adjective” and recognize and translate such an adjective in a Latin sentence.

EXERCITATIONES

1. **Otium est bonum, sed otium multorum est parvum.**
Leisure is good, but the leisure of many (people) is small (minimal). (Typical use of adj. **multorum** as substantive.)
2. **Bella sunt mala et multa pericula habent.**
Wars are bad (terrible) and (they) have many dangers. (In this context and position in the sent. **bella** must be the pl. of the noun **bellum**, as indicated in the text, not a form of the adj. **bellus, -a, -um.**)
3. **Officium nautam de otio hodie vocat.**
Duty calls (is calling) the sailor from (his) leisure today.
4. **Pauci viri multas formas periculi in pecunia vident—non debemus esse avari!**
Few men see the many forms of danger (types of risk) in money—we ought not to (should/must not) be greedy!

5. **Si multam pecuniam habetis, saepe non estis sine curis.**
If you have much (a lot of) money, you are often not without (free from) worries. (A "sinecure" is a position that requires little or no work but may nonetheless be salaried.)
6. **Puellae magistram de consilio malo sine mora monent.**
Without delay the girls warn (advise) the teacher about the bad plan.
7. **O magne poeta, sumus veri amici; me iuva, amabo te!**
Great poet, we are true friends; help me, please!
8. **Femina portam agricolae videt.**
The woman sees the farmer's gate.
9. You (sg). are in great danger.
In magnō periculō es.
10. My son's opinions are often foolish.
Sententiae filii mei saepe sunt stultae.
11. The daughters and sons of great men and women are not always great.
Filiae et filii magnorum virorum et feminarum non semper sunt magni. (The pred. adj. is m., agreeing with the nearer of the two subjs.)
12. Without wisdom the sailors' good fortune is nothing and they are paying the penalty.
Sine sapientiā fortuna bona nautarum est nihil et poenas dant.

SENTENTIAE ANTIQUAE

1. **Fortuna caeca est.**
Fortune is blind.
2. **Si pericula sunt vera, infortunatus es.**
If the (your) dangers are real, you are unfortunate.
3. **Salve, O amice; vir bonus es.**
Greetings, friend; you are a good man.
4. **Non bella est fama filii tui.**
The reputation of your son is not charming (nice). (The adj. is placed first here for emphasis.)

5. **Errare est humanum.**

To err is human. (As the notes point out, the inf. is a verbal noun and as such can function as the subj. of a vb.)

6. **Nihil est omnino beatum.**

Nothing is wholly (entirely) happy (fortunate).

7. **Remedium irae est mora.**

The cure for (remedy of) anger is delay. (As we know from similar usages elsewhere, **irae** here is gen. not dat., but *for* rather than *of* can be used for more natural Eng. idiom.)

8. **Bonus Daphnis, meus amicus, otium et vitam agricolae amat.**

Good Daphnis, my friend, loves leisure and the farmer's life(style). (As the Latin endings make clear, "my friend" is an appositive, not direct address.)

9. **Magistri parvis pueris crustula et dona saepe dant.**

Teachers often give cookies and gifts to little (young) boys. (I.e., as rewards for lessons well learned.)

10. **Amicam meam magis quam oculos meos amo.**

I love my girlfriend more than (I love) my (own) eyes. (I.e., he would sooner be blind than to lose his girlfriend.)

11. **Salve, mea bella puella—da mihi multa basia, amabo te!**

Greetings, my lovely girl—give me many kisses, please! (Note the alliteration in **bella puella**.)

12. **Infinitus est numerus stultorum.**

Infinite is the number of fools (foolish men).

13. **Officium me vocat.**

Duty calls (summons) me.

14. **Mali sunt in nostro numero et de exitio bonorum virorum cogitant. Bonos adiuuate; conservate patriam et populum Romanum.**

There are evil men in our number (our midst) and they are thinking about the destruction of good men. Help the good (men); save the (your) country and the Roman people.
(Remember *there is* as an option for **est** and *there are* as an option for **sunt**.)

THE RARITY OF FRIENDSHIP

Pauci viri veros amicos habent, et pauci sunt digni. Amicitia vera est praeclara, et omnia praeclara sunt rara. Multi viri stulti de pecunia semper cogitant, pauci de amicis; sed errant: possumus valere sine multa pecunia, sed sine amicitia non valemus et vita est nihil.

Few men have true friends, and few (men) are deserving (worthy). True friendship is splendid, and all splendid things are rare. Many foolish men always think (are constantly thinking) about money, few (men think) about friends; but they are wrong (are making a mistake): we are able to (can) fare well (flourish) without money, but without friendship we do not fare well and life is nothing.

(Written in 45 B.C. when Cicero was in his 60's, "On Friendship" remains one of the most popular and influential of his several philosophical treatises.)

SCRIPTA IN PARIETIBVS

Prime, av<e>, vale.

Primus, hail (and) farewell

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CAPVT V

INTELLEGENDA

Upon completion of this CAPVT, students should be able to:

1. Identify the future and imperfect tense signs for first and second conjugation verbs.
2. Recognize, form, and translate the future and imperfect active indicative of a first or second conjugation verb.
3. Recognize and form first/second declension adjectives with masculine nominatives ending in **-er**.

N.B.: macrons are used below only in the English-to-Latin EXERCITATIONES Sentences; macrons for all other Latin sentences and passages appear in the textbook itself. Parentheses () are used within the English translations for words that are supplied (other than articles and possessives) as well as for alternate, usually more idiomatic renderings; square brackets [] indicate words that can be omitted for more natural English idiom. Parentheses in the Latin translations from English indicate some alternate options.

EXERCITATIONES

1. **Officium liberos viros semper vocabat.**
Duty was always calling (always used to call) free men. (The impf. here is appropriately used for an action that was customary or habitual.)
2. **Habebimusne multos viros et feminas magnorum animorum?**
*Will we have many men and (many) women of great courage? (The adj. modifies both nouns but agrees with the m. and the nearer of the two; remember the special meanings of **animus** in the pl.)*
3. **Pericula belli non sunt parva, sed patria tua te vocabit et agricolae adiuuabunt.**
The dangers of war are not small, but your nation will call you and the farmers will assist (give aid).

4. **Propter culpas malorum patria nostra non valebit.**

Because of the crimes of the wicked (men), our nation will not thrive.

5. **Mora animos nostros superabat et remedium non habebamus.**

Delay kept overcoming our courage and we did not have a solution. (The simple past tense should be used in translating the second vb., since the continuing nature of the action is implied by the Eng. in the first cl. and because *we were not having a solution* is not idiomatic.)

6. **Multi in agris heri manebant et Romanos iuvabant.**

Many (men) were remaining (stayed) in the fields yesterday and were helping the Romans. (Again, the impf. can sometimes be translated as a simple past tense, like **manebant** here, when continuous action is clearly implied by the context.)

7. **Pauci viri de cura animi cogitabant.**

Few men were thinking about the care (about taking care/the well-being) of the soul (spirit).

8. **Propter iram in culpa estis et cras poenas dabit.**

You are at fault because of your anger and tomorrow you will pay the penalty. (For an idiomatic translation, use “at fault” for **in culpa**.)

9. **Verum otium non habes, vir stulte!**

You do not have true leisure, foolish man! (The adj. **verum** is positioned before its noun for emphasis.)

10. **Nihil est sine culpa; sumus boni, si paucas habemus.**

Nothing is without fault; we are good men if we have few (faults). (Lat. idiom, like Eng., is often elliptical; **culpas/faults** is easily understood here from the context.)

11. **Poeta amicae multas rosas, dona pulchra, et basia dabat.**

The poet was giving (used to give) many roses, beautiful gifts, and kisses to his girlfriend.

12. Will war and destruction always remain in our land?

Semper (re)manēbunt bellum et exitium in patriā nostrā? (The enclitic **-ne** could be attached to the vb., but is here suffixed to **semper**, for emphasis—*will war ALWAYS remain . . . ?* In any case, it must be attached to the sent.'s first word.)

13. Does money satisfy the greedy man?

Satiatne pecūnia (virum) avārum? (**Virum** may be omitted and **avarum** used as a substantive.)

14. Therefore, you (sg.) will save the reputation of our foolish boys.
Fāmam, igitur, puerōrum stultōrum nostrōrum servābis.
15. Money and glory were conquering the soul of a good man.
Pecūnia et glōria animum (virī) bonī superābant.

SENTENTIAE ANTIQUAE

1. **Invidiam populi Romani cras non sustinebis.**
You will not endure the hatred of the Roman people tomorrow.
2. **Periculumne igitur heri remanebat?**
Was the danger, therefore, continuing yesterday?
3. **Angustus animus pecuniam amat.**
The shallow mind loves money.
4. **Supera animos et iram tuam.**
*Conquer (your) pride and your anger. (The context here defines **animōs** as a negative trait, vs. *high spirits* or *courage*; the adj. clearly governs both nouns but agrees in gender and number with the nearer of the two.)*
5. **Culpa est mea, O amici.**
(O my) friends, the fault is mine (it is my fault).
6. **Da veniam filio et filiabus nostris.**
Give pardon to our son (pardon our son) and our daughters.
7. **Propter adulescentiam, filii mei, mala vitae non videbatis.**
On account of (your) youth (inexperience), my sons, you were not seeing (were not aware of) the (evil things) evils of life.
8. **Amabo te, cura filiam meam.**
Take care of my daughter, please.
9. **Vita humana est supplicium.**
Human life (the life of man) is punishment.
10. **Satisne sanus es?**
*Are you well enough? (Again, **-ne** should be suffixed to the sent.'s key word, i.e., the word on which the question hinges.)*

11. **Si quando satis pecuniae habebo, tum me consilio et philosophiae dabo.**

If I ever have enough (of) money, then I will give (dedicate/devote) myself to wisdom and philosophy. (Eng. idiom ordinarily employs a pres. tense form in the protasis of this sort of conditional sent., even though the fut. is implied. Students should have no trouble translating **pecuniae** here, even though the partitive gen. has not yet been formally introduced; just let your students go with the flow, and resist the temptation to give them the terminology and definition here, simply pointing out that it sometimes makes for better idiom to omit the word *of* in translating the gen.)

12. **Semper gloria et fama tua manebunt.**

Your glory and reputation will always endure. (An adv. usually immediately precedes the word it modifies—here the vb. **manebunt**—but in this sent. **semper** is placed at the beginning for emphasis; in a sense, of course, it modifies the entire subj.-vb. unit.)

13. **Vir bonus et peritus aspera verba poetarum culpabit.**

A good and skillful man will condemn the poets' harsh words.

HIS ONLY GUEST WAS A REAL BOAR!

Non cenat sine apro noster, Tite, Caecilianus:

bellum convivam Caecilianus habet!

Titus, our Caecilianus does not dine without a boar:

Caecilianus has a handsome guest!

(The humorous implication is that the boar is Caecilianus' only dinner-guest and that the host will eat the entire roast pig himself; gluttony, one of the "seven deadly sins," was a common target of the epigrammatist Martial and other Roman satirists.)

THERMOPYLAE: A SOLDIER'S HUMOR

"Exercitus noster est magnus," Persicus inquit, "et propter numerum sagittarum nostrarum caelum non videbitis!" Tum Lacedaemonius respondet: "In umbra, igitur, pugnabimus!" Et Leonidas, rex Lacedaemoniorum, exclamat: "Pugnate cum animis, Lacedaemonii; hodie apud inferos fortasse cenabimus!"

A Persian says, "Our army is great (powerful) and because of the number of our arrows, you will not see the sky!" Then a Spartan says in reply: "Therefore we will fight in the shade!" And Leonidas, king of the Spartans, calls out: "Fight with courage, Spartans; today we will dine, perhaps, among the dead!"

(The notes on this passage provide a bit of context; instructors should take the opportunity to say something more about the battle of Thermopylae, Leonidas, and the Persian wars in general—an excellent single-volume sourcebook, for all matters Greek and Roman, is *The Oxford Classical Dictionary*, third edition. Ask students to answer the comprehension questions on these passage in the **Lectiōnēs** B section of the *Workbook*; remember that an answer key to the *Workbook* is available to instructors online at www.harperacademic.com. Remind your students to listen to Mark Miner's readings of the passages on the CD's in the set *Readings from Wheelock's Latin*, available for purchase at www.bolchazy.com.)

SCRIPTA IN PARIETIBVS

Aureus est, Danae.

He (Jupiter?) is golden, Danaë.

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CAPVT VI

INTELLEGENDA

Upon completion of this CAPVT, students should be able to:

1. Recognize and translate **sum, esse**, in the future and imperfect indicative.
2. Recognize and translate **possum, posse**, in the present, future, and imperfect indicative.
3. Define, recognize, and translate a complementary infinitive.

(N.B.: macrons are used below only in the English-to-Latin Practice and Review Sentences; macrons for all other Latin sentences and passages appear in the textbook itself.)

EXERCITATIONES

1. **Oculi nostri non valebant; quare agros bellos videre non poteramus.**
Our eyes were not strong (healthy); therefore we were not able to (could not) see the beautiful fields (farmland). (Typical use of the complementary infinitive.)
2. **Sine multa pecunia et multis donis tyrannus stultus satiare populum Romanum non poterit.**
Without much (a lot of) money and many gifts, the foolish tyrant will not be able to satisfy the Roman populace.
3. **Non poterant, igitur, te de poena amicorum tuorum heri monere.**
Therefore, they were not able to (could not) warn you yesterday about the punishment of your friends.

4. **Parvus numerus Graecorum cras ibi remanere et amicos adiuvere poterit.**
A small number of Greeks will be able to remain there tomorrow and (to) help (their) friends.
5. **Magister discipulos malos sine mora vocabit.**
The teacher will summon the bad students without delay.
6. **Discipulae vestrae de libris magni poetae saepe cogitabant.**
Your students were often thinking (often used to think) about the great poet's books.
7. **Quando satis sapientiae habebimus?**
*When will we have enough (of) wisdom (understanding)? (In translating a gen. noun with **satis**, "of" may be omitted for better Eng. idiom. This so-called "partitive gen." or "gen. of the whole" usage is formally introduced in Ch. 15; the construction is easily understood in context and need not be discussed with students at this point; resist the temptation to overload students by introducing too many new grammatical explanations and definitions too quickly.)*
8. **Multi libri antiqui propter sapientiam consiliumque erant magni.**
*Many ancient books were important because of their wisdom and counsel. (Remember that **-que** at the end of a word is equivalent to **et** preceding that word.)*
9. **Gloria bonorum librorum semper manebit.**
The glory of good books will always endure.
10. **Possuntne pecunia otiumque curas vitae humanae superare?**
Are money and leisure able to overcome (resolve) the concerns (worries) of human life?
11. Therefore, we cannot always see the real vices of a tyrant.
Vitia v̄era tyrannī, igitur, nōn semper vidēre possumus. (Recall that **igitur** is "postpositive" and must be positioned after the first word or phrase of the cl.)
12. Few free men will be able to tolerate an absolute ruler.
Paucī (virī) liberī tyrannum tolerāre poterunt. (**Viri** can of course be omitted, with either **pauci** or **liberi** viewed as a substantive.)
13. Many Romans used to praise the words of the ancient Greeks.
Multī Rōmānī verba Graecōrum antīquōrum laudābant.
14. Where can glory and (use **-que**) fame be perpetual?
Ubi glōria fāmaque possunt esse perpetuae?

SENTENTIAE ANTIQUAE

- 1. Dionysius tum erat tyrannus Syracusanorum.**
Dionysius was then the tyrant of the Syracusans. ("Tyrant" was the title of a political office in early Greece.)
- 2. Optasne meam vitam fortunamque gustare?**
Do you wish to taste (experience) my (way of) life and fortune?
- 3. Possumusne, O di, in malis insidiis et magno exitio esse salvi?**
Are we able, O gods, to be (can we be) safe in (the midst of) terrible treachery and vast destruction? (As often, the adjs. here precede the nouns for emphasis.)
- 4. Propter curam meam in perpetuo periculo non eritis.**
Because of my care (concern), you will not be in perpetual danger.
- 5. Propter vitia tua multi te culpant et nihil te in patria tua delectare nunc potest.**
Many (men) blame you on account of your faults, and nothing in your country can delight you (give you pleasure) now.
- 6. Fortuna Punici belli secundi varia erat.**
The fortune (progress) of the Second Punic war was varied.
- 7. Patria Romanorum erat plena Graecorum librorum statuarumque pulchrarum.**
The Romans' fatherland was full of Greek books and beautiful statues.
- 8. Sine dis et deabus in caelo animus non potest sanus esse.**
*Without the gods and goddesses in the sky (in heaven), the soul cannot be healthy. (As noted in the CAPVT Vocab., **dis** was a common alternate form for **deis**, and **deabus** was employed for the otherwise gender-ambiguous forms **dis/deis** to distinguish goddesses from gods.)*
- 9. Si animus infirmus est, non poterit bonam fortunam tolerare.**
If the spirit is weak, it will not be able to tolerate good fortune. (The point is that too much good fortune can spoil a person who lacks a strong character.)
- 10. Ubi leges valent, ibi populus liber potest valere.**
*Where the laws are strong (Where the rule of law prevails), there (in that place) a free people (citizenry) can flourish. (In Eng. "people," as a so-called "collective sg." ordinarily takes a pl. vb., but in Lat. the sg. noun requires a sg. vb.; for good Eng. idiom, however, one could translate **populus potest**, *the people are able*.)*

I DO NOT LOVE THEE, DOCTOR FELL

Non amo te, Sabidi, nec possum dicere quare.

Hoc tantum possum dicere: non amo te.

I do not love you, Sabidius, and I cannot (nor can I) say why.

I can say only this: I do not love you.

THE HISTORIAN LIVY LAMENTS THE DECLINE OF ROMAN MORALS

Populus Romanus magnos animos et paucas culpas habebat. De officiis nostris cogitabamus et gloriam belli semper laudabamus. Sed nunc multum otium habemus, et multi sunt avari. Nec vitia nostra nec remedia tolerare possumus.

The Roman people used to have great courage and few faults. We used to think about our duties (responsibilities) and were always praising the glory of war. But now we have much (a great deal of) leisure, and many men are greedy. We can tolerate neither our faults nor their remedies.

(“Used to” is a good choice of auxiliary for the impf. here, because Livy is describing in the preface to his history of Rome qualities that were customary or typical of Romans in what he construes as “the good old days” of the early Republic; the passage here, as adapted, contains several examples of contrast, including **magnos animos/paucas culpas, vitia/remedia**, and the overall then/now contrast emphasized in **sed nunc**.)

SCRIPTA IN PARIETIBVS

Amiculus

Little (dear) friend

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CAPVT VII

INTELLEGENDA

Upon completion of this CAPVT, students should be able to:

1. Identify the case endings for third declension nouns (other than **i**-stems, which are introduced in CAPVT 14) of all three genders.
2. Recognize, form, and translate third declension nouns (other than **i**-stems) of all genders.

(N.B.: macrons are used below only in the English-to-Latin Practice and Review Sentences; macrons for all other Latin sentences and passages appear in the textbook itself.)

EXERCITATIONES

1. **Secundas litteras discipulae heri videbas et de verbis tum cogitabas.**
You saw (were looking at) the student's second letter yesterday and were then thinking about her words.
2. **Feminae sine mora civitatem de insidiis et exitio malo monebunt.**
Without delay the women will warn the state about the plot and the terrible destruction (catastrophe).
3. **Rex et regina igitur cras non adebunt ibi remanere.**
*The king and queen consequently will not dare to remain there tomorrow. (**Audeō** is another vb., newly introduced in this ch., that takes a complementary inf.)*
4. **Mores Graecorum non erant sine culpis vitiisque.**
The habits (morals) of the Greeks were not without faults and vices.

5. **Quando homines satis virtutis habebunt?**

When will men have enough (of) virtue? (Occasionally “of” can be omitted when translating the gen., especially in the case, as here, of certain partitive gens.—a construction that need not be discussed in class at this point but will be formally introduced in Ch. 15.)

6. **Corpora vestra sunt sana et animi sunt pleni sapientiae.**

Your bodies are healthy and your minds are full of wisdom.

7. **Propter mores humanos pacem veram non habebimus.**

*Because of human character (nature) we will not have true peace. (Remember this common option for the pl. of **mōs**. The two noun/adj. pairs are a reminder that, while adjs. must agree with the nouns they modify in number, gender, and case, their endings will not necessarily be spelled the same.)*

8. **Poteritne civitas pericula temporum nostrorum superare?**

Can the state (Will the state be able to) overcome the perils of our times?

9. **Post bellum multos libros de pace et remediis belli videbant.**

After the war they were seeing many books about peace and the remedies of (for) war. (The gen. can sometimes be translated with “for” rather than “of,” particularly with obj. gens., which need not be formally introduced here but are discussed in the Supplementary Syntax in Wheelock's App.)

10. **Officia sapientiamque oculis animi poteramus videre.**

We could (were able to) see (understand) our duties and wisdom with our mind's eyes. (Eng. idiom usually employs a sg., “the mind's eye,” which therefore would be an acceptable option here.)

11. Without sound character, we cannot have peace.

Sine mōribus sānīs pācem habēre nōn possumus.

12. Many students used to have small time for Greek literature.

Multī discipulī (multae discipulae) litterīs Graecīs parvum tempus habēbant.

13. After bad times true virtue and much labor will help the state.

Post tempora mala virtūs vēra et multus labor cīvitatē iuvābunt (adiuvābunt).

14. The daughters of your friends were dining there yesterday.

Filiae amīcōrum tuōrum (vestrōrum) herī ibi cēnābant. (Assuming the reference is specifically to female friends, one would use **amīcārum tuārum/vestrārum**.)

SENTENTIAE ANTIQUAE

1. **Homo sum.**

I am a man (human being).

2. **Nihil sub sole novum.**

(There is) nothing new under the sun. (Forms of the vb. **esse** are often omitted in Lat.—a device known as “ellipsis”—and may need to be supplied for good Eng. idiom.)

3. **Carmina nova de adulescentia virginibus puerisque nunc canto.**

I now sing new songs about youth for the maidens (young girls) and boys.

4. **Laudas fortunam et mores antiquae plebis.**

You praise the fortune and character of the ancient common people (plebeians). (Students should be advised not to confuse **mos** with **mora** [introduced in Ch. 4] or **mors** [Ch. 14].)

5. **Boni propter amorem virtutis peccare oderunt.**

Because of their love of virtue, good men hate to sin. (If students ask about “defective vbs.,” simply explain that there are a few vbs. in Lat. that lack certain tenses or have otherwise incomplete conjugations; **odi** has perf. tense forms that are often best translated as pres. tense.)

6. **Sub principe duro temporibusque malis audes esse bonus.**

Under a harsh emperor and (in) bad (difficult) times you dare (have the courage) to be (a) good (man). (For natural Eng. idiom, the prep. **sub** can here be translated in two different ways.)

7. **Populus stultus viris indignis honores saepe dat.**

The foolish populace (citizenry) often gives (The foolish people often give) honors (public offices) to (bestows honors/offices upon) unworthy men. (Eng. idiom treats “people” as a pl. and thus uses a pl. vb. for agreement, whereas Lat. follows the syntax strictly and employs a sg. vb. to agree with the “collective sg.” noun **populus**.)

8. **Nomina stultorum in parietibus et portis semper videmus.**

We always see (are always seeing) the names of stupid men (written) on walls and gates (doors). (Graffiti were at least as common in ancient Rome as they are in modern America.)

9. **Otium sine litteris mors est.**

Leisure (free time) without literature is death. (Again: remind students not to confuse **mors**, **mōs**, and **mora**.)

10. **Multae nationes servitutem tolerare possunt; nostra civitas non potest. Praeclara est recuperatio libertatis.**
Many nations are able to tolerate servitude; our state cannot. The recovery of liberty is noble. (The position of the pred. adj. **praeclara** is emphatic.)
11. **Nihil sine magno labore vita mortalibus dat.**
Life gives nothing to mortals without great effort. (Here the subj. is delayed and the dir. obj. **nihil** is positioned first for emphasis.)
12. **Quomodo in perpetua pace salvi et liberi esse poterimus?**
How (in what way) will we be able to be safe and free in everlasting (an enduring) peace?
13. **Gloria in altissimis Deo et in terra pax hominibus bonae voluntatis.**
Gloria to God in the highest (heavens) and peace on earth to men of good will. (The common mistranslation “peace on earth and good will toward men” is more generous than the actual text of Luke in the Lat. Vulgate edition.)

THE RAPE OF LUCRETIA

Tarquinius Superbus erat rex Romanorum, et Sextus Tarquinius erat filius malus tyranni. Sextus Lucretiam, uxorem Collatini, rapuit, et femina bona, propter magnum amorem virtutis, se necavit. Romani antiqui virtutem animosque Lucretiae semper laudabant et Tarquinius culpabant.

Tarquinius Superbus (Tarquin the Proud) was king of the Romans, and Sextus Tarquinius was the tyrant's wicked son. Sextus raped Lucretia, wife of Collatinus, and the good woman, on account of her great love of virtue, killed herself. The ancient Romans always used to praise the virtue and courage of Lucretia and condemn the Tarquins.

(Livy's 142-volume history of Rome, the *Ab Urbe Condita*, contained strong moralizing elements, as seen in the passage adapted from his Preface in Ch. 6 of Wheelock. While our own culture would not condone Lucretia's suicide, the Romans extolled this legendary figure as a paradigm of the virtuous wife. Her rape, according to Livy's traditional account, precipitated the ouster of the Tarquin dynasty and Etruscan rule in Rome and led to establishment of the Roman Republic in the late 6th cent. B.C.)

CATULLUS DEDICATES HIS POETRY BOOK

Cornelio, viro magnae sapientiae, dabo pulchrum librum novum. Corneli, mi amice, libros meos semper laudabas, et es magister doctus litterarum! Quare habe novum laborem meum: fama libri (et tua fama) erit perpetua.

To Cornelius, a man of great intellect, I shall dedicate my beautiful new book. Cornelius, my friend, you always praised (were always accustomed to praise) my books, and you are a learned teacher of literature! Therefore, have my new work: the fame of the book (and your fame) will be everlasting.

(Cornelius Nepos, the dedicatee of Catullus' book of verse, was a friend of the poet and author of some 400 biographies of famous Romans and Greeks; Catullus' dedication suggests a number of literary qualities that he deemed important, including both erudition and economy.)

SCRIPTA IN PARIETIBVS

Perari, fur es!

Perarius, you are a thief!

Mulvi<s>

Kite (or Mulvius)

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CAPVT VIII

INTELLEGENDA

Upon completion of this lesson you should be able to

1. Recognize, form, and translate the present infinitive, the present, future, and imperfect indicative, and the present imperative of third conjugation verbs in the active voice.
2. Recognize, form, and translate the four irregular third conjugation singular imperatives.

(N.B.: macrons are used below only in the English-to-Latin Practice and Review Sentences; macrons for all other Latin sentences and passages appear in the textbook itself.)

EXERCITATIONES

1. **Tempora nostra nunc sunt mala; vitia nostra, magna.**
Our times are now bad; our vices (are) great. (Forms of **sum** are often omitted in Lat., as in Eng.; the device is called “ellipsis.”)
2. **Quare soror mea uxori tuae litteras scribit (scribet, scribebat)?**
Why is my sister writing (will my sister write, was my sister writing) a letter to your wife? (Sents. 2-3, with their alternate vb. tenses, are a good reminder of the forms of each of the three pres. system tenses for third conj. vbs.)
3. **Tyrannus populum stultum e terra vestra ducet (ducit, ducebat).**
The tyrant will lead (leads, was leading) the foolish people from your land. (Remind students that the form of the prep. **e** was ordinarily used only before words beginning with a consonant, whereas **ex** could be used before both vowels and consonants, as pointed out in the Ch. 8 Vocab.)

4. **Ubi satis rationis animorumque in hominibus erit?**
Where will there be enough (of) reason and courage in men?
5. **Copia verae virtutis multas culpas superare poterat.**
An abundance of genuine virtue was able to (could) overcome many faults. (Students might be asked to comment on the positioning of the two adjs. here and the intended effect.)
6. **In libera civitate adulescentiam agebamus.**
We led (spent) our youth in a free state.
7. **Regem malum tolerare numquam debemus.**
We ought never to (should never) endure an evil king.
8. **Post parvam moram multa verba de insidiis scriptorum stultorum scribemus.**
After a small (slight) delay we will write many words about the treachery of the foolish writers. (Some students are likely to mistranslate the vb. as pres. tense, since the -emus ending resembles the pres. endings of second conj. vbs.: remind them of the importance of carefully memorizing the principal parts of all vbs. You might remind them again not to confuse mora and mos/moris.)
9. The body will remain there under the ground.
Corpus ibi sub terrā (re)manēbit.
10. Write (sg. and pl.) many things in your (sg. and pl.) books about the glory of our state.
Scrībe (scribite) multa in libris tuīs (vestrīs) dē glōriā civitātis nostrae.
11. Does reason always lead your (pl.) queen to virtue?
Semperne ratiō rēgīnam vestram ad virtūtem dūcit? (The -ne could be suffixed to the vb. **ducit** or perhaps to **reginam**, either of which would then have to be positioned as first word in the sent.; placing **semper** first gives that word some extra emphasis, “does reason ALWAYS lead . . . ?” **Agit** could be employed instead of **ducit**.)
12. We shall always see many Greek names there.
Multa nōmina Graeca ibi semper vidēbimus.

SENTENTIAE ANTIQUAE

1. **Frater meus vitam in otio semper aget.**
My brother will always lead his life in peace. (Again, students may be tempted to view aget as pres. rather than fut.)

2. **Age, age! Iuva me! Duc me ad secundum filium meum.**
Come, come! Help me! Lead me to my second son. (**Age** is rather like our imper., “Get moving!” Ask students if they can tell you the other three irreg. sg. imperatives: **dic, fac, fer.**)
3. **O amici, libertatem perdimus.**
Friends, we are destroying our freedom. (Lat. tends to include the interj. **O** more often than we use “O”/“Oh” in Eng., so the word may be omitted in translation.)
4. **Nova pericula populo Romano exponam sine mora.**
I will explain the new dangers to the Roman people without delay. (Ask students why **sine mora** is delayed to the end of the sent.)
5. **Numquam periculum sine periculo vincemus.**
Never shall we overcome risk without risk. (Watch the vb. tense: pres. not fut.)
6. **Ex meis erroribus hominibus rectum iter demonstrare possum.**
From my (own) mistakes I am able to (can) show men the right way (course). (You could mention that “own” is a word we often use in Eng. with possessive adjs. like “my,” “your,” “his,” etc., when referring back to the subj. of the clause—but avoid any detailed discussion of reflexives, which are formally introduced in Ch. 13--no need to overload them with too much additional grammar at this point).
7. **Catullus Marco Tullio Ciceroni magnas gratias agit.**
Catullus gives great thanks to Marcus Tullius Cicero. (Remind students always to translate names into the nominative form: some may want to call the consul “Marco Ciceroni,” which sounds like some exotic Italian pasta dish!)
8. **Eximia forma virginis oculos hominum convertit.**
The maiden's extraordinary beauty attracts the eyes of men (men's attention).
9. **Agamemnon magnas copias e terra Graeca ad Troiam ducet, ubi multos viros necabit.**
Agamemnon will lead his vast forces from the Greek land to Troy, where he will slay many men. (Be sure to comment on the death mask in the chapter photo; though sometimes called the “mask of Agamemnon,” it antedates the traditional date of the Trojan war by three centuries and the date of the *Iliad* by as much as eight centuries. A few brief comments on the Trojan saga would be in order, especially if your students are using Anne Groton and James May's *Thirty-Eight Latin Stories*, Bolchazy-Carducci Publishers, as a companion to Wheelock: the lively Groton and May reading for Ch. 8 tells the story of Laocoön and the Trojan Horse.)

10. **Amor laudis homines trahit.**

Love of praise draws (influences) men.

11. **Auctores pacis Caesar conservabit.**

Caesar will preserve the authors (proponents) of peace. (A student who is nodding off might, because of the word order, try to make “authors” subj. and “Caesar” the dir. obj.; if so, ask the case of **Caesar** and the number of both **auctores** and **conservabit**.)

12. **Inter multas curas laboresque carmina scribere non possum.**

In the midst of my many cares and labors I am not able to (cannot) write songs (poems/poetry).

13. **Dum in magna urbe declamas, mi amice, scriptorem Troiani belli in otio relego.**

While you, my friend, are declaiming (making speeches) in the big city, I am re-reading the author of the Trojan war in peace (at my leisure).

14. **Non vitae, sed scholae, discimus.**

We learn not for life but (for) school. (The goal of education, Seneca believed, was to learn lessons that will help us in life, but here he complains that the opposite is too often the case and that often what Roman students learned was relevant only to the classroom and not to the “real world.” The note on this sent. in the textbook mentions the dat. of purpose construction; there is no need to elaborate on the usage, but you might point out that a number of case uses and other grammatical constructions not formally introduced in the book’s 40 CAPVTs are briefly discussed in the “Supplementary Syntax” section of the App.)

15. **Homines, dum docent, discunt.**

Men learn, while they teach. (You could comment on the pithy, epigrammatic nature of Seneca’s statement, and on the alliteration—or, better yet, ask your students to comment on the style.)

16. **Ratio me ducet, non fortuna.**

Reason, not luck, will lead me (will be my guide). (Ask students to comment on the positioning of the two subjs. and its effect: typically the first and last words of a sent. are the most emphatic, and what is emphasized here is the contrast between reasoned action and chance.)

CICERO ON THE ETHICS OF WAGING WAR

**Civitas bellum sine causa bona aut propter iram gerere non debet. Si fortunas et agros vi-
tasque populi nostri sine bello defendere poterimus, tum pacem conservare debebimus; si,
autem, non poterimus esse salvi et servare patriam libertatemque nostram sine bello, bellum
erit necessarium. Semper debemus demonstrare, tamen, magnum officium in bello, et mag-
nam clementiam post victoriam.**

*The state ought not to (should not) wage war without good reason or because of anger. If we will be
(are) able to defend our fortunes and our fields (farms) and the lives of our people without war, then
we ought to maintain peace; if, however, we will not be (are not) able to save our fatherland and
our liberty without war, war will be necessary. Nevertheless, we should always demonstrate great
dutifulness (sense of responsibility) in war, and great mercy after victory.*

(The fut. tense in the protasis, or “if-clause,” of a conditional sent. may be translated as pres.
tense, since Eng. typically employs the pres. in such conditions, the “if” itself implying fut. ac-
tion; similarly the auxiliary vb. “ought” in Eng. often implies futurity and so the fut. of **debere**
can often be translated as a pres., though here **debemus** strictly has the fut. sense of “we will
have an obligation (to). . .” You should consider asking students to discuss Cicero’s ethical views
on waging war and on how they may compare with modern American attitudes and practices.)

SCRIPTA IN PARIETIBVS

Cresce<n>s Spatalo sal(utem)!

Crescens (says) greetings (good health) to Spatalus!

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CAPVT IX

INTELLEGENDA

Upon completion of this CAPVT, students should be able to:

1. Recognize, decline, and translate the demonstratives **hic**, **ille**, and **iste**.
2. Distinguish between these demonstratives, in both usage and translation, as either adjectives or pronouns.
3. Recognize, decline, and translate the nine common irregular first/second-declension adjectives that have a genitive singular ending in **-ius** and a dative singular in **-i**.

(N.B.: macrons are used below only in the English-to-Latin Practice and Review Sentences; macrons for all other Latin sentences and passages appear in the textbook itself.)

EXERCITATIONES

1. **Hic totus liber multos locos litterarum Romanarum semper laudat.**
This entire book constantly praises many passages of Roman literature.
2. **Hi igitur illis deabus heri gratias agebant.**
Therefore, these men were giving thanks to those goddesses yesterday. (Students may be tempted to translate **hi** simply as “these,” but remind them that, when standing alone and functioning as prons. rather than as adjs., demonstratives should ordinarily be translated as “this man,” “that woman,” “these things,” etc., depending on gender, number, and context.)

3. **Illud de vitiis istius reginae nunc scribam, et ista poenas dabit.**

I will now write that (thing) concerning the crimes of that (wicked) queen, and that (the despicable) woman shall pay the penalty. (Illud here = some document. The context, with its ref. to a penalty, makes it clear that both istius and ista here have the disparaging or contemptuous force which the text and Vocab. mention is common with this demonstrative.)

4. **Neuter alteri plenam copiam pecuniae tum dabit.**

Neither (man) will then provide a full (generous) supply of money to the other. (Remind students of the distinction of meaning between alius and alter. Since the dat. ending in -i is newly introduced in this ch., students may misconstrue it as a gen.: remind them of the importance of learning to recognize the nine UNUS NAUTA adjs. and their special gen. and dat. endings.)

5. **Potestne laus ullius terrae esse perpetua?**

Can the praise of any country be unending? (A student might suppose ullius modifies laus, since they are adjacent and both end in -us; remind them again of the UNUS NAUTA adjs. and their endings.)

6. **Labor unius numquam poterit has copias vincere.**

The effort of one (a single) man will never be able to defeat these forces.

7. **Mores istius scriptoris erant nimis mali.**

The habits of that (despicable) writer were (That writer's character was) excessively evil. (Ask students how they know that istius here has its common contemptuous force: mores . . . erant mali is of course the cue. Ask the same question about isto in the next sent.)

8. **Nulli magistri, tamen, sub isto vera docere audebant.**

Still, no teachers dared to teach true things (the truth) under that man (during that man's reign/tenure).

9. **Valebuntne pax et libertas in patria nostra post hanc victoriam?**

Will peace and liberty flourish in our land after this victory?

10. **Dum illi ibi remanent, alii nihil agunt, alii discunt.**

While those men remain there, some are doing nothing, others are learning. (Nihil could be construed as obj. of discunt, as of agunt, "some men are doing nothing, some are learning nothing"; context would clarify the exact meaning. Students may need to be reminded of the meaning "some . . . others . . ." for alii . . . alii . . .; refer them to the ch.'s Vocab.)

11. Cicero was writing about the glory of the other man and his wife.
Cicerō dē glōriā alterīus (virī) et uxōris scrībēbat.
12. The whole state was thanking this man's brother alone.
Tōta cīvitās frātrī sōlī huius (virī) grātiās agēbat.
13. On account of that courage of yours, those (men) will lead no troops into these places tomorrow.
Propter istam virtūtem, illī (virī) nūllās cōpiās in haec loca crās dūcent.
14. Will either new book be able to point out and overcome the faults of these times?
Poteritne uter liber novus dēmonstrāre et superāre (vincere) vitia (culpās) hōrum temporum?

SENTENTIAE ANTIQUAE

1. **Ubi illas nunc videre possum?**
Where can I now see those women? (Again, "women" should be supplied here; in Eng. idiom the word "those" alone here would imply things rather than persons.)
2. **Hic illam virginem in matrimonium ducet.**
This man will lead that maiden (young woman) into (in) marriage (will marry that young woman). (**In matrimonium ducere** is an idiom = "to marry.")
3. **Huic consilio palmam do.**
I give (award) the palm (of victory) to this plan. (The palm-branch was employed as a token of victory in ancient Rome.)
4. **Virtutem enim illius viri amamus.**
Indeed, we love (admire) that man's virtue.
5. **Solus hunc iuvare potes.**
You alone are able to help (can assist) this man. (As **solus** is nom., it must modify the understood subj. of **potes**, "you.")
6. **Poena istius unius hunc morbum civitatis relevabit sed periculum semper remanebit.**
The punishment of that one (despicable) man will relieve this disease of the state, but the danger will always persist.

7. **Hi enim de exitio huius civitatis et totius orbis terrarum cogitant.**

For these men are thinking about the destruction of this state and of the entire world.

8. **Est nullus locus utri homini in hac terra.**

There is no place in this land (country) for either man. (Remind students that “there is,” “there are,” “there will be,” etc., are options for **est, sunt, erit**, etc., esp. when the form of **esse** is positioned at the beginning of the clause.)

9. **Non solum eventus hoc docet--iste est magister stultorum!--sed etiam ratio.**

Not only does the outcome teach (us) this--that is the teacher of fools--but (so) too does reason! (Livy means that we shouldn't always learn our lessons the hard way--by experience--but should think before we act.)

WHEN I HAVE . . . ENOUGH!

Habet Africanus miliens, tamen captat.

Fortuna multis dat nimis, satis nulli.

Africanus has millions, nevertheless (but still) he hunts for legacies.

Fortune gives too much to many (men), enough to none.

(There were men in ancient Rome called **captatores**, “grabbers,” who practically made an occupation of kissing up to wealthier patrons--esp. those who were old or sick--with an eye to gaining a favorable place in their wills. The character Martial satirizes, Africanus, is himself already a millionaire, but he still is on the lookout for inheritances. Here is a good point at which to introduce “chiasmus,” the ABBA word order so often employed by Roman authors to emphasize some contrast; see if your students can find the device in line 2: **multis/ind. obj./A--nimis/dir. obj./B :: satis/dir. obj./B--nulli/ind. obj./A.**)

Si vis studere philosophiae animoque, hoc studium non potest valere sine frugalitate. Haec frugalitas est paupertas voluntaria. Tolle, igitur, istas excusationes: “Nondum satis pecuniae habeo. Si quando illud ‘satis’ habebo, tum me totum philosophiae dabo.” Incipe nunc philosophiae, non pecuniae, studere.

If you wish to devote yourself to philosophy and the mind (intellect), this pursuit cannot succeed without frugality (simple living). This frugality (simple lifestyle) is voluntary impoverishment. Therefore, take away (give up) those excuses of yours: “I do not yet have enough (of) money. If ever

I do have that "enough," then I will devote all myself (myself entirely/my entire self) to philosophy. Begin now to devote yourself to philosophy, not to money.

(You might point out the connection between the vb. **studere** and the related noun **studium**, and note that a true "student" is someone "eager" to learn! If students ask about "**studere** + dat." in the notes, simply remark that there are several vbs. in Lat. that take dat. rather than acc. "objs."; a lengthy explanation is not needed, as these verbs are discussed in detail in Ch. 35, which will be quite soon enough even for the most "eager" students! **Totum**: Lat. often uses an adj. in the pred., where Eng. would employ an adv.; hence "entirely" is a good option here. If you are using the *Workbook for Wheelock's Latin*, be sure to go over with your students the Latin reading comprehension questions on these two passages, *Workbook* Ch. 9, **Lectiones** B.1-4.)

SCRIPTA IN PARIETIBVS

P. Cornelius Faventinus, tonsor.

P(ublius) Cornelius Faventinus, barber.

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CAPVT X

INTELLEGENDA

Upon completion of this CAPVT, students should be able to:

1. Recognize, form, and translate the present active infinitive and imperative and the present, future, and imperfect active indicative of fourth conjugation verbs.
2. Recognize, form, and translate the present active infinitive and imperative and the present, future, and imperfect active indicative of **-io** verbs of the third conjugation.

N.B.: macrons are used below only in the English-to-Latin Practice and Review Sentences; macrons for all other Latin sentences and passages appear in the textbook itself. Parentheses () are used within the English translations for words that are supplied (other than articles and possessives) as well as for alternate, usually more idiomatic renderings; square brackets [] indicate words that can be omitted for more natural English idiom. Parentheses in the Latin translations from English indicate some alternate options.

EXERCITATIONES

1. **Quid discipulae hodie discere debent?**

*What should the students learn today? (You might point out to students the connection between **disco** and **discipula/discipulus**—and note that “discipline” is “learning” not “punishment”!)*

2. **Fratres nihil cum ratione heri gerebant.**

Yesterday the brothers were managing nothing with reason (were doing nothing rationally).

3. **Ille magnam virtutem laboris et studii docere saepe audet.**

That man often dares to teach the great (important) virtue of work and study.

4. **Hic de senectute scribebat; ille, de amore; et alius, de libertate.**

This man was writing about old age; that man, about love; and another about freedom.
(An example of ellipsis, a common device in both Lat. and Eng.; the vb. in the first clause is easily understood in the second and third.)

5. **Ex libris unius viri naturam harum insidiarum demonstrabimus.**

We shall point out (expose) the nature of this treachery from the books of one man.

6. **Isti soli victoriam nimis amant; neuter de pace cogitat.**

Those men alone love victory too much (are too obsessed with winning); neither thinks about peace.

7. **Ubi civitas ullos viros magnae sapientiae audiet?**

Where will the state hear any men of great wisdom?

8. **Ex illis terris in haec loca cum amicis vestris venite.**

Come from those lands into these places (this region) with your friends. (Note that this sent. contains an example of the “abl. of accompaniment,” just as #2 above has an “abl. of manner”; students can easily translate these phrases and understand their meaning without your needing to discuss or define the constructions, which are formally introduced, along with the “abl. of means,” in Ch. 14.)

9. **Tamen post paucas horas sororem illius invenire poteramus.**

Nevertheless, after a few hours, we were able to find that man's (woman's) sister.

10. **Copiae vestrae utrum virum ibi numquam capient.**

Your troops will never capture either man there.

11. **Alter Graecus remedium huius morbi inveniebat.**

The other Greek found (was finding) the remedy of (a cure for) this disease. (The gen., particularly the so-called “objective gen.” seen here and discussed by Wheelock in the Supplementary Syntax, is often better translated with “for” rather than “of.”)

12. **Carmina illius scriptoris sunt plena non solum veritatis sed etiam virtutis.**

That writer's poems are full of (characterized by) not only veracity but also virtue (moral excellence).

13. We shall then come to your land without any friends.

Ad terram (patriam) tuam (vestram) sine ullis amicis tum veniēmus.

14. While he was living in that place, nevertheless, we were able to have no peace.

Dum in illō locō vivēbat, tamen, nūllam pācem habēre poterāmus.

15. The whole state now shuns and will always shun these vices.
Tōta cīvītās haec vitia nunc fugit et semper fugiet.
16. He will, therefore, thank the queen and the whole people.
Grātiās, igitur, rēgīnae et tōtī populō (populōque tōtī) aget.

SENTENTIAE ANTIQUAE

- 1. Cupiditatem pecuniae gloriaeque fugite.**
Shun the desire of money and glory.
- 2. Officium meum faciam.**
I shall do my duty.
- 3. Fama tua et vita filiae tuae in periculum cras venient.**
Your reputation and the life of your daughter will come into danger tomorrow.
- 4. Vita non est vivere sed valere.**
Life is not (merely) to live but to flourish.
- 5. Semper magno cum timore incipio dicere.**
I always begin to speak with great anxiety. (I frequently quote this remark in my teacher preparation classes, to remind my teachers-in-training that even the greatest orator of his day was always at least a bit nervous when beginning to address an audience—something instructors have to deal with as well on the first day or two of classes each term.)
- 6. Si me duces, Musa, coronam magna cum laude capiam.**
If you will lead me, Muse, I shall capture the crown (of victory) with great praise. (The nine Muses of classical mythology were those goddesses who inspired poetry, dance, drama, and the other arts.)
- 7. Vive memor mortis; fugit hora.**
Live mindful of death; the hour flees.
- 8. Rapite, amici, occasionem de hora.**
Seize, my friends, the opportunity from (of) the hour.
- 9. Pauci veniunt ad senectutem.**
Few men come to (reach) old age.

10. **Sed fugit, interea, fugit tempus.**

But time flies (rushes quickly away), meanwhile, it flies. (Ask students what is stylistically unusual about this sent.—i.e., the repeated vb. and delayed subj.—and what the intended effects may be.)

11. **Fata viam invenient.**

The Fates will find a way. (The ancients deemed fate—or the Fates, often personified as three grim maidens—as a powerful, controlling force in men's lives: use Wheelock's **Sententiae** at every opportunity as a means of introducing students to aspects of classical culture, whether briefly or in more detail.)

12. **Bonum virum natura, non ordo, facit.**

One's nature, not his rank (class status), makes a good man. (While class status, and divisions among free men and slaves, patricians and plebeians, were an inescapable reality of life in Rome, many ancient thinkers shared the view expressed here by Publilius Syrus, that it is man's innate character, and not the rank to which he was born, which determines his moral worth.)

13. **Obsequium parit amicos; veritas parit odium.**

Compliance produces friends; truth produces hatred. (Ask students to comment on the stylistics here and the effect: note in particular the exact parallelism, a common feature of Cicero's style, with the balanced subsj. and objs. and the centering and repetition of the vb. Have them explain, too, the cynical viewpoint.)

THE INCOMPARABLE VALUE OF FRIENDSHIP

Nihil cum amicitia possum comparare; di hominibus nihil melius dant. Pecuniam alii malunt; alii, corpora sana; alii, famam gloriamque; alii, voluptates —sed hi viri nimium errant, quoniam illa sunt incerta et ex fortuna veniunt, non ex sapientia. Amicitia enim ex sapientia et amore et moribus bonis et virtute venit; sine virtute amicitia non potest esse. Si nullos amicos habes, habes vitam tyranni; si invenies amicum verum, vita tua erit beata.

I can compare nothing with friendship; the gods give nothing better to men. Some prefer money; others, healthy bodies; others, fame and glory; others, pleasures—but these men are quite mistaken, since those things are uncertain and come from luck, not from wisdom. Friendship, in truth, comes out of wisdom and love and good character and virtue; without virtue friendship cannot exist. If you have no friends, you have the life of a tyrant; if you [will] find a true friend, your life will be blessed.

(Written when Cicero was in his 60's, "On Friendship" remains one of his most popular and influential philosophical treatises; have the class look back at the adapted excerpt in Ch. 4 and quickly translate it—students will do this with ease and realize how much their Latin skills have improved over the course of just half a dozen CAPVTs. A common mistranslation of the opening clause is "Nothing can compare with . . .": if your students make this mistake, just have them look at the ending of **possum**. **Invenies**: as we have noted before, a fut. tense vb. in the "if" clause—or "protasis"—of a conditional sent. may be translated as pres. tense, in conformity with Eng. idiom. Most importantly, after the passage has been translated, ask students to discuss in detail, and with specific reference to the text, the views Cicero expresses here on the nature and importance of friendship in our lives.)

SCRIPTA IN PARIETIBVS

Pompeianis ubique sal(utem)!

Greetings (good health) to Pompeians everywhere!

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CAPVT XI

INTELLEGENDA

Upon completion of this CAPVT, students should be able to:

1. Define the term “personal pronoun.”
2. Recognize, decline, and translate the first, second, and third person pronouns.
3. Explain the limited uses of personal pronouns.
4. Distinguish, in usage and translation, the differences between **is**, **ea**, **id** as personal pronoun and as demonstrative.
5. Recognize, decline, and translate the demonstrative **idem**, **eadem**, **idem**.
6. Identify the four first and second person possessive adjectives.

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EXERCITATIONES

1. **Eum ad eam cum alio agricola heri mittebant.**
Yesterday they were sending him to her with another farmer.
2. **Tu autem filiam beatam eius nunc amas.**
*Moreover (however) you now love his (her) happy daughter. (The appropriate sense of **autem** would depend on the context, as would the gender of **eius**.)*

3. **Propter amicitiam, ego hoc facio. Quid tu facies, mi amice?**

I am doing this on account of our friendship. What will you do, my friend? (Typically the nom. of pers. prons. is employed for some sort of emphasis; here the pers. pron. subjs. emphasize the contrast between what the speaker himself is doing and what his friend is expected to do in return.)

4. **Vosne easdem litteras ad eum mittere cras audebitis?**

Will you dare to send the same letter to him tomorrow? (Here again the nom. pron. **vos** carries some special emphasis, e.g., "I sent him a letter today—will YOU send him the same sort of letter tomorrow?")

5. **Veni, mi amice, et duc me ad eius discipulam (ad eam discipulam), amabo te.**

Come, my friend, and lead me to his (her) student (to that/this student), please.
(Important reminder: when a form of **is**, **ea**, **id** precedes and agrees with a noun in number, gender, and case, it functions as a demonstrative meaning "this" or "that.")

6. **Post laborem eius gratias magnas ei agemus.**

After his (her) work we shall give great thanks to him (her/we shall thank him/her).

7. **Tune veritatem in eo libro demonstras?**

Are you pointing out the truth in this (that) book? (A common mistake is for students to translate the demonstrative **is** as if it were possessive, e.g., here as "in his book"; when that occurs, remind students of the rule cited in the notes to sent. 5 above and on p. 70 of the text.)

8. **Aude, igitur, esse semper idem.**

Therefore, dare to be always the same man (to be consistent).

9. **Venitne natura morum nostrorum ex nobis solis?**

Does the nature of our character come from us (ourselves) alone? (This is the "nature vs. nurture" question: to what extent is our character based on genetics and to what extent learned or otherwise influenced by our environment?)

10. **Dum ratio nos ducet, valebimus et multa bene geremus.**

As long as reason will lead us, we will be strong (prevail) and will manage many things well. (Eng. idiom would permit the translation "As long as reason leads.")

11. **Illum timorem in hoc viro uno invenimus.**

We find that fear in this one man (this man alone).

12. **Sine labore enim nulla pax in civitatem eorum veniet.**

For without effort no peace will come into their state.

13. **Studium non solum pecuniae sed etiam voluptatis homines nimium trahit; alii eas cupiditates vincere possunt, alii non possunt.**
The pursuit not only of money but also of pleasure draws (entices) men too much; some (men) are able to overcome these desires, others cannot.
14. His life was always dear to the whole people.
Vīta eius semper erat tōtī populō cāra. (Occasionally students are tempted to use **ad** + acc. for “to . . .”; explain that a vb. of motion toward something or someone is usually required for that construction, whereas here the reference is to relationship or attitude, for which the dat. is frequently employed: cf. S.A. 1-2)
15. You will often find them and their friends with me in the same place.
Eōs et amīcōs eōrum (amīcōsque eōrum) mēcum in eōdem locō saepe inveniēs (inveniētis). (For **mecum** vs. **cum me**, see the chapter discussion)
16. We, however, shall now capture their forces on this road.
Cōpiās eōrum, autem, in hāc viā nunc capiēmus.
17. Since I was saying the same things to him about you and his other sisters, your brother was not listening.
Quoniam eī eadem dē tē (vōbīs) et sorōribus aliīs eius dīcēbam, frāter tuus (vester) nōn audiēbat.

SENTENTIAE ANTIQUAE

1. **Virtus tua me amicum tibi facit.**
Your virtue makes me a friend/friendly to you (makes me your friend). (Amicum may be viewed as either an adj. or a noun; for this use of the dat., cf. Ex. 14 above and S.A. 2)
2. **Id solum est carum mihi.**
This/That (thing) alone (only this/that) is dear to me.
3. **Si vales, bene est; ego valeo.**
*If you are well, it is well (that's great); I am well. (As Wheelock's note indicates, the language is idiomatic; Eng. might say *If you're okay, that's great; I'm fine too.*)*
4. **Bene est mihi quod tibi bene est.**
*It is fine for me because it is fine for you. (The language is colloquial and idiomatic, like that of the preceding sentence = *I'm doing fine, because you are too.*)*

5. **“Vale.” “Et tu bene vale.”**
“Be well.” “And you fare quite well too.” (**Bene** here is an intensifier, here = “quite” or “very”; *too* conveys the emphasis intended in **tu**.)
6. **Quid hi de te nunc sentiunt?**
What are these men thinking (how do these men feel) about you now?
7. **Omnes idem sentiunt.**
They all feel (everyone feels) the same thing.
8. **Video neminem ex eis hodie esse amicum tibi.**
I understand none from (of) them to be (is) a friend (friendly) to you today. (Although ind. state., with acc. subj., has not yet been formally introduced, students can readily comprehend the meaning of this sent. = *I see that none of them is your friend today*; again **amicum** may be treated as either a noun or an adj.)
9. **Homines videre caput Ciceronis in Rostris poterant.**
Men were able to view Cicero's head on the Rostra. (The context of this sent. is briefly mentioned in the text; you should consider elaborating briefly on this sordid CAPVT in the history of the late Republic; as always, you can use the *Oxford Classical Dictionary*, third edition, for quick reference.)
10. **Non omnes eadem amant aut easdem cupiditates studiaque habent.**
Not all men love the same things or have the same desires and interests. (This sent. illustrates how the enclitic **-que** can be used effectively to juxtapose two closely related nouns.)
11. **Nec tecum possum vivere nec sine te.**
I am able to live neither (I can neither live) with you nor without you. (Positioning the prep. phrases on either side of the vb. balances and emphasizes the contrasting ideas; the complete epigram from which this verse is excerpted appears in Ch. 16.)
12. **Verus amicus est alter idem.**
A true friend is another the same (as you). (Idiomatic Eng. might say, “A true friend is a second self.”)

CICERO DENOUNCES CATILINE IN THE SENATE

Quid facis, Catilina? Quid cogitas? Sentimus magna vitia insidiasque tuas. O tempora! O mores! Senatus haec intellegit, consul videt. Hic tamen vivit. Vivit? Etiam in senatum venit; etiam nunc consilia agere audet; oculis designat ad mortem nos! Et nos, boni viri, nihil facimus! Ad mortem te, Catilina, consul et senatus ducere debent. Consilium habemus et agere debemus; si nunc non agimus, nos, nos—aperte dico—erramus! Fuge nunc, Catilina, et duc tecum amicos tuos. Nobiscum remanere non potes; non te, non istos, non consilia vestra tolerabo!

What are you doing, Catiline? What are you planning? We are aware of your great vices and treachery. O the times! O the morals! The senate understands these things, the consul sees (them). Nevertheless this man lives. He lives? He comes even into the senate; he even now dares to enact (act upon/implement) his plans; with his eyes he designates (marks) us for death! And we, good men, do nothing! The consul and the senate ought to lead you to death, Catiline. We have a plan and we ought to act upon it; if we do not act now, we, we—I openly declare—are making a mistake! Flee now, Catiline, and take your friends with you. You cannot remain with us; I will not tolerate you, not (nor) those men of yours, not (nor) your machinations.

(This passage is the first of three appearing within 10 successive chs. drawn from Cicero's Catilinarian orations, the others appearing in Chs. 14 and 20. Treat the three together as a major unit of the course, and begin by spending at least 5-10 minutes here describing the politics and personalities involved; refer to Cesare Maccari's painting in the chapter, and then proceed with your own dramatic reading of the Lat. passage—don't hold back, but give your delivery as much fire and indignation as you can muster, just as Cicero must have done himself. Next ask a few comprehension questions keyed to specific points in the passage: "Who was aware of Catiline's plot?" "What was Catiline doing with his eyes as Cicero was speaking?" "What action did Cicero think he and the senate should take against Catiline?" etc. Proceed next to individual students, asking one, then another, to read aloud a sentence or two and translate into Eng.; focus on the flow of the narrative and press the students for natural, idiomatic renderings; comment and question students about the style of the passage as you proceed, noting the rapid-fire questions, the accusations, the repetitions (**Quid . . . Quid; etiam . . . etiam; nos, nos; non . . . non . . . non . . . non**), the parallel structure (**ad mortem nos . . . ad mortem te**), and their multiple effects; deal with grammar only if a student stumbles with the translation; once the translation is complete, consider asking some student to read the entire passage aloud again, and dramatically; next say a few words about the events following delivery of this speech, and remind students of the next "episode" coming up in Ch. 14; finally, and only at this point, ask a few questions on points of

grammar, most esp. on the new grammar, i.e., the personal prons. and demonstratives newly introduced in this ch. (I frequently use this technique of questioning, asking students to raise their hand—**tolle manum**—when they have the answer: “Who can find the first personal pronoun in the passage?—just find it?” then, when someone has found the first, “Who can tell me whether it’s first, second, or third person?” then, “Who can identify the case, number, and use?” then, “Who can translate it?” then, “Who can find the second personal pronoun?” etc., etc.)

With this passage, as with all the continuous passages of prose and verse that follow the S.A. in each ch., focus first and foremost on the content and context, and never, ever, ever let your interest or preoccupation with grammar stand in the way of the narrative itself—it’s the story, the history, the personalities, the politics, the mindset of the ancient Romans that will interest your students far more than the fine points of ablative case uses!

Haec serves as obj. of both **intellegit** and **videt**. **Vivit?**—note that **-ne** is not always used in asking questions. Note the suspenseful effect of delaying **nos**, dir. obj. of **designat**, to the end of the sent. The last clause exhibits not only anaphora in the repetition of **non** (here = “not . . . nor . . . nor”), but also asyndeton (absence of conjns. connecting the three dir. obj. phrases), and even tricolon crescens (three phrases, each progressively longer: **non te** > **non istos** > **non consilia vestra**).

SCRIPTA IN PARIETIBVS

Hectice, pupe, “va(le)” Mercator tibi dicit.

Hectice, doll, Mercator (or the merchant) says “farewell” to you.

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CAPVT XII

INTELLEGENDA

Upon completion of this CAPVT, students should be able to:

1. Identify the forms of the four principal parts of regular Latin verbs.
2. Define and explain the temporal sense of the three “perfect system” tenses.
3. Identify the perfect active stem of any verb.
4. Recognize, form, and translate verbs of all four conjugations in the three tenses of the perfect active system.

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EXERCITATIONES

1. **Vos nobis de voluptatibus adulescentiae tum scripseritis.**
You then will have written to us about the pleasures of youth.
2. **Rationes alterius filiae heri non fuerunt eadem.**
*The other daughter’s reasons were not the same yesterday. (Again **heri** makes the simple past option for **fuerunt** preferable here.)*
3. **Nemo in hanc viam ex utra porta fugerat.**
No one had fled into this street out of either gate.

4. **Illi autem ad nos cum medica eius nuper venerunt.**

Those men, however, came to us recently with his/her doctor.

5. **Illi adulescentes ad te propter amicitiam saepe veniebant.**

Those youths often used to come to you on account of friendship. (Note the difference in meaning between the imperf. here, where the action described was frequently repeated, and the perf. **venerunt** in the preceding sent., where the action occurred once only.)

6. **Eundem timorem nec in isto consule nec in amicō eius sensimus.**

We (have) perceived the same fear neither in that consul nor in his friend.

7. **Post paucas horas Caesar Asiam cepit.**

Caesar captured Asia after (just) a few hours. (The perf. is appropriate for the quick action described, which is emphasized in the Lat. by placing the prep. phrase first—the adv. “just” or “only” could be supplied in Eng. in order to convey similar emphasis.)

8. **Illā femina beata sola magnam cupiditatem pacis sensit.**

That fortunate woman alone felt a great desire for peace. (As we have seen before, the gen. is often better translated with “for,” as here with the “objective gen.” **pacis**, a construction discussed in the S.S. in Wheelock's App.)

9. **Potuistisne bonam vitam sine ulla libertate agere?**

Have you been able to lead a good life without any freedom?

10. **Veritas igitur fuit toti populo cara.**

The truth, therefore, was dear to the entire populace. (As noted previously, several adjs. denoting attitude, relation, and similarity take the dat., a construction formally introduced in Ch. 35.)

11. **Neuter medicus nomen patris audiverat.**

Neither doctor had heard the father's name.

12. That friendly queen did not remain there a long time.

Illā rēgīna amīca ibi nōn diū remānsit.

13. Our mothers had not understood the nature of that place.

Mātrēs nostrae nātūram illius loci nōn intellēxerant.

14. However, we had found no fault in the head of our country.

Nūllam culpam (nūllum vitium), autem, in capite patriae (nostrae) invēnerāmus.

15. They kept sending her to him with me.

Eam ad eum mēcum mittēbant. (Remember to use, not the dat., but **ad** + acc. for “to” with a vb. of motion toward a person or place.)

SENTENTIAE ANTIQUAE

1. **In principio Deus creavit caelum et terram; et Deus creavit hominem.**

In the beginning God created heaven and earth; and God created man (mankind).

2. **In triumpho Caesar praetulit hunc titulum: “Veni, vidi, vici.”**

In his triumphal procession Caesar displayed this placard: “I came, I saw, I conquered.” (Simple past tense translation works best here, suggesting the swiftness of Caesar’s victory; cp. Ex. 7 above. You should refer students to the photograph of Caesar on p. 215 and say just a few words about his campaign against Pharnaces II in 47 B.C.: see “Pharnaces II” in *OCD*³.)

3. **Vixit, dum vixit, bene.**

While he lived, he lived well. (The adv. is positioned last for emphasis.)

4. **Adolescens vult diu vivere; senex diu vixit.**

A young man wishes to live for a long time; an old man has lived for a long time. (**Vixit** is best translated as a pure pres. perf. here, since Cicero is thinking of the old man in the pres. time.)

5. **Non ille diu vixit, sed diu fuit.**

That man did not live for a long time, but he was (he existed) for a long time.

6. **Hui, dixisti pulchre!**

Wow, you spoke (have spoken) beautifully!

7. **Sophocles ad summam senectutem tragoedias fecit.**

Sophocles composed tragedies right up to extreme old age. (**Facere**, like such other basic action vbs. as **agere**, **mittere**, etc., has numerous possible translations; always select one that best suits the context.)

8. **Illi non solum pecuniam sed etiam vitam pro patria profuderunt.**

Those men (have) poured forth (exposed/risked) not only their money, but also their life for their country.

9. **Reges Romam a principio habuerunt; libertatem Lucius Brutus Romanis dedit.**
Kings held (ruled) Rome from the beginning; Lucius Brutus gave the Romans freedom.
(Libertatem is positioned before the subj. in the second clause in order to contrast with the tyrannical rule implied in the first clause. You should comment on the expulsion of the Tarquin dynasty and the role of Lucius Junius Brutus as liberator and one of Rome's first two consuls following the rape of Lucretia—refer students back to the reading passage on that legendary event in Ch. 7; “Iunius Brutus, Lucius,” *OCD*³.)
10. **Sub Caesare autem libertatem perdidimus.**
Under Caesar, however, we destroyed (lost) our liberty.
11. **Quando libertas ceciderit, nemo libere dicere audebit.**
When liberty will have fallen (falls/is lost), no one will dare to speak freely. (Lat. often employs the fut. or fut. perf. where Eng. would use the pres. tense, which may, accordingly, be the better, more idiomatic translation. Sents. 9-11 all deal with **libertas**; consider briefly discussing Roman concepts of liberty and freedom of speech.)

PLINY WRITES TO MARCELLINUS ABOUT THE DEATH OF FUNDANUS' DAUGHTER

Salve, Marcelline! Haec tibi scribo de Fundano, amico nostro, quod is filiam caram et bellam amisit. Illa puella non XIII annos vixerat, sed natura ei multam sapientiam dederat. Matrem patremque, fratrem sororemque, nos et alios amicos, magistros magistrasque semper amabat, et nos eam amabamus laudabamusque. Medici eam adiuvere non poterant. Quoniam illa autem magnos animos habuit, morbum nimis malum cum patientia toleravit. Nunc, mi amice, mitte Fundano nostro litteras de fortuna acerba filiae eius. Vale.

Greetings, Marcellinus! I am writing these things (this) to you concerning our friend, Fundanus, because he has lost his dear and lovely daughter. That girl had not lived (for) 13 years, but nature had given her considerable wisdom. She always loved her mother and father, her brother and sister, us and her other friends, (and) her schoolmasters and schoolmistresses (her teachers), and we loved and praised her. Her doctors could not help her. Since, however, that girl had great courage, she bore her exceedingly bad illness with endurance. Now, my friend, send a letter to our Fundanus concerning the harsh fortune of his daughter. Farewell.

(See Wheelock's notes on this passage and be sure to comment, not only on Pliny and his extensive and highly interesting correspondence, but also on the epitaph found in the tomb of the

Minicius family and quoted in Wheelock: this is a fine opportunity to talk a bit about Latin epigraphy in general and to bring in a few more funerary and other inscriptions, in Lat. and perhaps also in Eng. translation, for reading and discussion. Refer to the chapter photo of a page from a manuscript of Pliny's letters, and consider making a handout that contains the Lat. text and Eng. translation of the letters included on this manuscript page.)

DIAULUS STILL BURIES HIS CLIENTS

Nuper erat medicus, nunc est vespillo Diaulus.

Quod vespillo facit, fecerat et medicus.

Diaulus was recently a doctor, now he is an undertaker.

What the undertaker does, even the doctor had done (what he does as an undertaker, he had also done as a doctor).

(While the **-o** in **vespillo** is ordinarily long, as indicated in the notes, it is shortened in this poem for metrical reasons, a common feature of Lat. verse and one that reflects colloquial pronunciation. Discuss notable features of the epigram's style: delay of the subj. of the first two clauses, **Diaulus**, for suspense [was this possibly a real person, known to many in Martial's audience?]; the chiasmus in line 2, **vespillo/A-facit/B :: fecerat/B-medicus/A**, which helps underscore the past-to-present "reversal"—but not quite!—of the man's professions. Refer to the questions on both the Pliny and Martial passages in the *Workbook*. Note too that both passages reference the medical profession—a good opportunity to say something about ancient medicine, for which see the *OCD*.)

SCRIPTA IN PARIETIBVS

Lucius pinxit.

Lucius painted (it).

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CAPVT XIII

INTELLEGENDA

Upon completion of this CAPVT, students should be able to:

1. Define, recognize, form, and translate “reflexive pronouns” and “reflexive possessive adjectives.”
2. Define, recognize, form, and translate the “intensive pronoun.”

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EXERCITATIONES

1. **Consules se nec tecum nec cum illis aliis iungebant.**
The consuls were allying themselves neither (The consuls neither joined) with you nor with those other men. (Eng. could simply use “joined,” with the reflex. understood.)
2. **Totus populus Romanus libertatem amisit.**
The entire Roman population has lost its (Roman people have lost their) liberty. (Populus in Lat. is grammatically sg. and thus takes a sg. vb.; but the “collective sg.” word “people” in Eng. regularly takes a pl. vb.)
3. **Rex malus enim me ipsum capere numquam potuit.**

In fact the corrupt king was never able to capture me myself (never actually able to capture me). (Idiomatic Eng. would avoid the stilted expression “me myself”; ipsum here simply makes me emphatic.)

4. **Ad patrem matremque eorum per illum locum tum fugistis.**
You then fled through that region to their father and mother.
5. **Di animos creant et eos in corpora hominum e caelo mittunt.**
The gods create souls and send them from heaven into the bodies of men (human bodies).
6. **Ipsi per se eum in Asia nuper vicerunt.**
They themselves recently conquered him by themselves (on their own) in Asia. (Ipsi per se is not at all redundant in Lat., but the Eng. translation “themselves . . . by themselves” would be; hence “on their own” is a more idiomatic choice for per se in this sent.)
7. **In hac via Cicero medicum eius vidit, non suum.**
Cicero saw his (that man's) doctor on this street, not his own. (A good illustration of the distinction between eius, gen. of the pers. pron., and suum, the reflex. possessive.)
8. **Nemo filiam acerbam consulis ipsius diu diligere potuit.**
No man was able to love for long the shrewish daughter of the consul himself.
9. **Hi Ciceronem ipsum secum iunxerunt, nam eum semper dilexerant.**
These men joined Cicero himself [with themselves], for they had always esteemed him. (Again, idiomatic Eng. would likely omit “with themselves.”)
10. **Femina amica vobis ante illam horam litteras suas miserit.**
The friendly woman will have sent her letter to you before that hour. (“Own” can and often should be omitted in translating suus, -a, -um, unless needed for emphasis or to avoid ambiguity.)
11. **Ille bonam senectutem habuit, nam per annos bene vixerat.**
That man had a good old age, for through the years he had lived well. (A good illustration of the distinction between the perf. and pluperf. tenses.)
12. **Mater filium bene intellexit et iram senserat, et adolescens ei pro patientia gratias egit.**
The mother understood her son well and had sensed (his) anger, and the young man gave thanks to her (thanked her) for her patience.
13. **Me cum istis non iungam, nec tu autem te eiscum iungere debes.**
I shall not ally myself with those (despicable) men, nor moreover should you ally yourself with them.

14. However, those young men came to Caesar himself yesterday.
Illī adulēscētēs, autem, ad Caesarem ipsum herī vēnērunt.
15. Cicero, therefore, will never join his (Caesar's) name with his own.
Cicerō, igitur, nōmen eius cum suō numquam iunget. ("Caesar's" is merely Wheelock's clarification that "his" refers to someone other than Cicero himself and so need not be translated.)
16. Cicero always esteemed himself and even you esteem yourself.
Cicerō sē semper dilēxit et etiam tū tē diligis.
17. Cicero used to praise his own books and I now praise my own books.
Cicerō librōs suōs laudābat et (ego) librōs meōs nunc laudō. (Ego can be used in the second clause in order to emphasize the contrast between Cicero and the speaker.)
18. The consul Cicero himself had never seen his (Caesar's) book.
Cōnsul Cicerō ipse librum eius numquam vīderat. (For "Caesar's," see n. on 15 above.)

SENTENTIAE ANTIQUAE

1. **Ipse ad eos contendebat equitesque ante se misit.**
He was himself hurrying to them and sent the cavalry ahead of him. ("Him" is a better translation for **se** than "himself" here, because the reflex. reference is clear from the context and "himself" would be awkward Eng.: ALWAYS have your students strive for natural, idiomatic Eng. translations.)
2. **Ipsi nihil per se sine eo facere potuerunt.**
Those very men could accomplish nothing by themselves (on their own) without him.
3. **Ipse signum suum et litteras suas a principio recognovit.**
From the outset he himself recognized his own seal and his own letter. (The repetition **suum/suas** is emphatic here; otherwise **suas** could have been used to refer to both **signum** and **litteras**.)
4. **Quisque ipse se diligit, quod quisque per se sibi carus est.**
Every man actually esteems himself because everyone is through himself (by his own nature) dear to himself. ("Actually" can be used to convey the emphasis intended in **ipse**, in order to avoid the jingle "himself esteems himself"; likewise, "by his own nature" is better style than "through himself.")

5. **Ex vitio alterius sapiens emendat suum.**

From the vice of another (man), the wise man corrects his own. (“Corrects himself” is a common mistranslation here; but note that **suum** is the reflex. possessive adj., not a reflex. pron.)

6. **Recede in te ipsum.**

Withdraw into you yourself (into your very self/into yourself). (Since both reflex. and intensive pronouns in Eng. use the suffix “-self,” a very literal translation here might result in the awkward “into you yourself” or even worse “into yourself yourself”; strive instead for a natural, idiomatic rendering.)

7. **Animus se ipse alit.**

The mind actually nourishes (sustains) itself. (Again, avoid the awkwardly literal, “the mind itself nourishes itself.”)

8. **Homo doctus in se semper divitias habet.**

An educated man always has riches within (inside) himself.

ALEXANDER THE GREAT AND THE POWER OF LITERATURE

Magnus ille Alexander multos scriptores factorum suorum secum semper habebat. Is enim ante tumulum Achillis olim stetit et dixit haec verba: “Fuisti fortunatus, o adolescens, quod Homerum laudatorem virtutis tuae invenisti.” Et vere! Nam, sine *Iliade* illa, idem tumulus et corpus eius et nomen obruere potuit. Nihil corpus humanum conservare potest; sed litterae magnae nomen viri magni saepe conservare possunt.

Alexander the Great always used to have many writers (chroniclers) of (many men to write about) his accomplishments with him. For he once stood before the grave of Achilles and uttered these words: “You were fortunate, young man, because you found Homer as (found in Homer a) praiser of (someone to praise) your virtue.” And truly! For without that famous Iliad, this same tomb was able to obscure (could have obscured) both his body and his name. Nothing is able to preserve the human body; but great literature is frequently able to preserve the name (fame) of a great man.

(Like modern presidents and other national leaders, Alexander was aware of the benefits of good ex.!—Julius Caesar was an admirer of Alexander and understood the p.r. issue too, deciding, however, to write his own campaign commentaries and dispatch them regularly to Rome, rather than keeping other writers in his entourage. Call your students’ attention to the bust of Alexander depicted in the chapter and share a few comments on Hellenistic portraiture in general. For Al-

exander's life, see "Alexander III," *OCD*³. **Ille** is used here in its frequent sense of "that famous": THE Great Alexander; likewise **Iliade illa**. Students may have trouble with **et corpus . . . et nomen**, supposing the first **et** links **corpus** with **tumulus**; but point out that **tumulus** is nom./subj., whereas the context makes it clear that **corpus**, while its form could be nom., is actually, along with **nomen**, acc./obj. of **obruere**.)

THE AUTHORITY OF A TEACHER'S OPINION

Magistri boni discipulis sententias suas non semper dicere debent. Discipuli Pythagorae in disputationibus saepe dicebant: "Ipse dixit!" Pythagoras, eorum magister philosophiae, erat "ipse": sententiae eius etiam sine ratione valuerunt. In philosophia autem ratio sola, non sententia, valere debet.

Good teachers should not always tell their students their own opinions. The students of Pythagoras often used to assert in debates: "He himself has said (it)!" Pythagoras, their teacher of philosophy (their philosophy teacher), was that "He himself": his opinions were valid (prevailed) even without (in the absence of) reason. In philosophy, however, reason alone, not opinion, ought to prevail.

(Ask your students to explain what they see as Cicero's point here—it is one that should be a lesson to all of us who are teachers, i.e., we should more often ask our students their thoughts on a subj., and make them defend their positions logically, rather than simply telling, or imposing upon them, our own views. **Ipse dixit** is an expression commonly used in Eng. for an unsupported, dogmatic assertion, usually one quoted from some authority but unproven. "Pythagoras (1)," *OCD*³. Be sure to go over the comprehension questions for both passages in the **LECTIONES B** section of the *Workbook*, even if your students are not required to do *Workbook* exercises.)

SCRIPTA IN PARIETIBVS

"Venimus hoc cupidi!" Scribit{t} Cornelius Martialis.

"We came here desirous (full of desire/eagerly)!" Cornelius Martialis writes.

Aephebus Successo patri suo salut(em).

Aephebus (or the young man) (says) greetings (good health) to his father Successus (or Successor)

CAPVT XIV

INTELLEGENDA

Upon completion of this CAPVT, students should be able to:

1. Distinguish between “i-stem nouns” and “consonant-stem nouns” of the third declension.
2. Recognize, form, and translate third declension i-stem nouns, including the irregular noun **vis**.
3. Define, distinguish among, and translate ablatives of “means,” “accompaniment,” and “manner.”

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EXERCITATIONES

1. **Magnam partem illarum urbium post multos annos vi et consilio capiebat.**
After many years he was capturing (attempting to capture) a great part of those cities by force and by planning (strategy). (The imperf. tense was often employed to describe attempted action, a sense possible here; ask students to identify the i-stem nouns in this sent. and tell you how they know they are i-stems—ask similar questions on the other sents. as well. Likewise ask students to point out each abl. in all the sents., as you proceed through them, and identify the specific usage—means, manner, accompaniment, or simple obj. of prep.)
2. **Ante Caesaris ipsius oculos trans viam cucurrimus et cum amicis fugimus.**
We ran across the road in front of the eyes of Caesar himself and fled with our friends.

3. **Nemo vitia sua videt, sed quisque illa alterius.**

No one sees his own faults, but each (sees) those of the other man. (Videt is easily understood as the vb. of both clauses.)

4. **Monuitne nuper eos de viribus illarum urbium in Asia?**

Has he recently warned (did he warn) them about the strength of those cities in Asia? (If your students fall into the vir/vīs trap, remind them that vir has second decl. endings and a short -i- in the base, whereas vīs is third decl. and has a long -ī-.)

5. **Ipsi autem libertatem civium suorum magna cum cura aluerant.**

They had themselves, however/moreover, fostered the liberty of their own citizens with great care.

6. **Nomina multarum urbium ab nominibus urbium antiquarum traximus.**

We have derived the names of many cities from the names of ancient cities.

7. **Pars civium divitias cepit et per urbem ad mare cucurrit.**

Part of the citizens seized their riches (valuables) and ran (rushed) through the city toward the sea.

8. **Hodie multae nubes in caelo sunt signum irae acerbae deorum.**

Today the many clouds in the sky are a sign of the gods' fierce anger. (You could offer a few comments here on the ancient practice of divination, which involved determining the will of the gods through the observation of celestial phenomena, including the flights of birds, clouds, thunder and lightning, etc.)

9. **Illud animal heri ibi cecidit et se trans terram ab agro trahebat.**

That animal fell there yesterday and was dragging (trying to drag) itself across the ground from the field. ("Ground" is a common meaning of terra and one that suits the context here; ask students to comment on the differing uses of the perf. and imperf. tenses here: why is each tense especially appropriate to the action described? Ab agro is yet another use of the abl. not yet specifically introduced by name—the abl. of "place from which"—but the meaning is easily understood in this context, and students can simply identify the usage at this point as "obj. of prep.")

10. That wicked tyrant did not long preserve the rights of these citizens.

Ille (iste) tyrannus malus iūra hōrum cīvium nōn diū cōservāvit. (Iste could be used instead of ille, in view of the pejorative connotation; in that case malus could actually be omitted. Civis is of course i-stem, so be sure students remember the -ium gen. ending.)

11. Great is the force of the arts.
Magna est vīs artium. (**Artium** not **artum**, because **i**-stem.)
12. His wife was standing there with her own friends and doing that with patience.
Uxor eius cum amicīs suīs ibi stābat et illud (id) cum patientiā agēbat (faciēbat).
(Remind students that **cum** is required with both the abl. of accompaniment and the abl. of manner.)
13. Cicero felt and said the same thing concerning his own life and the nature of death.
Cicerō idem dē vitā et nātūrā mortis (vitā nātūrāque mortis) sēnsit et dixit.

SENTENTIAE ANTIQUAE

1. **Et Deus aquas maria in principio appellavit.**
And in the beginning God called the waters "seas." (The note in the text comments on the use of **maria** as "objective complement"; the construction is sometimes called simply the "double accus." and is common with vbs. of calling/naming. You should comment briefly on Jerome and his Latin translation of the Bible; "Jerome" and "Vulgate," *OCD*³.)
2. **Terra ipsa homines et animalia olim creavit.**
The earth itself once created men and animals. (Tell students something about Lucretius and his poem, the **De rerum natura**, "On the Nature of the Universe," in which he discusses Epicurean views of creation.)
3. **Pan servat oves et magistros fortunatos ovium.**
Pan protects (is the guardian of) sheep and the fortunate masters (herdsmen) of sheep.
(Always ask your students what they know about both mythological and historical characters mentioned in the readings—and be prepared with a comment or two of your own.)
4. **Parva formica onera magna ore trahit.**
The tiny ant carries huge loads with its mouth. (The ancients were acute observers of the insect world, in particular social insects such as ants, bees, and wasps—worth a mention, as you may have a future entomologist in your class!)
5. **Auribus teneo lupum.**
I am holding a wolf by the ears.

6. **Ille magnam turbam clientium secum habet.**

That man has with him a huge throng of clients. (Comment briefly on the patron-client system in Rome; see “cliens” and “patronus,” *OCD*³).

7. **Hunc nemo vi neque pecunia superare potuit.**

No one has been able to defeat this man with force or with money.

8. **Animus eius erat ignarus artium malarum.**

His mind was ignorant of bad arts (wicked ways).

9. **Magna pars mei mortem vitabit.**

A great part of me will avoid death. (As Wheelock remarks, **mei** is partitive gen./gen. of the whole, a construction introduced in the next ch., but easily understood and translated here without formal discussion. Ancient religions and most philosophical sects believed in some form of afterlife.)

10. **Vos, amici docti, exemplaria Graeca semper cum cura versate.**

You, learned friends, always study the Greek originals with care. (For a Roman to succeed as a writer, Horace urged, one must become intimately conversant with Greek literature through constant study.)

11. **Non viribus et celeritate corporum magna gerimus, sed sapientia et sententia et arte.**

We accomplish important things not with the strength and quickness of our bodies, but by intelligence and thought and skill.

12. **Isti caelum, non animum suum, mutant, si trans mare currunt.**

Those (foolish) men change the sky (only their environment), not their (state of) mind, if they rush across the sea. (Horace's point is that moving, escaping from your current environment, is not necessarily a cure-all for one's problems—the solution to which is more often a change of attitude, rather than latitude.)

STORE TEETH

Thais habet nigros, niveos Laecania dentes.

Quae ratio est? Emptos haec habet, illa suos.

Thais has black teeth, Laecania has white.

What is the reason? This woman has store-bought teeth, that one has her own.

(Take your choice, lads: the gal with black and rotting teeth, or the lass with shiny bright ones—but all of them false! As the notes in Wheelock point out, **habet . . . dentes** should be construed with both subs.; both lines employ chiasmus to emphasize the contrast: **Thais/A–nigros/B :: niveos/B–Laecania/A** and **Emptos/A–haec/B :: illa/B–suos/A**. Pre-dentistry students in particular would appreciate your offering a bit of information on ancient dentistry and bringing in illustrations of Roman dentures, photos of which can be found in books on Roman daily life and ancient medicine.)

CICERO IMAGINES THE STATE OF ROME ITSELF URGING HIM TO PUNISH THE CATILINARIAN CONSPIRATORS

M. Tulli Cicero, quid agis? Isti pro multis factis malis poenas dare nunc debent; eos enim ad mortem ducere debes, quod Romam in multa pericula traxerunt. Saepe Romani in hac civitate etiam cives morte multaverunt. Sed non debes cogitare hos malos esse cives, nam numquam in hac urbe proditores patriae iura civium tenuerunt; hi iura sua amiserunt. Populus Romanus tibi magnas gratias aget, M. Tulli, si istos cum virtute nunc multabis.

Marcus Tullius Cicero, what are you doing? Those men should now pay the price for their many terrible actions; indeed, you ought to lead them to death, because they have dragged Rome into numerous perils. Often Romans in this state have punished even citizens with death. But you should not consider these wicked men to be citizens, for never in this city have betrayers of the country (traitors) held (kept) the rights of citizens; these men have forfeited their rights. The Roman people will give great thanks to you, Marcus Tullius, if you will now punish those men with courage (courageously punish those men).

(See my remarks on the earlier Catiline passage in Ch. 11 and be sure to treat the reading here in Ch. 14 as part of a continuing unit on the Catilinarian conspiracy, referring your students back to the reading in Ch. 11 and forward to that in Ch. 20. In this highly dramatic section of his first oration against Catiline, Cicero imagines himself reprimanded by the state for his inaction thus far in failing to execute the conspirators—exactly the course of action, of course, that he wished to take, and which ultimately he would take. Some comments on the highly rhetorical and often dramatic character of Cicero's speeches would be in order, as would reference to laws forbidding the execution of Roman citizens without a trial. **Cogitare hos malos esse cives** is of course an ind. state.; the construction is not formally introduced until Ch. 25 but is easily understood here in context and need not be discussed at this point. Be sure to go over the comprehension questions for both this passage and Martial's "Store Teeth" in the **Lectioes** B section of the *Workbook*, even if your students are not required to do *Workbook* exercises.)

SCRIPTA IN PARIETIBVS

Ars Urbici ub(i)q(ue)!

Urbicus' art is everywhere!

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CAPVT XV

INTELLEGENDA

Upon completion of this CAPVT, students should be able to:

1. Explain the difference between “cardinal” and “ordinal” numerals.
2. Recognize and translate the cardinal numerals from **unus** through **viginti quinque**, as well as **centum** and **mille**.
3. Decline **unus**, **duo**, **tres**, and **mille**.
4. Recognize, decline, and translate the ordinal numerals from **primus** through **duodecimus**.
5. Define, recognize, and translate the “genitive of the whole” (or “partitive genitive”) construction.
6. Define, recognize, and translate the “ablative with cardinal numerals” construction.
7. Define, recognize, and translate the “ablative of time when or within which” construction.

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EXERCITATIONES

1. **Illae quinque feminae inter ea animalia mortem non timebant.**

Those five women, in the midst of those animals, were not afraid of death. (Ask students to raise their hands—**tolle manum!**—and identify each numeral in both the Ex. and S.A.)

2. **Duo ex filiis a porta per agros cum patre suo heri currebant et in aquam ceciderunt.**
Two of the sons were rushing with their father from the gate through the fields yesterday, and they fell into the water. (Have students identify each of the abl. case uses in this and the remaining sents.)
3. **Primus rex divitias in mare iecit, nam magnam iram et vim turbae timuit.**
The first king threw his riches into the sea, for he feared the great anger and force of the mob.
4. **Nemo eandem partem Asiae uno anno vincet.**
No one will conquer the same part of Asia in one (a single) year. (Students should easily be able to recognize **Asiae** as gen. of the whole; ask them to find all the others in the remaining sents., as well as all the possessive gens.)
5. **Romani quattuor ex eis urbibus prima via iunxerunt.**
The Romans connected four of those cities with the first highway. (**Quattuor** is not to be construed with **Romani** because: a) ordinarily words of number and magnitude precede the noun modified; b) it precedes **ex eis** and would naturally be taken by a Roman as part of the common abl. with cardinal numerals construction; and c) it occupies the position usual for a dir. obj., a construction usually required by **iungere**.)
6. **Itaque milia librorum eius ab urbe trans Italiam misistis.**
Therefore you sent thousands of his books from the city across Italy.
7. **Libertatem et iura harum urbium artibus belli conservavimus.**
We preserved the liberty and the rights of these cities by (through) the skills (tactics) of war.
8. **Di Graeci se inter homines cum virtute saepe non gerebant.**
The Greek gods were not often conducting (often did not conduct) themselves with virtue (virtuously) among men. (The imperf. can be translated as simple past tense, whenever the context makes it clear that the action was repeated, customary, etc., as indicated here by the adv. **saepe**; the abl. of manner may often be translated as an adv. Ask the class if they can think of myths in which the gods behaved less than virtuously: if you're using Groton and May's *Thirty-Eight Latin Stories*, students will certainly recall, in their reading for Ch. 5, Jupiter's philandering with Io and Juno's vengeful response.)
9. **Cicero milia Romanorum vi sententiarum suarum ducebat.**
Cicero was leading (used to influence) thousands of Romans by the force of his opinions.
10. **Sententiae medici eum carum mihi numquam fecerunt.**
The doctor's opinions never made him dear (endeared him) to me.

11. The tyrant used to entrust his life to those three friends.
Tyrannus illis tribus amīcīs vītā (suam) committēbat.
12. The greedy man never has enough wealth.
(Vir) avārus satis dīvitiārum numquam habet.
13. At that time we saved their mother with those six letters.
Mātrēm eōrum illis sex litterīs eō (illō) tempore (cōn)servāvimus.
14. Through their friends they conquered the citizens of the ten cities.
Cīvēs decem urbium per amīcōs (suōs) vīcērunt (superāvērunt).

SENTENTIAE ANTIQUAE

1. **Diu in ista nave fui et propter tempestatem nubesque semper mortem exspectabam.**
I was on board that ship for a long while, and I was constantly expecting death on account of the storm and the clouds. (In this translation “constantly” simply reinforces the notion of continuing action implied by the imperf. tense.)
2. **Septem horis ad eam urbem venimus.**
We came to (arrived at) this city within seven hours.
3. **Italia illis temporibus erat plena Graecarum artium, et multi Romani ipsi has artes colebant.**
Italy in those times was full of Greek arts, and many Romans themselves (even many Romans) were cultivating these arts. (“Even” could be used to convey the intensive force of ipsi.)
4. **Inter bellum et pacem dubitabant.**
They were hesitating (wavering) between war and peace.
5. **Eo tempore istum ex urbe eiciebam.**
At that time I was throwing (attempting to eject) that (despicable) man out of the city. (Remind students that the imperf. can be employed to describe attempted action, as Wheelock points out; this sense is an appropriate option here, since the idea is probably not that the speaker “used to throw” or “kept throwing” the man out of the city, but rather that he was “trying to” expel him.)
6. **Dicebat quisque miser: “Civis Romanus sum.”**
Each miserable man used to say (kept saying): “I am a Roman citizen.”

7. **Mea puella passerem suum amabat, et passer ad eam solam semper pipiabat nec se ex gremio movebat.**

*My girlfriend used to love her sparrow, and the sparrow always chirped to her only and did not move [itself] from her lap. (With **semper** and other such advs. indicating repeated action, the imperf. may be translated as a simple past tense; another option allowed by Eng. idiom is “would not move.” “Itself” is not needed for good Eng. idiom here. A few words to the class about Catullus’ two, very popular “sparrow poems,” and about the Romans’ fondness for household pets, would be in order here: see Wheelock’s **Loci Immutati** 3 and “Pets,” *OCD*³.)*

8. **Filii mei fratrem meum diligebant, me vitabant; me patrem acerbum appellabant et meam mortem exspectabant. Nunc autem mores meos mutavi et duos filios ad me cras traham.**

My sons used to love my brother, (but) they avoided me; they used to call me a harsh father and were awaiting (looking forward to/hoping for) my death. Now, however, I have changed my ways, and I will draw my two sons to me tomorrow. (You might tell the students something about Terence and point out that grumpy old fathers, as well as delinquent teenage sons and their girlfriends, were stock characters in both Greek and Roman “New Comedy”—which had a number of features in common with today’s television sit-coms.)

9. **Dionysius tyrannus, quoniam tonsori caput committere timebat, filias suas barbam et capillum tondere docuit; itaque virgines tondebant barbam et capillum patris.**

*The tyrant Dionysius, since he was afraid to entrust his head to a barber, taught his daughters (how) to cut his beard and hair; and so the maidens used to cut their father’s beard and hair. (Eventually Dionysius became suspicious even of his own daughters: see **Loci Antiqui** 3 and “Dionysius I,” *OCD*³.)*

CYRUS’ DYING WORDS ON IMMORTALITY

O mei filii tres, non debetis esse miseri. Ad mortem enim nunc venio, sed pars mei, animus meus, semper remanebit. Dum eram vobiscum, animum non videbatis, sed ex factis meis intellegebatis eum esse in hoc corpore. Credite igitur animum esse eundem post mortem, etiam si eum non videbitis, et semper conservate me in memoria vestra.

O my three sons, you should not be unhappy. For I now come to death, but part of me, my soul, will always remain (survive). While I was with you, you did not see my soul, but from my actions you understood it to be (that it was) in this body. Therefore believe my soul to be (that my soul is) the same after death, even if you will (do) not see it, and keep me forever in your memory.

(Although ind. state. has not been formally introduced, students have encountered it in their readings before and can easily translate the two occurrences in this passage, literally at least; fut. tense vbs. in the protasis of conditional sents., like **videbitis** here, should be translated as pres. tense for natural Eng. idiom. You should most certainly comment here on Cicero's **De Senectute**—the following selection is from this same treatise, and students will read additional, longer passages from the work in chs. 17 and 19—as well as on Greco-Roman views of the soul and immortality, and, of course, on Cyrus the Great, “Cyrus (1),” *OCD*³. Be sure to go over the comprehension questions for this passage in the **Lectio**nes B section of the *Workbook*, even if your students are not required to do *Workbook* exercises.)

FABIAN TACTICS

Etiam in senectute Quintus Fabius Maximus erat vir verae virtutis et bella cum animis adulescentis gerebat. De eo amicus noster Ennius, doctus ille poeta, haec verba olim scripsit: “Unus homo civitatem fortunatam nobis cunctatione conservavit. Rumores et famam non ponebat ante salutem Romae. Gloria eius, igitur, nunc bene valet et semper valebit.”

Even in old age Quintus Fabius Maximus was a man of genuine virtue, and he used to (would) wage wars with the courage of a young man. Our friend Ennius, that learned poet, once wrote these words about him: “One man preserved our blessed state for us by delaying (by his delaying tactics). He would not put rumors and (his own) reputation before Rome’s safety. His fame, therefore, is now quite well (robust/considerable) and will always be well (be so).”

(You are allowed to shriek, if a student wants to translate **bene valet** “is well well”: ALWAYS insist on natural Eng. idiom, and help them toward it here by reminding them that **bene** is an intensifier and so can mean “very” or “quite” and by asking, “What would be a good Eng. meaning for **valet** where **gloria** is the subj.?” Tell students something about Fabius and the Hannibalic war, as well as about Ennius, referring to the *OCD*³ if necessary; don’t overlook the painting on p. 102. Go over the comprehension questions for this passage in the **Lectio**nes B section of the *Workbook*, even if your students are not required to do *Workbook* exercises.)

SCRIPTA IN PARIETIBVS

Nero Caesar

Nero Caesar

Roma

Rome

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CAPVT XVI

INTELLEGENDA

Upon completion of this CAPVT, students should be able to:

1. Distinguish among third declension adjectives of “one ending,” “two endings,” and “three endings.”
2. Recognize, form, and translate third declension adjectives.
3. Distinguish among adjectives used as “attributives,” “objective complements,” and “predicate nominatives.”
4. State the rule for adjective word order.

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EXERCITATIONES

1. **Fortes viri et feminae ante aetatem nostram vivebant.**

Courageous men and women were living (once lived) before our time (age/generation).

(Make the point again that adjs. and nouns must agree in number, gender, and case, but their endings will often not be spelled the same; in this sent. alone we have a third decl. adj. modifying both a first and second decl. noun, and a first decl. adj. modifying a third decl. noun. You might ask the class to scan all the remaining sents. simply to identify all the third decl. adjs.)

2. **Eos centum senes miseros ab Italia trans maria difficilia heri mittebat.**
Yesterday, he was dispatching those one hundred wretched old men from Italy across the difficult (rough) seas.
3. **Illi duo viri omnes cupiditates ex se eiecerunt, nam naturam corporis timuerunt.**
Those two men cast from themselves all their desires, for they feared the nature of the body (flesh).
4. **Potens regina, quoniam se dilexit, istos tres vitavit et se cum eis numquam iunxit.**
The powerful queen, since she esteemed herself (out of self-respect), shunned those three men and never allied herself with (joined) them.
5. **Itaque inter eos ibi stabam et signum cum animo forti diu exspectabam.**
*And so I was standing there among them (in their midst) and for a long time, with a courageous heart, kept awaiting (hoping for) a sign. (Classical Lat. could also use the word order **forti cum animo**. Remind students that third decl. adjs. are **i**-stem and have **-i** in the abl. sg. for all genders, and then ask them how **i**-stem nouns differ in this one specific respect.)*
6. **Celer rumor per ora auresque omnium sine mora currebat.**
The swift rumor rushed without delay through the mouths and ears of all.
7. **Vis belli acerbi autem vitam eius paucis horis mutavit.**
The violence of the harsh war, however (moreover), changed his life within a few hours.
8. **Quinque ex nautis se ex aqua traxerunt seque Caesari potenti commiserunt.**
Five of the sailors dragged themselves out of the water and entrusted themselves to mighty Caesar.
9. **Caesar non poterat suas copias cum celeribus copiis regis iungere.**
Caesar could not ally his own troops with the swift troops of the king.
10. **Themistocles omnes cives olim appellabat et nomina eorum acri memoria tenebat.**
*Themistocles once used to address all the citizens and kept their names in his keen memory (meticulously remembered their names). (For this Athenian statesman of the 5th cent., see "Themistocles," *OCD*³.)*
11. **In caelo sunt multae nubes et animalia agricolae tempestate mala non valent.**
*There are many clouds in the sky, and the farmer's animals are not doing well in the bad weather. (**Tempestate** may be construed as abl. of time, though it could also be seen as abl. of cause, a construction not yet introduced in Wheelock but readily understood in context: see S.S. p. 493.)*

12. The father and mother often used to come to the city with their two sweet daughters.
Pater mäterque cum duābus filiābus dulcibus ad urbem saepe veniēbant. (Students may forget the special abl. and dat. pl. ending for **filia**; remind them that **dea** has similar forms, and cf. **duabus**.)
13. The souls of brave men and women will never fear difficult times.
Animī virōrum et fēminārum fortium tempora difficilia numquam timēbunt.
14. Does he now understand all the rights of these four men?
Intellegitne nunc omnia iūra hōrum quattuor virōrum?
15. The doctor could not help the brave girl, for death was swift.
Medicus (medica) puellam fortem (ad)iuvāre nōn poterat (potuit), nam mors fuit celeris. (If you have not already discussed ancient medicine with the class, you might comment briefly now, mentioning that while most doctors were men, there were indeed some female physicians. Either the perf. or imperf. could be used in the first clause; but ask students why the perf. would be more likely in the second. Ask for comments too on the ending of **celeris** and take the opportunity to review what is meant by “adjs. of three endings.”)

SENTENTIAE ANTIQUAE

1. **Quam dulcis est libertas!**
How sweet is liberty! (Have students comment on the word order and cf. S.A. 4 below.)
2. **Labor omnia vicit.**
Work has conquered all things.
3. **Fortuna fortes adiuvat.**
Fortune helps (favors) the brave. (Ask students about the soundplay, and consider introducing the terms “alliteration” and “assonance.”)
4. **Quam celeris et acris est mens!**
How swift and sharp is the mind!
5. **Polyphemus erat monstrum horrendum, informe, ingens.**
Polyphemus was a horrendous, hideous, huge monster. (How can you resist a brief digression on the Polyphemus scene in *Aeneid* 3?—remember that the passage references

for all the S.A. are listed below at p. 555-57. Introduce the terms “asyndeton” and “polysyndeton.”)

6. **Varium et mutabile semper femina.**

Woman (is) ever a fickle and changeable (creature/thing). (Ask students to identify the function of the two adjs.–i.e., as pred. adjs.–and then to explain what case endings might be expected and what the effect is here of using n. rather than f. endings.)

7. **Facile est epigrammata belle scribere, sed librum scribere difficile est.**

It is easy to write epigrams beautifully (well), but it is difficult to write a book (well). (Ask students to comment on Martial's point, which, of course, has to do with scale. You should already have discussed epigram, but you could profitably review the genre's characteristics now; remind students of epigrams previously read in class, including, e.g., the Sabidius and Dialulus poems, Chs. 6 and 12, and then look at “On a Temperamental Friend” on the next page. Infs. are n. verbal nouns, hence the adjs.' n. endings.)

8. **Ira furor brevis est; animum rege.**

Anger is a brief madness; govern your soul (control your emotions). (As always, ask students to explain and comment on the point.)

9. **Ars poetica est non omnia dicere.**

The art of poetry is to not say all things (everything). (Tell students in just a sent. or two who Servius was—refer to the *OCD* if necessary—and have them comment on this wonderful definition of poetry, which focuses on its suggestiveness and economy and the intellectual demands that the best poetry places upon its readers in compelling them to interact with and interpret the text.)

10. **Nihil est ab omni parte beatum.**

Nothing is blessed (happy/fortunate) from every part (in every respect).

11. **Liber meus homines prudenti consilio alit.**

My book nourishes men with its prudent counsel.

12. **Mater omnium bonarum artium sapientia est.**

Wisdom is the mother of all good arts.

13. **Clementia regem salvum facit; nam amor omnium civium est inexpugnabile munimentum regis.**

Mercy makes a king safe; for the love of all his citizens is a king's impregnable defense. (**Salvum** here functions as objective complement.)

14. **Vita est brevis; ars, longa.**

Life is short; art (is) long. (Comment on ellipsis.)

15. **Breve tempus aetatis autem satis longum est ad bene vivendum.**

A brief time of life, however, is long enough for living well. (Ask a student to explain how we know “however” is a better choice for **autem** than “moreover” in this context. AVOID any lengthy discussion of gerunds, which will be introduced all too soon—in Ch. 39.)

16. **Vivit et vivet per omnium saeculorum memoriam.**

He lives and will live through the memory of all generations.

JUVENAL EXPLAINS HIS IMPULSE TO SATIRE

Semper ego auditor ero? Est turba poetarum in hac urbe—ego igitur ero poeta! Sunt milia vitiorum in urbe—de istis vitiis scribam! Difficile est saturam non scribere. Si natura me adiuvere non potest, facit indignatio versum. In libro meo erunt omnia facta hominum—timor, ira, voluptas, culpa, cupiditas, insidiae. Nunc est plena copia vitiorum in hac misera urbe Romae!

Will I always be a listener? There is a throng of poets in this city—therefore I will be a poet! There are thousands of vices in the city—I will write about those vices! It is difficult not to write satire. If my nature (talent) cannot assist me, indignation creates my poetry. In my book there will be all the deeds of men—fear, anger, pleasure, fault, desire, treachery. There is now a full abundance of vices in this miserable city of Rome!

(Review the *OCD* articles on **satura** and Juvenal, if necessary, and be sure to take this opportunity to discuss the one literary genre that the Romans claimed as their own; quote Quintilian's dictum on this point—**satura quidem tota nostra est**—and have a student tell you what it means. Compare Horace's more genial, witty, generalizing approach—look ahead at the programmatic passage from *Sermones* 1.1 in Ch. 24 and remind students of the passage on greed, from that same poem, read in Ch. 3—with the anger, indignation, and black humor that characterized Juvenal's satire. The opening sent. is a reminder that satire, like other verse genres in Rome, was composed for recitation as much as for a reading audience; and the next sent. suggests, with the satirist's typical exaggeration, how poets, or would-be poets, had proliferated in Rome. Watch out for the common mistranslation of the fourth sent., “it is not difficult to write satire”—the position of **non** makes the far more effective point that “it is difficult NOT to write satire,” i.e., in a society

as corrupt as the one Juvenal depicts for us. Ask students if they see the contradiction in the next to last sent.: Juvenal first proclaims that all human behavior is his subject, but he immediately narrows the focus to include only moral failings and vices. Remember the Latin comprehension questions in the **Lectio**nes B section of the *Workbook*.)

ON A TEMPERAMENTAL FRIEND

Difficilis facilis, iucundus acerbus—es idem:
nec tecum possum vivere nec sine te.

Difficult, easy, pleasant, cruel—you are the same (all those things at once):
I am able to live neither with you nor without you.

(Martial was a friend of Juvenal's and a major influence on his writing; though not himself a satirist in the strictly formal sense—i.e., he wrote epigrams and not the long dactylic hexameter poems that characterized Roman satire—his writings were nevertheless highly satirical. Ask students to characterize the person Martial describes here, a male friend, by the way, as seen from the adj. endings, and to think if they have known such persons in their own experience. Ask too what is the single most striking stylistic feature of the epigram—it is antithesis, of course, deftly employed by the poet in the three sets of contrasting words and phrases in the two verses. Comment on, or ask about, the asyndeton in line 1, and the highly effective word order in line 2, where the opposites **nec tecum** and **nec sine te** are set at the line's beginning and end. Some of these issues are addressed in the **Lectio**nes questions in the *Workbook*.)

SCRIPTA IN PARIETIBVS

Iucundus
Jucundus

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CAPVT XVII

INTELLEGENDA

Upon completion of this CAPVT, students should be able to:

1. Define and explain the function of a “relative pronoun.”
2. State the rule for the agreement of a relative pronoun and its “antecedent.”
3. Recognize, form, and translate a relative pronoun.

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EXERCITATIONES

1. **Potens quoque est vis artium, quae nos semper alunt.**

Powerful too is the force of the arts, which constantly nourish us. (After introducing the rel. pron.—including, as always, a definition and formulae for recognition and translation of forms and rel. clauses, ask students to scan through all Ex. and S.A. and find each rel. pron.; when one student has found the first rel., ask for another volunteer to identify its case, number, and gender, and another to identify the antecedent, and yet another to translate just the rel. pron. itself; then ask a student to identify the rel. clause and bracket it as the text suggests; finally, you can ask another student to translate the entire sent. Follow this procedure with at least a few of the Ex. In this sent., students will sometimes take **vis** as the antecedent of **quae**, since **quae** can be either sg. or pl.; since **quae** is obviously subj. of **alunt**, however, and **alunt** is pl., then **artium** must be the antecedent.)

2. **Miseros homines, autem, secum iungere coeperant.**
They had begun, moreover (however), to join (ally) the wretched people with them(selves).
3. **Nam illa aetate pars populi in Italia iura civium numquam tenuit.**
For, in that age, part of the population in Italy never held the rights of citizens.
4. **Incipimus veritatem intellegere, quae mentes nostras semper regere debet et sine qua valere non possumus.**
We are beginning to understand the truth, which ought always to govern our minds and without which we are unable to succeed.
5. **Quam difficile est bona aut dulcia ex bello trahere!**
How difficult it is to distill good or pleasant things from war! (Some students will mistake the adv. **quam** for a rel. pron.; ask the class how they know it is not, and someone will note that it introduces the main clause—the only clause, in fact—and has no antecedent.)
6. **Centum ex viris mortem diu timebant et nihil clementiae expectabant.**
A hundred of the men were for a long time fearful of death and expecting nothing of mercy (no mercy).
7. **Puer matrem timebat, quae eum saepe neglegebat.**
The boy used to be afraid of his mother, who often neglected him.
8. **Inter omnia pericula femina fortis se cum sapientia gessit.**
Amidst all the perils, the courageous woman conducted herself with wisdom (wisely).
9. **Itaque celer rumor mortis acris per ingentes urbes cucurrit.**
And so the swift rumor of the cruel death rushed throughout the large cities.
10. **Quoniam memoria factorum nostrorum dulcis est, beati nunc sumus et senectutem facilem agemus.**
Since the memory of our deeds (of what we have done) is pleasant, we are happy now and will enjoy a comfortable old age.
11. **Multi audiores saturas acres timebant quas poeta recitabat.**
Many listeners (in the audience) feared the biting satires that the poet was reciting.
12. They feared the powerful men whose city they were ruling by force.
(Virōs) potentēs timēbant quōrum urbem vī regēbant. (Ask a student to explain why the imperf. is preferable to the perf. here; “were ruling” in the rel. clause clearly implies continuing action, which likely applies to the action of the main clause as well.)

13. We began to help those three pleasant women to whom we had given our friendship. **Illās trēs fēminās iūcundās quibus amicitiam (nostram) dederāmus (ad)iuvāre coepimus (incēpimus).** (Here as in most of these Lat. translations, the word order could be varied somewhat; e.g., the rel. clause could be moved to the end of the sent., displacing the rel. pron. from its antecedent as in the preceding sent.—but students should be aware of the Romans' fondness for juxtaposing the rel. pron. and its antecedent, and also take care not to scramble words belonging with one clause into the other.)
14. We fear that book with which he is beginning to destroy our liberty. **Illum (istum) librum timēmus quō libertātem (nostram) dēlēre incipit.** (Ask the class why **istum** would be a reasonable option here: the book's contents are intimidating or in some other way harmful, which could be underscored by **iste** with its common disparaging connotation. Students may be tempted to use **cum** for "with"; if so, review differences between the abls. of means, manner, and accompaniment, noting which constructions require the prep. and which do not, as detailed in Ch. 14.)

SENTENTIAE ANTIQUAE

1. **Salve, bone amice, cui filium meum heri commisi.**
Greetings, my good friend, to whom I entrusted my son yesterday.
2. **Dionysius, de quo ante dixi, a Graecia ad Siciliam per tempestatem brevem sed potentem navigabat.**
Dionysius, about whom I spoke earlier, was sailing from Greece to Sicily through the brief but powerful storm.
3. **Multi cives aut ea pericula quae imminēt non vident aut ea quae vident neglegunt.**
Many citizens either do not see those dangers which are threatening or they ignore those that they do see. (Refer students to Wheelock's comments on this sent. on p. 112; without the bracketing procedure suggested there, readers could easily misconstrue this and other such sents. containing rel. clauses.)
4. **Bis dat qui cito dat.**
He who gives quickly, gives twice. (Cf. Ch. 1, sent. 14.)
5. **Qui coepit, dimidium facti habet. Incipe!**
He who has begun has half of the deed (the deed half-done). Begin! (Good advice to students—and busy faculty too! And a good example of the Lat. perf. used like the Eng. pure pres. perf. tense, where the construction "has begun," vs. the simple past "began,"

reinforces the use of the pres. **habet** in focusing on the pres. consequences of the completed past action; review this point in Ch. 12, if necessary.)

6. **Levis est fortuna: id cito repositit quod dedit.**

Fickle is fortune: it/she quickly demands back that which it/she has given. (“Fortune” was often personified by the Romans, like Eng. “Lady Luck,” and so the pron. “she” can be used in the translation here and in the following sents. **Id . . . quod**, “that . . . which,” are a pair commonly seen in Lat.)

7. **Fortuna eum stultum facit quem nimium amat.**

Fortune makes him a fool whom it/she favors too much. (**Stultum** is obj. complement, as is **eos** in the next sent.)

8. **Non solum fortuna ipsa est caeca sed etiam eos caecos facit quos semper adiuvat.**

Non only is fortune itself/herself blind, but it/she even makes blind those whom it/she always helps. (Ask students to explain the sentiment, which is essentially the same as that expressed in the preceding sent., i.e., too much good fortune can make a man foolish.)

9. **Bis vincit qui se vincit in victoria.**

He who conquers himself in victory conquers twice. (See if your students can explain this seeming paradox: the victor who exercises restraint in his treatment of those he has conquered wins not just the actual victory but a moral victory as well; Cicero made a similar point in the passage on “The Ethics of Waging War,” in Ch. 8.)

10. **Simulatio delet veritatem, sine qua nomen amicitiae valere non potest.**

Pretense obliterates the truth, without which the name (concept) of friendship cannot survive. (I.e., not merely individual friendship, but “even the very concept of friendship,” is undermined by dishonesty.)

11. **Virtutem enim illius viri amavi, quae cum corpore non periiit.**

Truly, I admired that man's virtue, which did not perish along with his body. (Ask students if they understand the point, i.e., that a person's virtuous deeds and their consequences often survive his death.)

12. **Turbam vita. Cum his vive qui te meliorem facere possunt; illos admitte quos tu potes facere meliores.**

Avoid the rabble. Live with these men who can make you better (a better person); admit (to your circle of friends) those whom you can make better. (Have your students heard similar advice from their parents? Comment on the chiasmus, **meliorem facere . . . facere meliores.**)

ON THE PLEASURES OF LOVE IN OLD AGE

Estne amor in senectute? Voluptas enim minor est, sed minor quoque est cupiditas. Nihil autem est cura nobis, si non cupimus, et non caret is qui non desiderat. Adulescentes nimis desiderant; senes satis amoris saepe habent et multum sapientiae. Cogito, igitur, hoc tempus vitae esse iucundum.

Is there love in old age? True, there is less pleasure, but one's desire is also less (diminished). Nothing, however, is a (source of) concern for us, if we do not desire (it): he who does not desire does not lack (feel the need for something). The young desire too much; the old often have enough [of] love and much [of] wisdom. Therefore, I consider this time of life to be pleasant.

(Ask students how word order reinforces meaning in the second sent.; i.e., be sure they note how the chiasmus underscores the contrast between **voluptas** at the beginning of the sent. and **cupiditas** at the end. A common mistranslation of **non caret . . . desiderat** is “he does not lack that which he does not desire”; if one of your students falls into this trap, ask about the gender of **is qui**. Though ind. state. has not been formally introduced, students have encountered several instances of the construction in their readings and should have little or no trouble comprehending and literally translating the last sent. For Cicero's treatise “On Old Age,” see comments on the reading passages in Ch. 15. Remember the Latin comprehension questions in the **Lectio**es B section of the *Workbook*.)

IT'S ALL IN THE DELIVERY

**Quem recitas meus est, o Fidentine, libellus;
sed male cum recitas, incipit esse tuus!**

*The little volume (of poetry) that you are reciting is mine, Fidentinus;
But when you recite it badly, it begins to be yours!*

(Ask a student volunteer to read the epigram aloud, then ask the class what Martial's point is here; the little poem tells us a lot about **recitationes**: they were a favorite entertainment among educated Romans; poets often recited their own poetry, and sometimes their work was recited by others; finally, most importantly, the quality of the recitation can have a significant effect, shifting emphasis, conveying the nuance, effectively altering meaning; Fidentinus' reading, despite his name, which was likely a pun on **fides/fidelis**, was apparently not very “faithful” to the author's intention! Students may have trouble with the delay of **libellus**: ask them its case and lead them toward seeing that it is the subj. of the main clause and antecedent of **quem**, pointing out that antecedents do not always, in their actual positioning in a sent., “antecede.” And, again, remember the Latin comprehension questions in the **Lectio**es B section of the *Workbook*.)

SCRIPTA IN PARIETIBVS

Omnes lusero: sum Max(imus)!

I will have played them all—I am Maximus!

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CAPVT XVIII

INTELLEGENDA

Upon completion of this CAPVT, students should be able to:

1. Explain the difference between “active voice” and “passive voice.”
2. Identify the personal endings for the passive voice of the three present system tenses.
3. Recognize, form, and translate the present system tenses, passive voice, of first and second conjugation verbs.
4. Define, recognize, and translate the “ablative of agent” construction.

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EXERCITATIONES

1. **Multi morte etiam facili nimis terrentur.**

Many men are extremely frightened even by an easy (peaceful) death. (After introducing passive forms and translations, call on volunteers to scan the Ex. and S.A. and simply find and identify the pass. vbs.; ask them, or other volunteers, to then translate the vbs. only: this is a great way to check immediately whether students can recognize and translate the pass. forms you have just introduced. Follow this procedure with several of the pass. vbs., if not all of them, and then proceed with the rest of the lesson, including going over all the new Vocabulary items, giving a quiz, and then the full translation of the sents./passages you have decided to assign for class.)

2. **Beata memoria amicitiarum dulcium numquam delebitur.**
The happy memory of sweet (pleasant) friendships will never be erased.
3. **Illa femina caeca omnia genera artium quoque intellexit et ab amicis iucundis semper laudabatur.**
That blind woman also understood (knew well) all kinds of skills and was always praised by her pleasant friends. (Have students identify the abl. usage here, and in the later sents. as well, and remind them that pass. vbs. are often accompanied by an abl. of means or agent.)
4. **Pater senex vester, a quo saepe iuvabamur, multa de celeribus periculis ingentis maris heri dicere coepit.**
*Your elderly father, by whom we were often assisted, yesterday began to say (tell us) many things about the rapid (suddenly arising) dangers of the vast sea (the high seas). (Ask for the case, use, and antecedent of **quo**, reminding students the rel. prons. have all the same case uses as nouns—here abl. of agent.)*
5. **Mentes nostrae memoria potenti illorum duorum factorum cito moventur.**
*Our minds are quickly moved (aroused) by the powerful memory of those two deeds. (Students are frequently tempted to translate PASSIVES as PAST: watch for the mistranslation “were moved” and then respond by asking the tense of **moventur**.)*
6. **Consilia hostium illo tertio bello longo et difficili debantur.**
The enemy's plans were being destroyed (undermined) by that third long and difficult war.
7. **Itaque mater mortem quarti filii exspectabat, qui non valebat et cuius aetas erat brevis.**
And so the mother was expecting the death of her fourth son, who was not well and whose life was brief.
8. **Bella difficilia sine consilio et clementia numquam gerebamus.**
We never used to wage difficult wars without planning (good judgment) and clemency.
9. **Te cum novem ex aliis miseris ad Caesarem cras trahent.**
Tomorrow they will drag you to Caesar (along) with nine of the other miserable men.
10. **Regem acrem, qui officia neglegere inceperat, ex urbe sua eiecerunt.**
They threw out of (expelled from) their [own] city the harsh king, who had begun to neglect his duties.
11. **Ille poeta in tertio libello saturarum scripsit de hominibus avaris qui ad centum terras alias navigare cupiunt quod pecuniam nimis desiderant.**

In his third little volume of satires that poet wrote about avaricious men who desire (are eager) to sail to a hundred other lands because they long excessively for money (because of their extreme desire for wealth). (Centum is used here for any large number, = countless, innumerable.)

12. Mercy will be given by them even to the citizens of other cities which they rule.

Clēmētia etiā cīvibus aliārum urbium quās regunt ab eīs dabitur.

13. Many are moved too often by money but not by truth.

Multī pecūniā sed nōn vērītate nimis saepe moventur.

14. The state will be destroyed by the powerful king, whom they are beginning to fear.

Civitas ā rēge potentī, quem timēre incipiunt, dēlēbitur.

15. Those ten women were not frightened by plans of that trivial sort.

Illae decem fēminae cōsiliis illius (istius) generis levis nōn terrēbantur.

SENTENTIAE ANTIQUAE

1. **Possunt quia posse videntur.**

They are able because they appear to be able. (I.e., merely the appearance of being powerful can itself be empowering.)

2. **Etiā fortes viri subitis periculis saepe terrentur.**

Even courageous men are often terrified by sudden dangers.

3. **Tua consilia sunt clara nobis; teneris scientia horum civium omnium.**

Your plans are clear to us; you are held fast (restrained) by the knowledge of all these citizens.

4. **Malum est consilium quod mutari non potest.**

*Bad (ill-considered) is the plan that cannot be changed. (Many of Wheelock's S.A. are proverbs drawn from the mimes of the first cent. B.C. dramatist Publilius Syrus, including S.A. 9 below; his maxims were later collected along with aphorisms from other sources and taught in Roman schools: for details see the *OCD*.)*

5. **Fas est ab hoste doceri.**

It is right (fitting) to be taught by the enemy. (Ask students to explain the point, i.e., that there are always valuable lessons to be learned from one's adversaries.)

6. **Eo tempore erant circenses ludi, quo genere levi spectaculi numquam teneor.**

At that time there were circus games (competitions in the Circus), by which trivial sort of spectacle (a trivial kind of entertainment by which) I am never held (attracted). (As the notes point out, a rel. pron.'s antecedent is often "attracted into" the rel. clause; i.e., **quo genere levi spectaculo = genus leve spectaculi quo**, "a trivial sort of entertainment by which. . . ." You should certainly take the opportunity here to discuss the Romans' love of chariot-racing; refer students to the photo on p. 120 and share with them details from "Circus," *OCD*³. Although Pliny and other writers sometimes expressed their disdain for these "circus games," a great many Romans were as fanatical over chariot races as Americans are today over auto races or football—leading the Roman satirist Juvenal to observe cynically of his fellow citizens that all they needed to be content was **panem et circenses**, "bread and circuses," i.e., welfare meals and free entertainment.)

7. **Haec est nunc vita mea: admitto et saluto bonos viros qui ad me veniunt; deinde aut scribo aut lego; post haec omne tempus corpori datur.**

This is now my life (daily routine): I receive and greet the good men who come to (visit) me; then I either write or read; after these things all my time is devoted to my body (physical fitness). (See "salutatio," *OCD*³; Roman clients would visit their **patronus** as part of the morning **salutatio**, where their requests of assistance might be honored, in the manner of Brando's "Godfather," with "an offer you can't refuse.")

8. **Nihil igitur mors est, quoniam natura animi habetur mortalis.**

Consequently death is nothing, since the nature of the soul is considered to be mortal. (While most Greco-Roman cults and philosophical sects fostered belief in an afterlife, the Epicureans, whose foremost Roman proponent was Lucretius in his didactic poem, the *De Rerum Natura*, argued that death was the absolute sensationless cessation of existence: the soul is made of atoms and dies along with the body; "Lucretius [Titus Lucretius Carus]" and "Epicurus," *OCD*³. **Mortalis**, of course, literally means "subject to mors.")

9. **Amor misceri cum timore non potest.**

Love cannot be mixed with (exist together with) fear.

10. **Numquam enim temeritas cum sapientia commiscetur.**

For rashness is never mixed together with wisdom.

11. **Diligemus eum qui pecunia non movetur.**

We will love him (the man) who is not motivated by money.

12. **Laudatur ab his; culpatur ab illis.**

He is praised by these men (by some men), blamed by those (by others).

13. **Probitas laudatur—et alget.**

Honesty is praised--and grows cold (is neglected). (Juvenal is known for his epigrammatic **sententiae**, this one involving a brilliant personification: Honesty is seen as a living creature, once praised but now abandoned and cold with the chill of death.)

ON DEATH AND METAMORPHOSIS

O genus humanum, quod mortem nimium timet! Cur pericula mortis timetis? Omnia mutantur, omnia fluunt, nihil ad veram mortem venit. Animus errat et in alia corpora miscetur; nec manet, nec easdem formas servat, sed in formas novas mutatur. Vita est flumen; tempora nostra fugiunt et nova sunt semper. Nostra corpora semper mutantur; id quod fuimus aut sumus, non cras erimus.

Oh human race, which fears death excessively! Why do you fear the dangers of death? All things are changed (changing), all things flow (are constantly in flux), nothing comes to a true death (truly dies). The soul wanders and is mixed into other bodies; it neither remains (fixed), nor does it keep the same forms, but it is changed into new forms. Life is a river; our times flee (are fleeting) and they are always new (constantly renewed). Our bodies are always changed; that which we have been or are, we shall not be tomorrow.

(For Ovid, see p. xxxvi of the text, and remember that Wheelock's Introduction includes brief comments on most of the writers excerpted in the S.A.; consider including these comments as required reading along with each S.A. passage assigned for translation. Review the original passage from *Metamorphoses* 15, consider incorporating it into a handout, and conclude your reading and translation of this passage with a discussion of the very intriguing views on the afterlife that are expressed here, comparing the excerpt from Lucretius in S.A. 8 above. Remember the Latin comprehension questions in the **Lectioes** B section of the *Workbook*.)

SCRIPTA IN PARIETIBVS

M. Lucretius Fronto, vir fortis et ho<nestus>.

M(arcus) Lucretius Fronto, a brave and honorable man.

CAPVT XIX

INTELLEGENDA

Upon completion of this CAPVT, students should be able to:

1. Recognize, form, and translate the three perfect system tenses, passive voice, of all verbs.
2. Define and explain the function of an “interrogative pronoun” and an “interrogative adjective.”
3. Recognize, form, and translate the interrogative pronoun **quis, quid**, and the interrogative adjective **quī, quae, quod**.
4. Distinguish among the relative pronoun, the interrogative pronoun, and the interrogative adjective.

N.B.: macrons are used below only in the English-to-Latin Practice and Review Sentences; macrons for all other Latin sentences and passages appear in the textbook itself. Parentheses () are used within the English translations for words that are supplied (other than articles and possessives) as well as for alternate, usually more idiomatic renderings; square brackets [] indicate words that can be omitted for more natural English idiom. Parentheses in the Latin translations from English indicate some alternate options.

EXERCITATIONES

1. **Quis libertatem eorum eo tempore delere coepit?**

Who began to destroy their freedom at that time? (After introducing interrog. adjs. and prons., ask students to scan the Ex. and S.A. and simply find each “**qu-/cu-** word” and identify whether it is an interrog. pron., an interrog. adj., or a rel. pron., and then ask how they know which it is; in this sent., of course, the answer is easy, because **quis** is not an ambiguous form.)

2. **Cuius libertas ab isto auctore deinde deleta est?**

Whose liberty was then destroyed by that (despicable) author? (Here the “**cu**-word” must be an interrog. pron., since it introduces a question and does not agree with **libertas** in number, gender, and case as an interrog. adj. would: see the chapter discussion. A common problem with perf. pass. system forms: students see the pres. form **est** and want to translate this vb., “*is destroyed.*”)

3. **Quos libros bonos poeta caecus heri recitavit?**

What good books did the blind poet recite yesterday? (**Quos** here is the interrog. adj., of course, asking for the specific identity of the books that the poet had recited and thus agreeing with **libros** in gender, case, and number.)

4. **Feminae libros difficiles cras legent quos misisti.**

Tomorrow the women will read the difficult books which you have sent. (**Quos** here, though identical in form to the interrog. adj. in the preceding sent., is a rel. pron., since it does not ask a question, it introduces a subordinate clause, and it has an antecedent, **libros**.)

5. **Omnia flumina in mare fluunt et cum eo miscentur.**

All rivers flow into the sea and are mixed with it. (You might comment on the etymological connection between **fluo** and **flumen**.)

6. **Itaque id genus ludorum levium, quod a multis familiis laudabatur, nos ipsi numquam cupimus.**

And so we ourselves never desire (are never interested in) that sort of trivial games (entertainment), which was praised by many households.

7. **Pueri et puellae propter facta bona a matribus patribusque quoque laudatae erunt.**

The boys and girls also will have been praised by their mothers and fathers because of their good deeds. (Again, watch out for the mistranslation “will be praised,” and advise students on avoiding this pitfall. Note that here the participial ending agrees with the nearer of the two subs., **puellae**; a Roman could also have written **laudati**, with the m. gender predominating—see discussion of pred. adjs. in Ch. 4.)

8. **Cur isti veritatem timebant, qua multi adiuti erant?**

Why were those (wretched) men afraid of the truth, by which many men had been aided. (Here too you may find a student wanting to translate the vb. as “were aided”; refer students to the chapter discussion.)

9. **Hostes trans ingens flumen in Graecia deinde cito navigare inceperunt.**

The enemy next began to sail quickly across the huge river in Greece. (Watch for the mistranslation “into Greece,” which would require acc. not abl.)

10. **Qui vir fortis clarusque, de quo legisti, aetatem brevem mortemque celerem exspectabat?**
What courageous and illustrious man, about whom you have read, was expecting a short life and a quick (early) death? (Achilles is, of course, the man in question.)
11. **Quae studia gravia te semper delectant? Quae nunc desideras?**
What important pursuits always please you? Which do you desire (are you interested in) now?
12. Who saw the six men who had prepared this?
Quis vidit sex virōs quī id (hoc) parāverant? (“Who saw” could be construed as pl., **Quī vidērunt.**)
13. What was neglected by the second student yesterday?
Quid ā secundō discipulō (secundā discipulā) herī neglēctum est (neglegēbātur)?
14. We were helped by the knowledge which had been neglected by him.
Scientiā quae ab eō neglēcta erat (ad)iūtī sumus ([ad]iuvābāmur).
15. Whose plans did the old men of all those cities fear? Which plans did they esteem?
Cuius (quōrum) cōnsilia senēs omnium illārum urbium timuērunt? Quae cōnsilia dilēxērunt?

SENTENTIAE ANTIQUAE

1. **Quae est natura animi? Est mortalis.**
What is the nature of the soul? It is mortal.
2. **Illa argumenta visa sunt et gravia et certa.**
Those arguments seemed (appeared to be) both weighty and reliable (compelling).
3. **Quid nos facere contra istos et scelera eorum debemus?**
What ought we to do (What action should we take) against those (despicable) men and their crimes?
4. **Quid ego egi? In quod periculum iactus sum?**
What have I done? Into what danger have I been cast?
5. **O di immortales! In qua urbe vivimus? Quam civitatem habemus? Quae scelera videmus?**
O immortal gods! In what (kind of) city do we live? What (sort of) state do we have? What (awful) crimes do we see (are we witnessing)? (The interrogative adj. often has an exclamatory or indignant tone, as it does in Eng.)

6. **Qui sunt boni cives nisi ei qui officio moventur et beneficia patriae memoria tenent?**

Who are the good citizens if not those who are motivated by duty (their sense of responsibility) and hold the benefits (blessings) of their fatherland by (in) their memory (those who remember their country's blessings)?

7. **Alia, quae pecunia parantur, ab eo stulto parata sunt; at mores eius veros amicos parare non potuerunt.**

Other things, which are obtained by money, have been obtained by that foolish man; but his habits have (his character has) not been able to obtain (gain for him) true friends.

THE AGED PLAYWRIGHT SOPHOCLES HOLDS HIS OWN

Quam multa senes in mentibus tenent! Si studium grave et labor et probitas in senectute remanent, saepe manent etiam memoria, scientia, sapientiaque.

Sophocles, scriptor ille Graecus, ad summam senectutem tragoedias fecit; sed propter hoc studium familiam negligere videbatur et a filiis in iudicium vocatus est. Tum auctor eam tragoediam quam secum habuit et quam proxime scripserat, "Oedipum Coloneum," iudicibus recitavit. Ubi haec tragoedia recitata est, senex sententiis iudicum est liberatus.

How many things old men hold in their minds! If serious study and industriousness and honesty remain in old age, often even memory, knowledge, and intellect remain.

Sophocles, that famous Greek writer, composed tragedies into extreme old age; but on account of this pursuit he appeared to be neglecting his household and he was summoned into court by his sons. At that time the author recited to the judges that tragedy which he had with him and which he had very recently written, "Oedipus at Colonus." When this tragedy was recited, the old man was freed (acquitted) by the votes of the judges.

(Remind students of their earlier readings from the **De Senectute** in Chs. 15 and 17, and refer to the notes on those passages. Students will find this anecdote intriguing, and you should certainly ask them what else they know about Sophocles—many will have read his *Oedipus Rex* and *Antigone*—and add further comments of your own on his life and works. Remember the Latin comprehension questions in the **Lectioes** B section of the *Workbook*.)

CATULLUS BIDS A BITTER FAREWELL TO LESBIA

Vale, puella, iam Catullus obdurat.

...

Scelesta, vae te! Quae tibi manet vita?

Quis nunc te adibit? Cui videberis bella?

Quem nunc amabis? Cuius esse diceris?

Quem basiabis? Cui labella mordebis?

At tu, Catulle, destinatus obdura.

Farewell, my girl, now Catullus is tough.

...

Accursed woman, woe to you! What life remains for you?

Who now will visit you? To whom will you appear beautiful?

Whom will you love now? Whose (girlfriend) will you be said to be?

Whom will you kiss? Whose lips will you bite?

But you, Catullus, be tough, (and be) determined.

(Remind students of the earlier, highly simplified prose adaptation they read from this poem in Ch. 2, and point out the nearly complete excerpt included in the **Loci Antiqui**, p. 292. They will be pleased here to be reading several lines of the original, unadapted; and you can generate a lively discussion of style through careful questioning: ask the class to identify and comment on the most striking stylistic features of this excerpt, and be sure they note the rapid-fire questions, the repetitions, the alliteration—how does Catullus' language resemble that of a prosecuting attorney?—how do the questions become progressively more intense?—what are the effects of his describing himself in third person in the opening line, and of his lecturing himself in line 19? Remember the Latin comprehension questions in the **LECTIONES B** section of the *Workbook*. And, of course, only when you're all done exploring the poem's delights, you should turn to the grammar and ask students to identify the type, case, and use of each of the numerous **qu/cu**-words.)

MESSAGE FROM A BOOKCASE

Selectos nisi das mihi libellos,

admittam tineas trucesque blattas!

If you do not give to me carefully chosen little books,

I shall let in maggots and savage roaches!

(A charming piece—students will love it. Remind them of the several other Martial epigrams they've read, and see what they think of this “talking bookcase” and its threat! Point out, what they've already seen, that word order in verse is much freer than that of prose, and challenge someone to re-arrange the words of the first line into standard prose order: **nisi mihi libellos selectos das**. This is perhaps not the time to introduce them to scanning hendecasyllables, but you certainly should read the poem aloud in your liveliest, most rhythmical manner—and of course with an intimidating tone in your voice!)

SCRIPTA IN PARIETIBVS

Casta sum mater, et omnino alo quod mercas.

I am a devout mother, and I wholly support what you deal in (your dealings)

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CAPVT XX

INTELLEGENDA

Upon completion of this CAPVT, students should be able to:

1. Recognize, form, and translate fourth declension nouns.
2. Define, recognize, and translate the “ablative of place from which” and “ablative of separation” constructions, and distinguish between the two.
3. Recognize and translate certain verbs that commonly take an ablative of separation.

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EXERCITATIONES

1. **Etiam senes fructibus sapientiae et consiliis argumentisque certis saepe carere videntur.**
Even old men often seem to lack wisdom's benefits and firm plans and arguments. (After introducing fourth decl. nouns, ask students to scan the Ex. and S.A. to locate all of them in the order in which they occur and identify their number, gender, and case; e.g., **fructibus** here, **manu** [twice] in Ex. 4, etc. Be sure also as you proceed through the sents. to ask for case and use of all abl. nouns, being careful to distinguish between the abl. of place from which, which requires a vb. of movement from one place/person to another, and abl. of separation, which is what we have here with the special vb. **careo**. This sent. illustrates well a difference between **et** and **-que**, the latter often used, as here, to juxtapose two sent. elements that are very closely connected, here “plans and arguments,” which are ideas more closely linked to each other than to “wisdom.”)

2. **Aut ingentes montes aut flumina celeria quae de montibus fluebant hostes ab urbe prohibebant.**
Either the huge mountains or the swift rivers that were flowing down from the mountains were keeping the enemy away from the city. (Another abl. of separation—the enemy were not moved from the city, but rather kept away from it.)
3. **Quoniam nimis fortia facta faciebat, aetas eius erat brevis.**
Since (s)he kept performing excessively courageous deeds, his/her life was short.
4. **Illam medica facere poterat multa manu dextra sed sinistra manu pauca.**
That doctor was able to do many things with her right hand but few (things) with her left hand. (Multa . . . pauca is a good example of an extended ABCDCBA chiasmus, used here, as often, to emphasize the contrast being described.)
5. **At veritas nos metu gravi iam liberabit quo diu territi sumus.**
But (mind you) the truth will now free us from the grave fear by which we have been frightened for a long time.
6. **Quibus generibus scelerum sinistrorum illae duae civitates deletae erunt?**
*By what kinds of wicked crimes will those two states have been destroyed? (Keep asking about the **qu-** words; this sent. and the next contain interrog. adjs.—but REMEMBER that the most important thing with each sent. is to arrive at a natural, idiomatic translation whose meaning the students understand—the grammar questions are secondary.)*
7. **Qui mortalis sine amicitia et probitate et beneficio in alios potest esse beatus?**
What mortal is able to (can) be happy without friendship and honesty and kindness toward others?
8. **Pater pecuniam ex Graecia in suam patriam movere coeperat, nam familia discedere cupivit.**
The father had begun to transfer his funds from Greece into his own country, for his family wanted to leave. (Always, ALWAYS, press for comfortable Eng. idiom: “transfer his funds” is better contemporary idiom than “move his money.”)
9. **A quibus studium difficilium artium eo tempore neglectum est?**
By whom was the study of difficult skills neglected at that time?
10. **Ubi versus illius auctoris clari lecti sunt, auditores delectati sunt.**
When the verses of that renowned author were (when that famous author's poetry was) read, the listeners were pleased.

11. **Se cito iecerunt ad genua iudicum, qui autem nullam clementiam demonstraverunt.**
They quickly threw themselves at the knees of the judges, who, however, showed no mercy.
12. **Isti coniurati ab urbe prohiberi non possunt.**
Those (despicable) conspirators can not be kept (away) from the city.
13. We cannot have the fruits of peace, unless we ourselves free our families from heavy dread.
Fructūs pācis habēre nōn possumus, nisi (nōs) ipsī familiās (nostrās) metū (timōre) gravī liberāmus. (Fut. tense could be employed in both clauses, **poterimus . . . liberābimus**, though it's unlikely students would select this option.)
14. Those bands of unfortunate men and women will come to us from other countries in which they are deprived of the benefits of citizenship.
Illae manūs virōrum fēminārumque miserārum (miserōrum) ad nōs venient ex terrīs (patriīs) aliīs in quibus fructibus (beneficiīs) cīvitatīs carent.
15. The old men lacked neither games nor serious pursuits.
Senēs nec lūdīs nec studiīs gravibus caruērunt (carēbant).
16. Who began to perceive our common fears of serious crime?
Quis metūs (timōrēs) commūnēs nostrōs sceleris gravis sentire (vidēre/intellegere) coepit (incēpit)?

SENTENTIAE ANTIQUAE

1. **Cornua cervum a periculis defendunt.**
Horns protect a stag from dangers.
2. **Oedipus duobus oculis se privavit.**
Oedipus deprived himself of his two eyes. (Of course you should comment briefly on this part of the Oedipus story, and remind students of the passage about Sophocles read in the previous ch.)
3. **Themistocles bello Persico Graeciam servitute liberavit.**
In the Persian War, Themistocles freed Greece from slavery. (For Themistocles, see note on Ch. 16, Ex. 10.)
4. **Demosthenes multos versus uno spiritu pronuntiabat.**
Demosthenes used to pronounce many verses with in a single breath. (The fourth-cent.

Athenian speech-writer and lawyer became the most powerful orator of his day, despite a speech impediment he ultimately managed to overcome by practice and hard work: see L.A. 2.)

5. **Persicos apparatus odi.**

I hate Persian displays. (A comment revealing the Roman disaffection for certain aspects of near-eastern culture, in particular the extravagant lifestyle of the rich—for many wealthy Romans a case of the pot calling the kettle black!)

6. **Iste communi sensu caret.**

That man lacks social sensibility (i.e., tact; the Eng. idiom “common sense” would not suit the context here; **sensus communis** here, as often, means essentially sensitivity or concern for others in one’s community).

7. **Senectus nos privat omnibus voluptatibus neque longe abest a morte.**

Old age deprives us of all (our) pleasures and is not far away from death.

8. **Nullus accusator caret culpa; omnes peccavimus.**

No accuser lacks fault (is exempt from blame); we all have sinned.

9. **Nulla pars vitae vacare officio potest.**

No part (time) of life can be free from responsibility.

10. **Prima virtus est vitio carere.**

The first (primary) virtue is to be free from vice.

11. **Vir scelere vacuus non eget iaculis neque arcu.**

A man free from sin does not need javelins or a bow. (I.e., virtue is one’s strongest defense.)

12. **Magni tumultus urbem eo tempore miscebant.**

Great tumults were disturbing the city at that time.

13. **Litterae senatui populoque Allobrogum manibus coniuratorum ipsorum erant scriptae.**

A letter had been written by the hands of the conspirators themselves to the senate and people of the Allobroges. (In his third Catilinarian oration Cicero presented evidence against the conspirators, including letters in which they had attempted to recruit the Gallic tribe of the Allobroges to assist them in their conspiracy against Rome’s government; connect this sent. with the reading passage below.)

CICERO URGES CATILINE'S DEPARTURE FROM ROME

Habemus senatus consultum contra te, Catilina, vehemens et grave; acre iudicium habemus, et vires et consilium civitas nostra habet. Quid est, Catilina? Cur remanes? O di immortales! Discede nunc ex hac urbe cum mala manu sceleratorum; magno metu me liberabis, si omnes istos coniuratos tecum educes. Nisi nunc discedes, te cito eiciemus. Nihil in civitate nostra te delectare potest. Age, age! Deinde curre ad Manlium, istum amicum malum; te diu desideravit. Incipe nunc; para copias et gere bellum in civitatem! Brevi tempore te omnesque tuos, hostes patriae, vincemus, et omnes vos poenas graves semper dabit.

We have a vigorous and stern decree of the senate against you, Catiline; we have a severe judgment, and our state has the power and a plan. What is it, Catiline? Why do you remain? Immortal gods! Depart now from this city with your wicked band of criminals; you will free me from great fear if you [will] lead all those conspirators out with you. Unless you [will] depart now, we will quickly (immediately) throw you out. Nothing in our state can please you. Come, come! Then run to Manlius, that evil friend of yours; he has desired you for a long time. Begin now; prepare your troops and wage war against the state! In a short time we will conquer you and all your men (accomplices), enemies of the fatherland, and you will all forever pay a grievous penalty.

(Begin your treatment of this passage with an introduction—or, rather, re-introduction—to Cicero, Catiline, and the Catilinarian orations, reminding students of the earlier readings in Chs. 11 and 14; you might even look back at those two passages and quickly read through them, pointing out that the selection from the first oration adapted here in Ch. 20 comes shortly after the passage from that same speech excerpted in Ch. 11, while S.A. 13 above and the reading in Ch. 14 are from the third oration. A number of introductory Latin courses conclude with Ch. 20: a longer passage that you might compose based on the excerpts in Chs. 11, 14, and 20 would be an excellent choice for the final exam. The adjs. **vehemens** and **grave** are delayed for emphasis; the same might be done in Eng.: *We have a decree of the senate against you, Catiline, vigorous and stern.* The **et** preceding **vires** may be construed as connecting the two clauses, as translated above; or it could be taken as correlative with the **et** that precedes **consilium**: *our state has both the power and a plan.* Go over the comprehension questions on this passage in **Lectio** B of the *Workbook*.)

SCRIPTA IN PARIETIBVS

Habitus Issae sal(utem)!

Habitus (says) greetings (good health) to Issa!

CAPVT XXI

INTELLEGENDA

Upon completion of this lesson students should be able to:

1. Recognize, form, and translate the passive voice of third and fourth conjugation verbs in the present system.
2. Recognize, form, and translate the present passive infinitive of third and fourth conjugation verbs.
3. Provide a “synopsis” of a verb in the indicative mood.

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EXERCITATIONES

1. **Laus autem nimis saepe est neque certa neque magna.**
Praise, however, is too often neither reliable nor great (significant).
2. **Senes in gente nostra ab filiis numquam neglegebantur.**
Old men in our nation were never (never used to be) neglected by their sons. (Ask students to scan through the Ex. sents. and the S.A. and find each pass. vb. form; when a student finds one, ask for another volunteer to identify its pers., number, and tense, then ask for another volunteer to translate it—just the vb., not the entire sent. Follow this procedure with several, if not all, of the pass. vbs. for an instant check on students’ ability to recognize and translate these forms.)

3. **Quis tum iussus erat Graeciam metu gravi liberare, familias defendere, atque hostes a finibus prohibere?**

Who then had been commanded to liberate Greece from grievous fear, to defend their families, and to keep the enemy away from their territory (borders)? (Ask also about noun cases and uses in the Ex., esp. the abl. uses newly introduced in the last ch.—including the abls. of separation in this sent.)

4. **Salutis communis causa eos coniuratos ex urbe discedere ac trans flumen ad montes duci iussit.**

For the sake of the common welfare, he commanded those conspirators to withdraw from the city and to be led across the river to the mountains. (Be sure to have students identify this pass. inf. form.)

5. **Alii auctores coeperunt spiritus nostros contra iudicium atque argumenta senatus iterum movere, quod omnes metu novo terri erant.**

The other authors began again to arouse our spirits against the judgment and arguments of the senate, because everyone had been frightened by a new fear.

6. **Omnia genera servitutis nobis videntur aspera.**

All kinds of servitude seem harsh to us.

7. **Rapieturne igitur Cicero ex manibus istorum?**

Will Cicero therefore be snatched (rescued) from the hands of those men?

8. **Qui finis metus atque servitutis in ea civitate nunc potest videri?**

What end of fear and servitude can be seen now in this/that state?

9. **At senectutis bonae causa iam bene vivere debemus.**

But we ought to live well now for the sake of a good old age.

10. **In familia eorum erant duae filiae atque quattuor filii.**

In their family there were two daughters and four sons.

11. **Casa vicinae nostrae habuit paucas fenestras per quas videre potuit.**

Our neighbor's house had few windows through which he could see.

12. **Quando cornu audivit, senex in genua cecidit et deis immortalibus gratias pronuntiabat.**

When he heard the horn, the old man fell onto his knees and professed his thanks to the immortal gods.

13. **Propter beneficia et sensum communem tyranni, pauci eum oderunt.**
On account of the tyrant's kindnesses and feeling for the community (for his fellow citizens), few men hated him. (For this idiomatic meaning of **sensus communis**, see the notes to Ch. 20, S.A. 6 above. As this sent. implies, "tyranny" was not in origin a necessarily negative term and could be used for a benevolent monarchy.)
14. The truth will not be found without great labor.
Vēritās sine magnō labōre nōn inveniētur.
15. Many nations which lack true peace are being destroyed by wars.
Multae gentēs quae pāce vērā carent bellis dēlentur.
16. Their fears can now be conquered because our deeds are understood by all.
Metūs (timōrēs) eōrum nunc vincī (superārī) possunt, quod (quoniam) facta nostra ab omnibus intelleguntur.
17. Unless serious pursuits delight us, they are often neglected for the sake of money or praise.
Nisi studia gravia nōs dēlectant, pecūniae aut laudis causā saepe negleguntur.

SENTENTIAE ANTIQUAE

1. **Numquam periculum sine periculo vincitur.**
Danger is never overcome without danger.
2. **Novius est vicinus meus et manu dextra tangi de fenestris meis potest.**
Novius is my neighbor, and he can be touched by my right hand from my windows.
 (Testimony to how dense-ly packed Roman apartment houses were!—the Romans called such tenements **insulae**.)
3. **Nonne iudices iubebunt hunc propter scelera in vincula duci et ad mortem rapi?**
Will the judges not order this man to be led in chains on account of his crimes and rushed away to death (The judges will order this man . . . , won't they)?
4. **Altera aetas bellis civilibus teritur et Roma ipsa suis viribus deletur.**
Another age is (being) worn out by civil wars and Rome herself is (being) destroyed by her own strength.

5. **At amicitia nullo loco excluditur; numquam est intempestiva aut sinistra; multa beneficia continet.**
But friendship is shut out from no place; it is never untimely or harmful; it contains many blessings.
6. **Futura sciri non possunt.**
Future things (events) cannot be known.
7. **Principio ipse mundus deorum hominumque causa factus est, et quae in eo sunt, ea parata sunt ad fructum hominum.**
In the beginning, the world itself was created for the sake of gods and men, and those things which are in it were provided for the enjoyment of men.
8. **Quam copiose a Xenophonte agricultura laudatur in eo libro qui "Oeconomicus" inscribitur.**
How abundantly agriculture is praised by Xenophon in that book which is entitled Oeconomicus. (For Xenophon, see OCD³; a prolific historian, his Oeconomicus is an important source of information on agriculture and other aspects of daily life in fifth-cent. Greece.)
9. **Vulgus vult decipi.**
The mob wishes (the common people wish) to be deceived.
10. **Ubi scientia ac sapientia inveniuntur?**
Where are knowledge and wisdom found?
11. **Veritas nimis saepe laborat; exstinguitur numquam.**
The truth too often labors (is too often hard-pressed); it is never extinguished.
 (Have students identify the adv./vb. : vb./adv. chiasmus and comment on its effect.)

VIRGIL'S MESSIANIC ECLOGUE

Venit iam magna aetas nova; de caelo mittitur puer, qui vitam deorum habebit deosque videbit et ipse videbitur ab illis. Hic puer reget mundum cui virtutes patris pacem dederunt. Pauca mala, autem, remanebunt, quae homines iubebunt laborare atque bellum asperum gerere. Erunt etiam altera bella atque iterum ad Troiam magnus mittetur Achilles. Tum, puer, ubi iam longa aetas te virum fecerit, erunt nulli labores, nulla bella; nautae ex navibus discedent, agricolae quoque iam agros relinquent, terra ipsa omnibus hominibus omnia parabit. Currite, aetates; incipe, parve puer, scire matrem, et erit satis spiritus mihi tua dicere facta.

Now a great new age is coming; a boy is sent from heaven, who will have the life of the gods and will see the gods and will himself be seen by them. This boy will rule the world to which his father's virtues have given peace. However, a few evils will remain, which will compel men to toil and to wage harsh war. There will even be the same wars over again, and great Achilles will again be sent to Troy. Then, boy, when already (at last) long age will have made you a man, there will be no labors, no wars; sailors will disembark from their ships, farmers now too will leave behind their fields, the earth itself will provide all things for all men. Hurry (pass quickly), ages; begin, little boy, to know your mother, and there will be enough breath for me to tell of your deeds.

(You will certainly want to provide your class with a thorough introduction to the very important poem from which this passage is adapted; talk to them briefly about Vergil and his other works, then about the *Eclogues*, and finally about this Fourth, so-called "Messianic," Eclogue; if you are unfamiliar yourself with the political background, speculation over the identity of the powerful boy whose life would usher in a new Golden Age, and early Christian interpretations of the poem's prophecy, then you can begin your research, as always, with the *OCD* and the article "Virgil." Students will be fascinated by the text and its pagan-Christian nexus, the notion of a second Golden Age of peace and ease, and the concept of the world's regeneration, including the detail of the coming of a second Achilles. Be sure to go over the several comprehension questions on this passage in the **Lectio**nes B section of the *Workbook* lesson for this ch.)

SCRIPTA IN PARIETIBVS

Crescens Cryseroti salutem! Quid agit tibi dexter ocellus?

Crescens (says) greetings to C(h)ryseros! How is your dear little darling (or your little right eye) doing?

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CAPVT XXII

INTELLEGENDA

Upon completion of this CAPVT, students should be able to:

1. Recognize, form, and translate fifth declension nouns.
2. Define, recognize, and translate the “ablative of place where” construction.
3. Distinguish among the several uses of the ablative case introduced thus far.

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EXERCITATIONES

1. **Vicini nostri se in genua protinus iecerunt et omnes deos in mundo laudaverunt.**
Our neighbors threw themselves immediately on their knees and praised all the gods in the world. (As you proceed through the sents., focus first, as always, on reading, comprehension, and arriving at a fluid, idiomatic translation; but focus on the new grammar after that, asking for the identity of each abl. case usage, including the “place where” construction in this sent.)
2. **Gentes Graeciae ingentibus montibus et parvis finibus continebantur.**
The nations of Greece were hemmed in by huge mountains and their small borders.
3. **Quis iussit illam rem publicam servitute aspera liberari?**
*Who ordered that republic to be freed from its harsh servitude? (Have students identify the case and use of **rem publicam** here and of all fifth declension nouns in the sents.)*

4. **“Iste,” inquit, “sceleribus suis brevi tempore tolletur.”**
“That man,” he says (said), “will be destroyed in a short time by his own crimes.” (As the Vocab. points out, **inquit** may be translated as either pres. or past tense. This and other speech vbs. introducing dir. quotations are usually delayed in Lat., as here, but often precede the entire quote in Eng.: “He said, ‘That man will be destroyed . . .’”)
5. **Contra alias manus malorum civium eadem res iterum parabuntur; senatus rem publicam defendet et isti ex finibus nostris cito discedent.**
The same things (resources) will again be prepared against other bands of evil citizens; the senate shall defend the republic and those men will depart quickly from our borders (territory).
6. **Senectus senes a mediis rebus saepe prohibet.**
Old age often keeps old men away from the middle of things (the center of activities).
7. **At res graves neque vi neque spe geruntur sed consilio.**
But serious (important) matters are managed (accomplished) neither by force nor by hoping but by planning.
8. **Si versus horum duorum poetarum neglegetis, magna parte Romanarum litterarum carebitis.**
If you [will] neglect the verses of these two poets, you will lack (be missing) a significant part of Roman literature.
9. **Eodem tempore nostrae spes salutis communis vestra fide altae sunt, spiritus sublatis sunt, et timores relictis sunt.**
At the same time, our hopes of (for) the general safety were being supported by your faith, our spirits were uplifted, and our fears were relinquished.
10. **Nova genera scelerum in hac urbe inveniuntur quod multi etiam nunc bonis moribus et sensu communi carent ac naturam sinistram habent.**
*New sorts of crimes are being discovered in this city, because, even now, many men lack good character and feeling for the community, and have a wicked nature. (For **sensus communis**, see n. on Ch. 21, Ex. 13.)*
11. **Vulgus multa ex fenestris casarum eiciebat.**
*The common people used to throw many things from the windows of their houses. (A comment on this reality of urban living would be in order; Juvenal describes in his third *Satire* the perils of walking on the streets of Rome below the open windows of apartment buildings.)*

12. Great fidelity can now be found in this commonwealth.
Magna fidēs in hāc rē publicā nunc invenīrī potest.
13. His new hopes had been destroyed by the common fear of uncertain things.
Spēs novae eius metū (timōre) commūnī rērum incertārum dēlētae erant. (Another option for “uncertain things” is the n. substantive **incertōrum**.)
14. On that day the courage and faith of the brave Roman men and women were seen by all.
Illō (eō) diē virtūs et fidēs fortium virōrum fēminārumque Rōmānārum (Rōmānōrum) ab omnibus vīsaē sunt. (The abl. of time is positioned first here for emphasis; it could of course be placed immediately before the vb. Likewise, **fortium** could follow the modified nouns, rather than preceding them; and **et** and **-que** could be differently employed. Similar variants are possible, of course, for most of Wheelock's Eng.-to-Lat. sents.)
15. The tyrant knew the enemy's plans and with great hope he ordered those ships to be destroyed.
Tyrannus cōnsilia hostium scīvit, et magnā (cum) spē illās nāvēs dēlērī iussit. (Remind students that when an abl. of manner has an accompanying adj., the adj. was commonly placed before **cum**, or the prep. can be omitted.)
16. He could not defend himself with his left hand or his right.
Sē manū sinistrā aut dextrā nōn dēfendere potuit (poterat).

SENTENTIAE ANTIQUAE

- Dum vita est, spes est.**
While there is life, there is hope. (Share with students the similar proverb, **dum spiro, spero**, “as long as I breathe, I have hope.”)
- Aequum animum in rebus difficilibus serva.**
Keep a calm mind in difficult circumstances (a difficult situation).
- Ubi tyrannus est, ibi plane est nulla res publica.**
Where there is a tyrant, in that place there clearly is no republic. (Point out, if you have not done so already, that the adj. **publicus, -a, -um** is related to **populus** and means “of the people”; a **res publica** is therefore a state in which all the people, the full citizenry, share in responsibility and the benefits—the opposite, i.e., of a dictatorship.)

4. **Fuerunt quondam in hac re publica viri magnae virtutis et antiquae fidei.**
There were once men of great virtue and ancient faith in this republic.
5. **Hanc rem publicam salvam esse volumus.**
We wish for (want) this republic to be safe.
6. **Spes coniuratorum mollibus sententiis multorum civium alitur.**
The hope of the conspirators is increased (fostered) by the lenient sentiments of many citizens.
7. **Res publica consiliis meis eo die ex igne atque ferro erepta est.**
The republic was rescued on that day from fire and sword (destruction) because of my plans (counsel). (S.A. 6-7 are both of course from the Catilinarians, with which the students should now be quite familiar from the readings in Chs. 11, 14, and 20.)
8. **Quod bellum oderunt, pro pace cum fide laborabant.**
Because they hated war, they were working for peace with fidelity (loyally/steadfastly).
9. **Dic mihi bona fide: tu eam pecuniam ex eius manu dextra non eripuisti?**
Tell me in good faith: did you not grab that money out of his right hand? (Comment on our use of the phrase "bona fide" in Eng.)
10. **Amicus certus in re incerta cernitur.**
*A sure friend is discovered in an unsure (risky) situation. (Ask students to explain what this means, i.e., that it is when we are in trouble that we find out who our real friends are; ask the class also to comment on the sound effects, and point out that this sort of alliteration and wordplay were favorite techniques of the early Roman poet Quintus Ennius—239-169 B.C., see *OCD*³ "Ennius.")*
11. **Homerus auditorem in medias res rapit.**
*Homer rushes the listener right into the middle of things (the midst of the story). (Ask the class if they know at what point in the Trojan War Homer begins his narrative in the *Iliad* and comment on his use of flashbacks as well as Vergil's later use of the same techniques; "in medias res" is a common expression in Eng. for any narrative, or action, that begins abruptly in the midst of a larger event. Ask students also to comment on the significance of the word "listener," vs. "reader.")*
12. **Felix est qui potest causas rerum intellegere; et fortunatus ille qui deos antiquos diligit.**
Happy is he (the person) who is able to understand the causes of things; and fortunate is that man who esteems the ancient gods.

13. **Stoicus noster, "Vitium," inquit, "non est in rebus sed in animo ipso."**
Our Stoic (philosopher) said, "Vice is not (merely) in one's actions but in the mind itself."
 (Have students explain the point.)
14. **Et mihi res subiungam, non me rebus.**
And I will subordinate things to myself, not myself to things. (Again, ask a student to explain the point; sent. out of context can sometimes be ambiguous—be sure that your students understand at least the general significance of each. sent. they read and translate.)
15. **Est modus in rebus; sunt certi fines ultra quos virtus inveniri non potest.**
There is a limit in things; there are certain boundaries beyond which virtue cannot be found. (Moderation, the so-called "Golden Mean," was a prime tenet of Stoic philosophy.)
16. **Hoc, Fortuna, tibi videtur aequum?**
Does this, Fortune, seem fair to you? (Fortune, like our "Lady Luck," was often personified in Roman literature, and the goddess Fortuna was quite important in Roman religion.)

A VISIT FROM THE YOUNG INTERNS

**Languebam: sed tu comitatus protinus ad me
 venisti centum, Symmache, discipulis.**

**Centum me tetigere manus aquilone gelatae:
 non habui febrem, Symmache, nunc habeo!**

*I was sick: but you, Symmachus, came to me immediately,
 accompanied by one hundred students.*

*One hundred hands chilled by the North wind touched me:
 I did not have a fever, Symmachus, now I have (now I do)!*

(Anyone who has ever visited the health center of a university that has a medical school can fully sympathize with this complaint!—if you weren't sick when you GOT there, you'd likely be when you LEFT! Students are likely to have trouble with the disjointed word order: help them to see the linkage in both **comitatus . . . centum . . . discipulis** and **centum . . . manus aquilone gelatae** and to appreciate the parallelism in the **centum/centum** phrases, and esp. the suspenseful effect created by delaying the key words **discipulis** and **gelatae**. Begin your discussion of the poem by

asking someone to explain what's basically going on, what the joke is—Martial's epigrams nearly always have one, and this one climaxes in the nicely balanced **non habui/nunc habeo** paradox—then after translating and discussing stylistics, etc., conclude by reading the little poem aloud in your liveliest manner, or ask a student to do so. The fact that the doctor's name is Greek adds a bit of an ethnic slur to the piece, not uncommon in Roman satiric writing. Go over the comprehension questions on this passage in **Lectiones B** of the *Workbook*.)

ON AMBITION AND LITERATURE, BOTH LATIN AND GREEK

Poetae per litteras hominibus magnam perpetuamque famam dare possunt; multi viri, igitur, litteras de suis rebus scribi cupiunt. Trahimur omnes studio laudis et multi gloria ducuntur, quae aut in litteris Graecis aut Latinis inveniri potest. Qui, autem, videt multum fructum gloriae in versibus Latinis sed non in Graecis, nimium errat, quod litterae Graecae leguntur in omnibus fere gentibus, sed Latinae in finibus suis continentur.

Poets can give men great and enduring fame through their literature; many men, therefore, want literature to (desire that literature) be written about their accomplishments; we are all drawn (motivated) by the pursuit of (eagerness for) praise, and many men are led (driven) by (the desire for) glory (fame), which can be found in either Greek or Latin literature. However, he (the man) who sees considerable benefit (advantage) for his glory (reputation) in Latin verse[s] (poetry), but not in Greek, is quite mistaken, because Greek literature is read in almost all nations, but Latin (literature) is confined within its own borders.

(Introduce this reading with a brief discussion of Cicero's speech **Pro Archia**, "In Defense of Archias," so students will understand the context of the author's exaltation of Greek poetry here—see "Licinius Archias, Aulus," *OCD*³—and mention that another, very famous passage from this poem, defending the study of literature in general, is excerpted in Ch. 40. Read the passage aloud, or call on a student volunteer to do so, and then ask a few comprehension questions, including those in the *Workbook*'s **Lectiones B**, to focus attention on the two or three major points, i.e., the power of the written word for publicizing and enhancing a person's reputation, and the priority Cicero gives here to Greek vs. Latin literature; be certain too look back at the passage in Ch. 13 on Alexander the Great, which was adapted from this same speech.)

SCRIPTA IN PARIETIBVS

C. Iulium Polybium duumvir(um) [Cuculla] rog(at).

Cuculla asks that you elect G(aius) Julius Polybius duumvir.

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CAPVT XXIII

INTELLEGENDA

Upon completion of this CAPVT, students should be able to:

1. Define and explain the basic functions of a “participle.”
2. Recognize, form, and translate the four participles of regular Latin verbs.

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EXERCITATIONES

1. **Aliquid numquam ante auditum in hac re publica cerno.**

I am aware of something never before (that has never before been) heard (of) in this republic. (Here and in a number of the following sents., the particip. phrase has been translated both literally, i.e., as a phrase, and transformed into a subordinate clause. Ask individual students to scan through all the Ex. and S.A. and find each participle; ask another volunteer to identify the tense and voice, and yet another volunteer to provide simply a literal translation: e.g., one student identifies **auditum** as the partic. in this sent., another student identifies it as perf. tense, pass. voice, and a third student translates it as “having been heard” or simply “heard.” Follow this procedure with several of the sents. as a test of the students’ understanding of the newly presented forms and literal translations.)

2. **Illum oratorem in medio senatu iterum petentem finem bellorum ac scelerum non adiuvistis.**
You did not assist that speaker (when he was) seeking again in the midst of the senate an end of wars and crimes.
3. **Certi fructus pacis ab territo vulgo atque senatu cupiebantur.**
The sure benefits of peace were desired by the frightened common people and the senate.
4. **Qui vir magnanimus alias gentes gravi metu servitutis liberabit?**
What great-hearted (courageous) man will free the other nations from their grievous fear of slavery?
5. **Nemo fidem neglegens timore umquam carebit.**
No one disregarding (who disregards) trust will ever be without fear.
6. **Illa femina fortunata haec consilia contra eos malos quondam aluit et salutis communis causa semper laborabat.**
That fortunate woman once supported these plans against those evil men, and she was always working for the sake of the common welfare.
7. **Illam gentem Latinam oppressuri et divitias rapturi, omnes viros magnae probitatis premere ac delere protinus coeperunt.**
The men (who were) about to overpower that Latin tribe and seize their riches began immediately to pursue and destroy all men of great honesty.
8. **Tolleturne fama huius medici istis versibus novis?**
Will the reputation of this doctor be destroyed by those new verses?
9. **At vita illius modi aequi aliquid iucundi atque felicitatis continet.**
But a life of that just sort (honest kind) contains something [of the] joyful and happy (some joy and happiness).
10. **Quo die ex igne et ferro atque morte certa ereptus es?**
On what day were you rescued from fire and sword and certain death? (Ignis et ferrum was something of an idiom for violent destruction.)
11. We gave many things to nations lacking hope.
Gentibus sp̄e carentibus multa (multās rēs) dedimus.
12. Those ten men, (when) called, will come again into this territory with great eagerness.
Illī decem (virī), vocātī, in hōs finēs magnō (cum) studiō iterum venient.

13. Through the window they saw the second old man running out of his neighbor's house and away from the city.

Secundum senem ē (ex) casā vicinī et ab urbe currentem per fenestram vidērunt.

(The Romans liked to “frame” a participial phrase by placing the noun “subj.” at the beginning and the particip. at the end, with all modifiers positioned inside those two elements; this arrangement is esp. helpful here in making it clear that the first two prep. phrases modify the particip., while the third modifies the main vb.)

14. He himself was overpowered by uncertain fear because he desired neither truth nor liberty.

Ipse metū (timōre) incertō oppressus (victus/superātus) est, quod nec vērītātem nec libertātem cupīvit (dēsiderāvit).

SENTENTIAE ANTIQUAE

1. **Vives meis praesidiis oppressus.**

You will live checked by (under the control of) my guards.

2. **Illi autem, tendentes manus dexterās, salutem petebant.**

Those men, however, stretching forth their right hands, were seeking safety.

3. **Tantalus sitiens flumina ab ore fugientia tangere desiderabat.**

Tantalus, thirsting (because he was thirsty), kept wanting to touch the waters (which were) escaping from his mouth. (Tantalus tried to test the omniscience of the gods by butchering and serving up to them at dinner one of his own children concealed in a stew; as punishment for this transgression, he was condemned to stand forever thirsting in the fleeting waters of a river and forever hungry beneath a tree whose fruits were just beyond his grasp—a truly “tantalizing” ordeal!)

4. **Signa rerum futurarum mundo a dis ostenduntur.**

Signs of things (that are) about to be (of things to come) are shown to the world by the gods.

5. **Graecia capta asperum victorem cepit.**

Captured (captive) Greece captured (in turn) her harsh conqueror. (Horace's point is that although the Greeks were overwhelmed politically by the Romans, they in turn overwhelmed the Romans culturally, i.e., via the tremendous influence of their literature and fine arts.)

6. **Atticus Ciceroni ex patria fugienti multam pecuniam dedit.**
Atticus gave much money to Cicero (when he was) fleeing from his country. (Titus Pomponius Atticus was, from boyhood, one of Cicero's closest personal friends; several volumes of Cicero's **Epistulae ad Atticum** have survived. *OCD*³, "Pomponius Atticus, Titus.")
7. **Si mihi eum educandum committes, studia eius formare ab infantia incipiam.**
If you will entrust him to me to be educated, I shall begin to shape his studies from infancy. (The Romans were aware of the importance of early childhood education, and Marcus Fabius Quintilianus, writing in the first century A.D., was one of the foremost ancient authorities on educational principles and practices—he gave us, inter alia, the expression **in loco parentis**, summing up the teacher's ideal role. *OCD*³, "Quintilian.")
8. **Saepe stilum verte, bonum libellum scripturus.**
Turn your stilus often, (you who are) going to write (hopeful of writing) a good little book. (The stilus was a pointed writing instrument, which had a blunt end used for erasing; Horace's advice—which holds true for would-be authors even today—was to revise, revise, REVISE!)
9. **Cura oratoris dicturi eos audituros delectat.**
The care of an orator about to speak delights those (who are) about to listen. (Quintilian's treatise on education, the **Institutiones Oratoriae**, focused in particular on training in rhetoric and public speaking; see n. on S.A. 7 above.)
10. **Morti Socratis semper illacrimo, legens Platonem.**
Reading (when I read) Plato, I always weep over the death of Socrates. (The allusion is to Plato's dialogue, the *Apology*.)
11. **Memoria vitae bene actae multorumque bene factorum iucunda est.**
The recollection of a life well lived and of many things done well is gratifying.
12. **Qui timens vivet, liber non erit umquam.**
Whoever will live (lives) in fear will not ever be free.
13. **Non is est miser qui iussus aliquid facit, sed is qui invitus facit.**
That man is not wretched who, having been ordered, does something (who does something he has been ordered to do), but he (is unhappy) who does (so) unwilling(ly). (As noted before, Lat. often employs an adj. where Eng. would use an adv.; hence, for natural Eng. idiom, the adj. **invitus** may be translated "unwillingly.")

14. **Verbum semel emissum volat irrevocabile.**

A word once sent forth (uttered), flies forth irrevocable (irrevocably). (See the n. on the preceding sent. on translating the adj. as an adv. This is a fine admonition: we all need to be sure to think before we speak, esp. before speaking in anger.)

LAOCOON SPEAKS OUT AGAINST THE TROJAN HORSE

Opressi bello longo et a deis aversi, duces Graecorum, iam post decem annos, magnum equum ligneum arte Minervae faciunt. Uterum multis militibus complent, equum in litore relinquunt, et ultra insulam proximam navigant. Troiani nullas copias aut naves vident; omnis Troia gaudet; panduntur portae. De equo, autem, Troiani sunt incerti. Alii eum in urbem duci cupiunt; alii eum Graecas insidias appellant. Primus ibi ante omnes, de arce currens, Laocoon, sacerdos Troianus, haec verba dicit: "O miseri cives, non estis sani! Quid cogitatis? Nonne intellegitis Graecos et scitis insidias eorum? Aut invenietis in isto equo multos milites acres, aut equus est machina belli, facta contra nos, ventura in urbem, visura casas nostras et populum. Aut aliquid latet. Equo ne credite, Troiani: quidquid id est, timeo Danaos et dona gerentes!" Dixit, et potentem hastam magnis viribus manus sinistrae in uterum equi iccit; stetit illa, tremens.

(Because they were) overwhelmed by the long war and turned away by the gods, the leaders of the Greeks, now after ten years, construct a huge wooden horse with the skill (the skilled assistance) of Minerva. They fill the womb with many soldiers, leave the horse on the shore, and sail to the far side of a nearby island. The Trojans see no troops or ships; all of Troy rejoices; the gates are opened. The Trojans are uncertain, however, about the horse. Some want it to be led into the city; others are calling it a Greek trick. There, first before all, Laocoon, a Trojan priest, running down from the citadel, speaks these words: "Oh wretched citizens! You are not sane! What are you thinking? Do you not understand the Greeks and know their treachery? Either you will find many fierce soldiers in that horse, or the horse is a weapon of war, made against us, about to come into the city, about to spy on our homes and people. Or something is hidden. Do not trust the horse, Trojans; whatever it is, I fear the Greeks, even (when they are) bearing gifts!" He spoke, and he hurled a powerful spear with the mighty force of his left hand into the horse's womb; it stood (stuck fast), vibrating.

(One of the most dramatic readings in our text thus far, this prose excerpt is adapted from the second book of the *Aeneid*—perhaps the most beloved book of Vergil's epic and certainly one of the most poignant. Depending on what you've said about Vergil thus far, your introduction should certainly include comments on the author, his several poetic works, the *Aeneid* in particular, and, in some detail, the context of this episode in Book Two; next, read the entire passage aloud, and with fervor; then, before calling upon individual students to read aloud and translate, ask several comprehension questions, in Eng. and/or Lat.: What are the major events depicted in this passage? How long has the war been going on?—**responde Latine. Quae dea Graecos adiuvavit? Qui sunt in utero equi? Ubi Graeci equum relinquunt? Quid Troiani non vident?** What varying responses to the horse did different groups of Trojans have?—etc. Include the several Latin comprehension questions on this passage in the **LECTIONES** B sect. of the *Workbook*. Have the class look at the amphora neck in the photo on p. 153, explain to them what an amphora is and how the Greeks often decorated their pottery with scenes from myth, and finally comment on both the scene depicted as well as the archaic artist's techniques. You might also put together a handout that includes, inter alia, the original lines from which this passage is adapted; read at least a few lines aloud, to give students a sense of the meter; point out the sometimes close correspondences between the prose adaptation and the verse original, esp. in that memorable line, **quidquid id est . . .**—“beware of Greeks bearing gifts.” Comment on the sexual imagery intended by Vergil in his use of the word **uterus**—the horse is a “doomsday machine, pregnant with war”—and on the cinematographic effects, particularly in the scene's closing moment, as Laocoon's spear powerfully strikes home and ominously quivers in the horse's flank. Finally, point out to the class that “the dramatic conclusion” to this episode appears in Ch. 25, and give them a “sneak preview” of the photo on p. 169.)

SCRIPTA IN PARIETIBVS

Paule ed Petre, petite pro Victore.

Paul and Peter, pray for Victor.

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CAPVT XXIV

INTELLEGENDA

Upon completion of this CAPVT, students should be able to:

1. Define, recognize, and translate the “ablative absolute” construction.
2. Define, recognize, and translate the “passive periphrastic” construction.
3. Define, recognize, and translate the “dative of agent” construction.

N.B.: macrons are used below only in the English-to-Latin Practice and Review Sentences; macrons for all other Latin sentences and passages appear in the textbook itself. Parentheses () are used within the English translations for words that are supplied (other than articles and possessives) as well as for alternate, usually more idiomatic renderings; square brackets [] indicate words that can be omitted for more natural English idiom. Parentheses in the Latin translations from English indicate some alternate options.

EXERCITATIONES

1. **Igne viso, omnes viri et uxores territae sunt et ultra urbem ad litus insulae navigaverunt, ubi perfugium inventum est.**

*(With) the fire having been seen (when the fire had been seen), all the men and their wives were frightened, and they sailed beyond the city to the shore of the island, where refuge was found. (Ask students to find each abl. absol. in all the Ex. and S.A. and to translate each literally as well as to suggest options for more idiomatic translations, i.e., transforming the participial phrase into a subordinate clause, as illustrated in the alternative translations provided here and discussed in the chapter. Review the rules for the “relativity” of participial tenses in Ch. 23: **viso**, as a perf. tense, indicates time prior to the action of the main vb., and since the main vb. is a past tense, then **viso**, when transformed to a finite vb., must be translated as pluperf.)*

2. **Populo metu oppresso, iste imperator nobis ex urbe pellendus est.**
(With) the people [having been] overwhelmed by fear (since the people have been overwhelmed by fear), that general must be banished by us (we should banish that general) from the city. (Again ask students to find and identify each pass. periphrastic and dat. of agent in these sents.; ask other students to translate each, both literally, as pass. constructions, and then more idiomatically as act. construction: see bottom of p. 157 for discussion and examples.)
3. **Orator, signo a sacerdote dato, eo die revenit et nunc totus populus Latinus gaudet.**
(With) the signal [having been] given by the priest (when the signal had been given by the priest/when the priest had given the signal), on that day the orator returned, and now the whole Latin populace is rejoicing.
4. **Gens Romana versus illius scriptoris magna laude quondam recepit.**
The Roman nation once received (responded to) that writer's verses with great praise. (Since abl. case uses have been recently reviewed, in ch. 22, ask students to identify the usage of each abl. in these sents.—only, of course, after having arrived at a natural, idiomatic translation of each sent.)
5. **Laudes atque dona huius modi ab oratoribus desiderabantur.**
Praises and gifts of this sort were desired by the orators.
6. **Imperio accepto, dux aequus magnanimusque fidem suam rei publicae ostendit.**
*(With) the power having been received (when the military command had been received), the just and great-hearted (courageous) leader displayed his [own] loyalty to the republic. (Ostendit can also be pres.: “since the power was received, the leader is displaying. . . .” You might discuss briefly the technical sense of **imperium** as a consul's or praetor's absolute power to command and enforce obedience even under penalty of death; see further OCD³, “imperium.”)*
7. **Aliquis eos quinque equos ex igne eripi postea iusserat.**
Afterwards, someone had ordered those five horses to be rescued from the fire.
8. **Cernisne umquam omnia quae tibi scienda sunt?**
Do you ever understand all the things that must be known by you (that you should know)?
9. **Ille, ab arce urbis reventurus, ab istis hominibus premi coepit.**
That man, (as he was) about to come back from the city's citadel, began to be pursued by those (despicable) men.

10. **Cupio tangere manum illius militis qui metu caruit atque gravia scelera contra rem publicam oppressit.**

I want to touch the hand of that soldier who was without fear and suppressed the serious crimes against the republic.

11. **Iste dux protinus expulsus est, ut imperium excipiebat.**

That leader was expelled immediately, when (just as) he was taking power (receiving the command).

12. **Illae servae, autem, perfugium solaciumque ab amicis quaerebant.**

Those slaves (slavegirls), however, were seeking shelter and comfort from their friends.

13. **Cornu audito, ille miles, incertus consilii, copias ad mediam insulam vertit.**

(With) the horn having been (when the horn had been) heard, that soldier, (since he was) uncertain of the plan, turned (directed) his troops toward the middle of the island. (Vertit could be construed as pres. rather than perf.: "the horn having been heard, the soldier is directing. . .")

14. When the common danger had been averted, two of our sons and all our daughters came back from Asia.

Periculō commūnī āversō, duo ex filiīs et omnēs filiae (nostrae/nostri) ex Asiā revēnērunt. (The abl. absol. construction is here preferable to **Ubi periculum commūne āversum erat. . .**)

15. Our hopes must not be destroyed by those three evil men.

Spēs nostrae istīs tribus (virīs) malīs nōn dēlendae sunt. (**Illīs** could be used, but **istīs** better suits the negative reference; with **istīs**, in fact, **malīs** could be omitted, since the demonstrative can itself convey the pejorative connotation.)

16. Since the people of all nations are seeking peace, all leaders must conquer the passion for (= of) power.

Populō omnium gentium pācem quaerente, cupiditās imperiī omnibus ducibus vincenda (superanda) est.

17. The leader, having been driven out by both the free men and the slaves, could not regain his command.

Dux, et ā (virīs) liberīs et (ā) servīs (ex)pulsus, imperium (suum) recipere nōn potuit (poterat).

SENTENTIAE ANTIQUAE

1. **Carthago delenda est.**
Carthage must be destroyed. (The hawkish conservative Cato the Elder managed to work this exhortation into many of his speeches in the Roman senate, whether relevant to the subject at hand or not; Rome did finally destroy her arch-enemy, but only at the end of the third Carthaginian war, long after old Cato's death.)
2. **Asia victa, dux Romanus felix multos servos in Italiam misit.**
(With) Asia having been (after Asia had been) conquered, the fortunate Roman leader sent many slaves into Italy. (Prisoners of war were the commonest source of slaves for Roman farms and households.)
3. **Omnibus ferro militis perterritis, quisque se servare cupiebat.**
(With) all the men having been (when everyone had been) frightened by the soldier's sword, each man was desiring to (eager to) save himself.
4. **Quidquid dicendum est, libere dicam.**
Whatever must be said, I shall say freely.
5. **Haec omnia vulnera belli tibi nunc sananda sunt.**
All these wounds of war must be healed by you now (you should now heal all these wounds of war).
6. **Nec tumultum nec hastam militis nec mortem violentam timebo, Augusto terras tenente.**
I shall fear neither civil war nor the soldier's spear nor a violent death, with Augustus holding the lands (as long as Augustus is in command of the empire). (The "soldier's spear" is here used by metonymy for the violence of war in general.)
7. **Tarquinio expulso, nomen regis audire non poterat populus Romanus.**
(With) Tarquin having been (after Tarquin had been) expelled, the Roman people were not able to hear (could not tolerate hearing) the name of (the very word) "king." (See notes on "The Rape of Lucretia" in Ch. 7 and refer students back to that passage.)
8. **Ad utilitatem vitae omnia consilia factaque nobis regenda sunt.**
All our plans and actions must be directed by us to the benefit of our life (toward what is useful for living) (We should direct all our plans toward . . .).

DE CUPIDITATE

Homo stultus, “O cives, cives,” inquit, “pecunia ante omnia quaerenda est; virtus et probitas post pecuniam.”

A foolish man says, “Oh citizens, citizens, money must be sought before all things; virtue and honesty (should be sought) after money.”

Pecuniae autem cupiditas fugienda est. Fugienda etiam est cupiditas gloriae; eripit enim libertatem. Neque imperia semper petenda sunt neque semper accipienda; etiam dēpōnenda nōn numquam.

*However, the desire for money should be avoided. The desire for glory, too, must be shunned; for it takes away our freedom. Neither should powers (powerful offices/military commands) always be sought nor should they always be accepted; sometimes they should even be set aside (resigned). (The double-negative **non numquam**, “not never,” was a common Lat. idiom for “sometimes.”)*

Hercules, in caelum propter virtutem receptus, deos salutavit; sed Pluto veniente, qui est filius Fortunae, Hercules oculos avertit. Tum, causa quaesita, “Iste,” inquit, “spernendus est quod lucri causa omnia corrumpit.”

Hercules, having been (when he had been) admitted into heaven because of his courage, greeted the gods; but with Plutus, who is the son of Fortune, coming up (when Plutus approaches him), Hercules turns his eyes away. Then, (with) the reason having been (when the reason was) sought (when he was asked the reason), he says, “That (contemptible) god should be scorned because he corrupts all things for the sake of profit.”

(A comment or two on Hercules and his deification would be in order—classes using Groton and May's 38 *Latin Stories* will read more about Hercules and his 12 labors in Ch. 20. Be sure students don't confuse Plutus, god of wealth, with Pluto, lord of the Underworld. Ask the class to answer the comprehension questions on these excerpts in the **Lectio**nes B section of the *Workbook*.)

THE SATIRIST'S MODUS OPERANDI

Ridens saturas meas percurram, et cur non? Quid vetat me ridentem dicere verum, ut pueris educandis saepe dant crustula magistri? Quaero res graves iucundo ludo et, nominibus fictis, de multis culpis vitiisque narro. Sed quid rides? Mutato nomine, de te fabula narratur!

I shall rush through my satires laughing, and why not? What forbids me, laughing, to tell the truth (keeps me from telling the truth with a smile), just as teachers often give cookies to boys (who are) to be taught? I look into serious matters with pleasant sport (playfully), and, with the names [having been] invented, I tell about many faults and crimes. But why do you laugh? With the name [having been] changed (with the mere change of a name), the story is being told about you!

(This passage from Horace's first satire is well worth a thorough introduction and discussion, and should be connected with the reading from Juvenal's first satire in Ch. 16—both satires were “program poems,” in which the authors discuss their motives for writing satire and the techniques they intend to employ. See the notes on the Juvenal passage, and if you need a refresher on Roman satire generally and the essential differences between the more light-hearted, often jovial Horace and the angry, cynical Juvenal, see the *OCD* articles on both satirists and on “satura.” After reading and translating the Horace selection, you should ask the class to quickly read through the Juvenal passage again and to discuss what they can see, even from these two brief excerpts, as some essential differences between the two writers' approaches. Ask students also to answer the comprehension questions on this passage in the **LECTIONES** B section of the *Workbook*, and be sure they understand the point Horace is making about personal names, which were an important feature of the genre from its very beginnings—mention that earlier satirists often employed real names, and ask students to conjecture why Horace and his successors abandoned the practice. Remember that an answer key to the *Workbook* is available to instructors online at www.harperacademic.com.)

SCRIPTA IN PARIETIBVS

Vinum acceptum ab domino VII Idus Apriles.

Wine received by the master seven (days) before the Ides of April (= April 7).

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CAPVT XXV

INTELLEGENDA

Upon completion of this lesson students should be able to:

1. Define and explain the basic functions of an “infinitive.”
2. Recognize, form, and translate the six infinitives of regular Latin verbs
3. Define, recognize, and translate the “indirect statement” construction.

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EXERCITATIONES

1. **“Quisque,” inquit, “semper putat suas res esse magnas.”**
“Each person,” he says, “always thinks that his own affairs (circumstances) are important.”
(The ind. state. could here be translated more lit., “considers his own affairs to be important.”)
2. **Postea audivimus servos donorum causa laboravisse, ut milites fideles heri narraverant.**
Afterwards we heard that the slaves had worked for the sake of gifts (benefits), as the loyal soldiers had reported (told us) yesterday. (The perf. inf. indicates an action that occurred before that of the main vb.; if the main vb. is a past tense, then the inf. must be translated as pluperf., as indicated in the chapter’s examples.)

3. **Vicini nostri vim ignis magna virtute dehinc averterunt, quod laudem atque dona cupiverunt.**
Our neighbors then diverted the force of the fire with great courage, because they desired praise and gifts (rewards).
4. **Hoc signum periculi totam gentem nostram tanget, nisi hostem ex urbe excipere ac ab Italia pellere poterimus.**
This sign of danger will touch (affect) our entire nation, unless we will be able to (unless we can) take the enemy out of (remove the enemy from) the city and drive him out of Italy.
5. **Duce feroci Carthaginis expulso, spes fidesque virorum magnanimorum rem publicam continebunt.**
When the fierce leader of Carthage has been expelled, the hope and faith (loyalty) of courageous men will hold the republic together.
6. **Cur iucundus Horatius culpas humanas in saturis semper ostendebat atque ridebat?**
Why was the pleasant Horace constantly pointing out and laughing at (ridiculing) human faults in his satires?
7. **Credimus fidem antiquam omnibus gentibus iterum alendam esse.**
We believe that ancient faith (the trustworthiness/loyalty of earlier times) should again be fostered by all nations. (Use of the pass. periphrastic inf. was common in ind. state.)
8. **Dux, officium suscepturus, imperium accepit et imperator factus est.**
The leader, (as he was) about to assume office, received the power (military command) and was made (appointed) general.
9. **Res publica, ut ait, libellis huius modi tolli potest.**
The Republic, as he says, can be destroyed by little volumes (pamphlets) of this sort. (Political pamphleteering was common in ancient Rome; cf. Eng. "libel.")
10. **Aliqui negant hostes victos servitute umquam opprimendos esse.**
Some men say that the conquered enemy should never be oppressed by slavery. (Hostis was often used in the pl. to refer to "the enemy" in a collective sense.)
11. **Credunt magistram sapientem veritatem patefacturam esse.**
They believe that the wise teacher will reveal the truth.
12. **Quisquis veritatem quaeret atque recipiet bene educabitur.**
Whoever shall seek and receive (embrace) the truth will be well educated.

13. We thought that your sisters were writing the letter.
Putāvimus (cōgitāvimus) sorōrēs (tuās/vestrās) litterās scrībere. (This and the three following Eng.-to-Lat. sents., each using a form of **scrībō**, provide simple practice with each of the three inf. tenses.)
14. They will show that the letter was written by the brave slavegirl.
Ostendent (dēmōnstrābunt) litterās ā servā fortī scrīptās esse.
15. The orator said that the book had never been written.
Ōrātor dīxit librum numquam scrīptum esse.
16. We hope that the judge's wife will write those two letters tomorrow.
Spērāmus uxōrem iūdicis illās duās litterās crās scrīptūram esse.

SENTENTIAE ANTIQUAE

1. **Id factum esse tum non negavit.**
He did not then deny that it (this) had been done.
2. **His rebus pronuntiatis, igitur, eum esse hostem scivisti.**
When these things had been announced, therefore, you knew that he was an enemy.
3. **Eum ab hostibus expectari nunc sentis.**
You now feel (you are now aware) that he is being looked for (is expected) by the enemy.
4. **Vidi eos in urbe remansisse et nobiscum esse.**
I saw that they had remained in the city and were with us.
5. **Itaque aeternum bellum cum malis civibus a me susceptum esse cerno.**
And so I perceive (am aware) that an eternal war with evil citizens has been undertaken by me.
6. **Idem credo tibi faciendum esse.**
I believe that the same thing must be done by you (that you should do the same thing).
7. **Te enim esse fidelem mihi sciebam.**
For I knew that you were loyal to me.
8. **Hostibus se in civitatem vertentibus, senatus Cincinnato nuntiavit eum factum esse dictatorem.**

With the enemy turning [themselves] against the state, the Senate announced to Cincinnatus that he had been made dictator.

9. **Dico te, Pyrrhe, Romanos posse vincere.**

I say, Pyrrhus, that you are able to defeat the Romans.

10. **Dic, hospes, Sparta te nos hic iacentes vidisse, patriae fideles.**

Say to (tell) Sparta, stranger, that you saw us lying here, loyal to our fatherland.

11. **Socrates putabat se esse civem totius mundi.**

Socrates used to suppose that he was (considered himself to be) a citizen of the whole world.

12. **Illi magistri negant quemquam virum esse bonum nisi sapientem.**

Those teachers say (assert) that not any man (no man) is good unless he is wise (except the wise man). (A tenet of ancient Stoicism: only the wise man can be truly virtuous.)

13. **Negavi, autem, mortem timendam esse.**

I have said, however, that death must not be feared (I denied, moreover, that death was to be feared).

14. **Credo deos immortales sparsisse spiritus in corpora humana.**

I believe that the immortal gods have scattered souls into human bodies.

15. **Adulescens sperat se diu victurum esse; senex potest dicere se diu vixisse.**

A young man hopes that he will live for a long time; an old man can say that he has lived for a long time.

16. **Aiunt enim multum legendum esse, non multa.**

For they say that much must be read, not many things. (I.e., one ought to read, not a lot of books, but important books.)

THE DEATH OF LAOCOON . . . AND TROY

Hic alius magnus timor (O fabula misera!) animos caecos nostros terret. Laocoon, sacerdos Neptuni fortuna factus, acrem taurum ad aram in litore mactabat. Tum gemini serpentes potentes, mare prementes, ab insula ad litora currunt. Iamque agros tenebant et, oculis igne ardentibus, ora linguis sibilis lambebant.

Nos omnes fugimus; illi via certa Laocoonta filiosque eius petunt. Primum parva corpora duorum puerorum capiunt et lacerant necantque devorantque. Tum patrem fortem, ad filios

miseros currentem, rapiunt et magnis spiris tenent et superant. Nec se a vulneribus defendere nec fugere potest, et ipse, ut taurus saucius ad aram, clamores horrendos ad caelum tollit. Eodem tempore serpentes fugiunt, petuntque perfugium in arce Minervae acris.

Quod Laocoon in equum Minervae hastam iecerat, nos putavimus eum erravisse et poenas dedisse; veritatem acerbam nescivimus. Portas patefacimus et admittimus istum equum in urbem; atque pueri puellaeque—O patria, O di magni, O Troia!—eum tangere gaudent. Et quoque gaudemus nos miseri, quibus ille dies fuit ultimus ac quibus numquam erit ullum solacium.

Here another great fear (oh pitiable tale!) terrifies our blind (unseeing/unsuspecting) hearts. Laocoon, [having been] made priest of Neptune by fortune (fate), was sacrificing a fierce bull at an altar on the shore. Then, powerful twin serpents, pressing on the sea, rush from the island toward the shore. And already they were taking hold of the fields, and, their eyes burning with fire, they were licking their mouths with hissing tongues.

We all (all of us) flee; those (serpents) aim at Laocoon and his sons by (on) a determined course. First, they seize the small bodies of the two boys, and they tear at, and slay, and devour (them). Then, they seize the courageous father, running (as he rushes) to his poor sons, and they hold him with their gigantic coils and overpower him. He is able neither to defend himself from the wounds, nor to escape; and he himself, just as a bull wounded (like the wounded bull) at the altar, raises up terrible screams to heaven. At the same time, the serpents rush away, and they seek refuge in the citadel of savage Minerva.

Because Laocoon had hurled his spear into Minerva's horse, we thought that he had erred and paid the penalty; we did not know the bitter truth. We open up the gates and admit that (terrible) horse into our city; and the boys and girls—oh fatherland, oh great gods, oh Troy!—rejoice to touch it. And we too rejoice, wretched ones, for whom that day was the last and for whom there will never be any comfort.

(Ask students to answer the comprehension questions on this passage in the **Lectioes** B section of the *Workbook*; remember that an answer key to the *Workbook* is also available to instructors online.)

SCRIPTA IN PARIETIBVS

Quisquis in alterius fortunis incubas.

You who(ever) obsess over another's fortunes.

CAPVT XXVI

INTELLEGENDA

Upon completion of this CAPVT, students should be able to:

1. Explain what is meant by “comparison of adjectives.”
2. Recognize, form, decline, and translate regular adjectives in the comparative and superlative degrees.
3. Recognize and translate the uses of **quam** with comparative and superlative adjectives.
4. Define, recognize, and translate the “ablative of comparison” construction.

N.B.: macrons are used below only in the English-to-Latin Practice and Review Sentences; macrons for all other Latin sentences and passages appear in the textbook itself. Parentheses () are used within the English translations for words that are supplied (other than articles and possessives) as well as for alternate, usually more idiomatic renderings; square brackets [] indicate words that can be omitted for more natural English idiom. Parentheses in the Latin translations from English indicate some alternate options.

EXERCITATIONES

1. **Ille dux nescivit consilium nuntiatum esse et se imperium protinus suscepturum esse.**
That leader did not know that the plan had been announced and he was about to (would) take (up/over) command immediately.
2. **“Quidam,” inquit, “imperium quondam petebant et liberos viros opprimere cupiebant.”**
“Certain men,” he says, “were at one time seeking supreme power and desiring to overwhelm (were desirous of oppressing) free men.”
3. **Eodem die decem milia hostium ab duce fidelissimo aversa ac pulsa sunt; multi milites vulnera receperant et in agris iacebant.**

On the same day ten thousand of the enemy were turned back and driven out by the very loyal leader (commander); many soldiers had received wounds (had been wounded) and were lying in the fields.

4. **Morte tyranni ferocis nuntiata, quisque se ad oratorem potentissimum magna spe vertit.**

*After (when/since) the death of the savage tyrant had been announced, each man turned [himself] to the very powerful orator with great hope. ("Turn" is more often in Eng. used intransitively, so the dir. obj. sē/"himself" is better omitted here. **Vertit** could also be pres. tense, in which case the translation would be, "After the fierce tyrant's death was announced, each man turns. . . .")*

5. **Ridens, scriptor illius fabulae sapiens aliquid iucundius dehinc narravit.**

Laughing (smiling), the wise author of that story then narrated something more (rather) pleasant (told some more pleasant tale).

6. **His rebus auditis, adulescentes gemini propter pecuniae cupiditatem studium litterarum relinquunt.**

When these things have been heard, the twin youths (the young twins) will abandon their study of (interest in) literature because of a desire of (for) money.

7. **Regina fortissima Carthaginis postea ostendit fidem semper esse sibi cariorem divitiis.**

*The very strong queen of Carthage showed afterwards that faithfulness was always dearer to her than riches. (**Ostendit** could be pres. tense: "shows that loyalty is always. . . .")*

8. **Negavit se umquam vidisse servam fidelio rem quam hanc.**

He denied that he had ever (he said that he had never) seen a (female) slave more faithful than this one.

9. **Iucundior modus vitae hominibus nunc quaerendus est.**

A more pleasant way of life must now be sought by men (Men should now seek a pleasanter way of life).

10. **Credimus illos viginti liberos viros feminasque vitam quam iucundissimam agere.**

We believe that those twenty free men and women are leading (living) the most agreeable life possible.

11. **Imperator centum milites fortissimos prae se heri misit.**

Yesterday the commander sent his hundred bravest soldiers ahead of him.

12. **Lux in illa casa non fuit clarissima, quod familia paucas fenestras patefecerat.**
The light in that house was not very bright, because the family had opened few windows.
13. **Amicos tristes excepit, ad mensam invitavit, et eis perfrugium ac solacium hic dedit.**
He received his sad friends, invited them to his table (to dinner), and gave them refuge and solace here.
14. What is sweeter than a very pleasant life?
Quid est dulcius quam vīta iūcundissima (dulcius vītā iūcundissimā)?
15. Certain men, however, say that death is sweeter than life.
Quīdam (virī), autem, dīcunt (āiunt) mortem esse dulciōrem vītā (quam vītam).
 (Students may want to use **certī** here, but **certus** means “certain” in the sense of “sure” or “reliable,” whereas “certain” in this context means “some” or “specific,” and so **quīdam**, newly introduced in this ch., is needed.)
16. When these three very sure signs had been reported, we sought advice and comfort from the most powerful leader.
Hīs tribus signīs certissimīs nūntiātīs, cōsiliū et sōlācium (sōlāciumque) ex duce potentissimō petivimus.
17. In that story the author says that all men seek as happy lives as possible.
Auctor (scrīptor) in illā fābulā dīcit omnēs hominēs (virōs) vītās quam beātissimās (fēlicissimās) petere. (While ordinarily **omnēs** alone could be employed substantively for “all men,” using **hominēs** here avoids the potentially misleading juxtaposition **omnēs vītās**; since the reference is to men in general, i.e. mankind, **hominēs** is a better choice than **virōs**.)
18. This light is always brighter than the other.
Haec lūx semper est clārīor quam alia (clārīor aliā).

SENTENTIAE ANTIQUAE

1. **Senectus est loquacior.**
Old age is too garrulous.
2. **Tua consilia omnia nobis clariora sunt quam lux.**
All (of) your plans are clearer to us than light.

3. **Quaedam remedia graviora sunt quam ipsa pericula.**

Certain remedies are more grievous than the dangers themselves.

4. **Eo die viros fortissimos atque amantissimos rei publicae ad me vocavi.**

On that day, I summoned the bravest and most patriotic men to me. (While **is, ea, id** as a demonstrative can mean either “this” or “that,” as noted in Ch. 11, “that” is the more logical choice here, in view of the past tense vb.; **amantissimōs reī pūblicae** lit. = “most loving of/toward the republic.”)

5. **Qui imperia libens accepit, partem acerbissimam servitutis vitat.**

He who has accepted (taken) orders willingly, avoids the harshest part of slavery. (Remember to use “has/have” in translating the perf., whenever thinking, as here, of the present consequences of the past action; on this point, see Ch. 12.)

6. **Iucundissima dona, ut aiunt, semper sunt ea quae auctor ipse cara facit.**

The most pleasant gifts, as they (as people) say, are always those that the giver himself makes (holds/considers) dear. (As noted in the Ch. 25 Vocab., **āit/āiunt** is commonly used with proverbs and anecdotes, hence “as they say” = “as people say.”)

7. **Beatus sapiensque vir forum vitat et superba limina potentiorum civium.**

A happy and wise man avoids the forum and the proud thresholds of the more powerful citizens. (The forum here, as often, represents the bustling world of commerce and finance.)

8. **Quid est turpius quam ab aliquo illudi?**

What is more shameful than to be deceived by someone?

9. **Quid enim est stultius quam incerta pro certis habere, falsa pro veris?**

What, indeed, is more foolish than to consider uncertainties as certain, falsehoods as truths?

10. **Saepe mihi dicis, carissime amice: “Scribe aliquid magnum; desidiosissimus homo es.”**

You often say to me, dearest friend: “Write something important; you are a very lazy man.”

11. **Verba currunt; at manus notarii est velocior illis; non lingua mea, sed manus eius, laborem perfecit.**

Words move quickly; but the hand of the stenographer is faster than those (than they are); not my tongue, but his hand has completed the work. (Martial means that this skillful stenographer is so fast that finishes what the speaker has dictated and has to wait for him to say more.)

12. **Multi putant res bellicas graviores esse quam res urbanas; sed haec sententia mutanda est, nam multae res urbanae sunt graviores clarioresque quam bellicae.**

Many men think that military affairs are more important than urban (domestic) matters; but this opinion should be changed, for many domestic accomplishments are more important and more renowned than those of war. (Cicero is contrasting the significance of a man's military accomplishments with achievements on the domestic front.)

13. **Invitatus ad cenam, manu sinistra lintea neglegentiorum sustulisti. Hoc salsum esse putas? Res sordidissima est! Itaque mihi linteum remitte.**

(When you had been) invited to dinner, you took away (lifted/stole) the napkins of (some) overly careless ones (guests) with your left hand. Do you think this is witty? It is a very mean trick! And so—send me back my napkin. (Some things never change—I hope you've never filched a towel from the Holiday Inn!)

THE NATIONS OF GAUL

Gallia est omnis divisa in partes tres, quarum unam incolunt Belgae, aliam Aquitani, tertiam qui ipsorum lingua Celtae, nostra Galli appellantur. Hi omnes lingua, institutis, legibus inter se differunt. Gallos ab Aquitanis Garumna flumen, a Belgis Matrona et Sequana dividit. Horum omnium fortissimi sunt Belgae.

The whole of Gaul has been (is) divided into three parts, of which the Belgae inhabit one, the Aquitani another, and the third those (inhabit) who are called Celts in their own language, Gauls in ours. All of these differ among themselves in language, customs, and laws. The Garonne river separates the Gauls from the Aquitani, and the Marne and the Seine separate them from the Belgae. Of all these, the Belgae are the strongest.

THE GOOD LIFE

Haec sunt, amice iucundissime, quae vitam faciunt beatiorem: res non facta labore sed a patre relicta, ager felix, parvum fori et satis otii, mens aequa, vires et corpus sanum, sapientia, amici veri, sine arte mensa, nox non ebria sed soluta curis, non tristis torus et tamen pudicus, somnus facilis. Desidera tantum quod habes, cupe nihil; noli timere ultimum diem aut sperare.

These are the things, my most pleasant friend, which make life happier: property (wealth) not produced by labor but left (bequeathed) by one's father, a happy (prosperous) farm, little of the forum and sufficient leisure, a steady mind, strength and a healthy body, wisdom, true friends, dining without affectation, a night not drunken but loosened (free) from worries, a bed not austere and yet chaste (sexually pure), easy sleep. Desire only what you have, long for nothing; do not fear, or hope for, your last day (do not fear your last day, or hope for it).

(For the sense of **forum** intended here, see note above on S.A. 7. Ask students to answer the comprehension questions on both of these passages in the **Lectiones** B section of the *Workbook*; remember that an answer key to the *Workbook* is available to instructors online at www.harperacademic.com.)

SCRIPTA IN PARIETIBVS

Prima, domina.

Prima, mistress (shopkeeper/proprietress).

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CAPVT XXVII

INTELLEGENDA

Upon completion of this CAPVT, students should be able to:

1. Recognize, form, and translate adjectives with irregular superlatives and other adjectives with irregular comparisons.
2. Recognize, form, and translate the irregular adjective/noun **plūs**.

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EXERCITATIONES

1. **Quisque cupit quam pulcherrima atque utilissima dona dare.**
Each man wishes to give the loveliest and most useful gifts possible.
2. **Quidam turpes habent plurima sed etiam plura petunt.**
Certain reprehensible men have very many things (possessions) but strive for even more.
3. **Ille orator, ab tyranno superbissimo expulsus, ducem iucundiozem et leges aequiores dehinc quaesivit.**
That orator, having been (when he had been) expelled by that very arrogant tyrant, then sought a more agreeable leader and fairer laws.

4. **Summum imperium optimis viris semper petendum est.**
The highest power should always be sought by the best men.
5. **Senex nepotibus tristibus casam patefecit et eos trans limen invitavit.**
The old man opened his house to his sad grandsons and invited them across the threshold.
6. **Ostendit ultimum signum luce clarissima ab hostibus illa nocte datum esse.**
He showed that the the final signal had been given by the enemy [on] that night with a very bright light.
7. **Iste tyrannus pessimus negavit se viros liberos umquam oppressisse.**
That very bad tyrant denied that he had ever oppressed free men.
8. **Fidelissimus servus plus cenae ad mensam accipiebat quam tres peiores.**
The very faithful slave received more dinner at the table than the three rather bad slaves.
9. **Aiunt hunc auctorem vitam humillimam nunc hic agere.**
They say that this author is now leading a very humble life here.
10. **Cur di superi oculos a rebus humanis eo tempore averterunt?**
Why did the gods above turn their eyes (attention) away from human affairs at that time?
11. **Habesne pecuniam et res tuas prae re publica?**
Do you hold money and your own circumstances before (consider your money and possessions more important than) the republic?
12. **Solem post paucas nubes gracillimas in caelo hodie videre possumus.**
We can see the sun in the sky today behind a few very wispy clouds.
13. Some believe that very large cities are worse than very small ones.
Quīdam crēdunt maximās urbēs esse peiōrēs minimīs (quam minimās).
14. In return for the three rather small gifts, the young man gave even more and prettier ones to his very sad mother.
Adulēscēns (iuvenis), prō tribus dōnīs minōribus, māt̄rī trīstissimae etiam plūra ac pulchriōra dedit.
15. Those very large mountains were higher than these.
Illī maximī montēs fuērunt (erant) altiōrēs hīs (quam hī).

SENTENTIAE ANTIQUAE

- 1. Trahit me nova vis: video meliora proboque, sed peiora tantum facio et nescio cur.**
A new (strange) power is luring me: I see and approve better things, but I only do worse things and I do not know why.
- 2. Quaedam carmina sunt bona; plura sunt mala.**
Certain poems are good; more are bad.
- 3. Optimum est. Nihil melius, nihil pulchrius hoc vidi.**
It is the best. I have seen nothing better, nothing finer than this.
- 4. Spero te et hunc natalem et plurimos alios quam felicissimos acturum esse.**
I hope that you will spend (celebrate) both this birthday and very many others as happy as can be.
- 5. Quoniam consilium et ratio sunt in senibus, maiores nostri summum concilium appellaverunt senatum.**
Since wisdom and reason are in old men (since old men have wisdom and reason), our ancestors called the highest council the Senate.
- 6. Plus operae studiique in rebus domesticis nobis nunc ponendum est etiam quam in rebus militaribus.**
More effort and interest should now be placed in domestic matters by us (we should focus more effort and attention on domestic matters) even than in (on) military affairs.
- 7. Neque enim periculum in re publica fuit gravius umquam neque otium maius.**
For neither has there ever been in the Republic graver danger nor greater peace.
- 8. Sumus sapientiores illis, quod nos naturam esse optimam ducem scimus.**
*We are wiser than those men, because we know that nature is the best leader. (As the note in Wheelock points out, **optimam ducem**, which you might expect to be masc., is fem. here by "attraction" to the gender of the subj. to which it refers, i.e., **naturam**.)*
- 9. Natura minimum petit; naturae autem se sapiens accommodat.**
Nature seeks (needs) very little; moreover, a wise man adapts himself to nature.
- 10. Maximum remedium irae mora est.**
The greatest remedy of (for) anger is delay.

11. **Qui animum vincit et iram continet, eum cum summis viris non comparo sed eum esse simillimum deo dico.**

I do not compare him (a man) who controls his spirit and restrains his anger with the best men, but I say that he is very like a god.

12. **Dionysius, tyrannus urbis pulcherrimae, erat vir summae in victu temperantiae et in omnibus rebus diligentissimus et acerrimus. Idem tamen erat ferox ac iniustus. Qua ex re, si verum dicimus, videbatur miserrimus.**

Dionysius, tyrant of the most splendid city, was a man of the highest temperance in his mode of life and (was) most diligent and energetic in all matters. Nevertheless, the same man was savage and unjust. On account of this fact (therefore), if we tell the truth, he seemed very wretched.

13. **Nisi superos vertere possum, Acheronta movebo.**

If I am unable to change the gods above, I shall move Acheron. (Acheron, a river in the Underworld—here the Underworld itself or the gods presiding over it.)

ALLEY CAT

**Caeli, Lesbia nostra, Lesbia illa,
illa Lesbia, quam Catullus unam
plus quam se atque suos amavit omnes,
nunc in quadriviis et angiportis
glubit magnanimi Remi nepotes.**

*Oh Caelius, our Lesbia, that (infamous) Lesbia,
that Lesbia, whom alone Catullus loved
more than himself and all his friends,
(she) now, at crossroads and in alleyways,
strips bare the descendants of great-hearted Remus.*

(**Ille**, which in some contexts means “the famous,” can sometimes, like **iste**, have contemptuous force, as it clearly does here.)

THANKS A LOT, TULLY!

**Disertissime Romuli nepotum,
quot sunt quotque fuere, Marce Tulli,
quotque post aliis erunt in annis,
gratias tibi maximas Catullus
agit, pessimus omnium poeta,
tanto pessimus omnium poeta
quanto tu optimus omnium patronus.**

*Most eloquent of the descendants of Romulus,
as many as there are and as many as there have (ever) been, Marcus Tullius,
and as many as there will be in other years hereafter,
Catullus, the worst poet of all,
gives the greatest thanks to you,
(Catullus) just as much the worst poet of all
as you are the best patron of all.*

AN UNCLE'S LOVE FOR HIS NEPHEW AND ADOPTED SON

Adulescens est carior mihi quam ego ipse! Atque hic non est filius meus sed ex fratre meo. Studia fratris iam diu sunt dissimillima meis. Ego vitam urbanam egi et otium petivi et, id quod quidam fortunatius putant, uxorem numquam habui. Ille, autem, haec omnia fecit: non in foro sed in agris vitam egit, parvum pecuniae accepit, uxorem pudicam duxit, duos filios habuit. Ex illo ego hunc maiorem adoptavi mihi, eduxi a parvo puero, amavi pro meo. In eo adulescente est delectatio mea; solum id est carum mihi.

The young man is dearer to me than I (am) myself! And this (lad) is not my son but (is) from my brother. The pursuits of my brother are (have been) very dissimilar to (different from) mine for a long time now. I have led an urban life (spent my life in the city) and sought leisure and, (a circumstance) which certain men consider rather fortunate, I have never had a wife. That man, however, did all these things: he spent his life not in the forum (in commerce), but in the fields (on a farm), he earned little money, led (married) a chaste wife, (and) had two sons. From that man (him) I have adopted this older one for myself, I raised (him) from a small boy, and I have loved (him) as my own. My pleasure is in this young man; this alone is dear to me.

(**Iam diu sunt:** Lat. regularly uses a pres. tense with the adv. **iam** or **iam diu**, for an action begun in the past but continuing in the pres., whereas Eng. idiom prefers perf. tense; hence, “have been for a long time already,” rather than “are for a long time. . . .” Ask students to answer the comprehension questions on these passages in the **Lectioes** B section of the *Workbook*; remember that an answer key to the *Workbook* is available to instructors online at www.harperacademic.com. Remind your students to listen to Mark Miner’s readings of these *Sententiae Antiquae* and reading passages on the CD’s in the set *Readings from Wheelock’s Latin*, and to have them review vocabulary using both the *Vocabulary Cards for Wheelock’s Latin* and the *Cumulative Vocabulary Lists for Wheelock’s Latin*, all of which can be ordered online at www.bolchazy.com.)

SCRIPTA IN PARIETIBVS

Liquamen optimum!

The best liquamen (sauce, fish-sauce)!

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CAPVT XXVIII

INTELLEGENDA

Upon completion of this lesson, students should be able to:

1. Define the “subjunctive mood,” distinguishing it from the indicative and imperative.
2. Recognize, form, and translate the present subjunctive, active and passive, for verbs of all four conjugations.
3. Define, recognize, and translate the subjunctive “jussive clause.”
4. Define, recognize, and translate the subjunctive “purpose clause.”

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EXERCITATIONES

1. Auctor sapiens et diligens turpia vitet et tantum plura bona probet.

Let the wise and careful author avoid base things (behavior) and approve only more good things. (“May” is also an option as the auxiliary employed in translating jussive subjuncts.: “may the wise . . . author avoid.”)

2. Ita que pro patria etiam maiora melioraque nunc faciamus.

And so let us now do even greater and better things on behalf of our fatherland.

3. Nepos tuus a mensa discedat ne ista verba acerba audiat.

Let your grandson leave the table so that he may not hear those harsh words. (Here and elsewhere in translating purpose clauses, any of several different introductory words or phrases may usually be employed, including "that," "so that," "in order that," "in order to," etc.)

4. **Ne imperator superbus credat se esse feliciorem quam virum humillimum.**
Let the proud emperor not believe that he is happier than the most humble man.
5. **Quisque petit quam felicissimum et urbanissimum modum vitae.**
Each man seeks the happiest and most elegant way of life possible.
6. **Quidam delectationes et beneficia aliis praestant ut beneficia similia recipiant.**
Certain men provide pleasures and kindnesses to others in order that they may (in order to) receive similar kindnesses.
7. **Multi medici lucem solis fuisse primum remedium putant.**
Many doctors think that the light of the sun was the first cure.
8. **Imperium duci potentiori dabunt ut hostes acerrimos avertat.**
They will give the command to the more powerful leader so that he may turn away the very fierce enemy.
9. **His verbis tristibus nuntiatis, pars hostium duos principes suos reliquit.**
After these grim words had been announced, part of the enemy abandoned their two leaders.
10. **Maiores putabant deos superos habere corpora humana pulcherrima et fortissima.**
Our ancestors used to think that the gods above had very beautiful and (very) strong human bodies.
11. **Uxor pudica eius haec decem utilissima tum probavit.**
His modest wife then recommended these ten very useful things.
12. Let him not think that those dissimilar laws are worse than the others.
Nē putet (cōgitet) illās lēgēs dissimilēs esse peiōrēs aliīs (quam aliās).
13. They will send only twenty men to do this very easy thing in the forum.
Tantum vīgintī virōs mittent ut hoc (id) facillimum in forō faciant (agent).

14. They said: "Let us call the arrogant emperor a most illustrious man in order not to be expelled from the country."
Dixērunt: "Imperātōrem superbum appellēmus virum clārissimum ne ex patriā expellāmur.
15. Therefore, let them not order this very wise and very good woman to depart from the dinner.
Nē iubeant, igitur, hanc (fēminam) sapientissimam et optimam (optimamque) ā cēnā discēdere.

SENTENTIAE ANTIQUAE

- 1. Ratio ducat, non fortuna.**
Let reason lead (you) , not fortune (luck).
- 2. Arma togae cedant.**
Let arms yield to the toga. (The reference is to military affairs vs. civil affairs.)
- 3. Ex urbe nunc discede ne metu et armis opprimar.**
Depart now from the city so that I may not be overwhelmed by fear and arms (violence).
- 4. Nunc una res mihi protinus est facienda ut maximum otium et solacium habeam.**
Now, one thing must be done by me (I must do one thing) immediately in order that I may (in order to) have the greatest peace and comfort.
- 5. Rapiamus, amici, occasionem de die.**
Friends, let us seize the opportunity from (of) the day.
- 6. Corpus enim somno et multis aliis rebus eget ut valeat; animus ipse se alit.**
For the body needs sleep and many other things in order to be strong; the soul itself nourishes itself (the soul nourishes itself independently).
- 7. Qui beneficium dedit, taceat; narret qui accepit.**
Let him be silent, who has bestowed a kindness; let him tell (of it), who has received (one).
- 8. De mortuis nihil nisi bonum dicamus.**
Let us say nothing but good about the dead.
- 9. Parens ipse nec habeat vitia nec toleret.**
Let the parent himself neither possess vices nor endure (them).

10. In hac re ratio habenda est ut monitio acerbitate careat.

Reason should be held to (applied) in this matter so that the admonition may be without harshness.

11. Feminae ad ludos semper veniunt ut videant—et ut ipsae videantur.

Women always come to the games in order to see—and that they themselves may be seen.

12. Arma virumque cano qui primus a litoribus Troiae ad Italiam venit.

I sing of arms and the man who first came to Italy from the shores of Troy.

PLEASE REMOVE MY NAME FROM YOUR MAILING LIST!

Cur non mitto meos tibi, Pontiliane, libellos?

Ne mihi tu mittas, Pontiliane, tuos.

Why, Pontilianus, do I not send my little books to you?

So that you may not send yours to me, Pontilianus.

TO HAVE FRIENDS ONE MUST BE FRIENDLY

Ut praestem Pyladen, aliquis mihi praestet Oresten.

Hoc non fit verbis, Marce; ut ameris, ama.

In order that I may present (show myself to be) a Pylades, let someone present (show himself to be) an Orestes to me.

This is not accomplished (merely) with words, Marcus; love, so that you may be loved.

THE DAYS OF THE WEEK

Dies dicti sunt a deis quorum nomina Romani quibusdam stellis dedicaverunt. Primum enim diem a Sole appellaverunt, qui princeps est omnium stellarum ut idem dies est prae omnibus diebus aliis. Secundum diem a Luna appellaverunt, quae ex Sole lucem accepit. Tertium ab stella Martis, quae vesper appellatur. Quartum ab stella Mercurii. Quintum ab stella Iovis. Sextum a Veneris stella, quam Luciferum appellaverunt, quae inter omnes stellas plurimum

lucis habet. Septimum ab stella Saturni, quae dicitur cursum suum triginta annis explere. Apud Hebraeos autem dies primus dicitur unus dies sabbati, qui inter nos dies dominicus est, quem pagani Soli dedicaverunt. Sabbatum autem septimus dies a dominico est, quem pagani Saturno dedicaverunt.

The days have been named from (after) the gods whose names the Romans dedicated to certain planets (celestial bodies). For they called the first day from the Sun, which is the chief (foremost) of all the planets just as the same day is before all other days. They named the second day from the Moon, who has received its light from the Sun. The third (day they named) from the planet of Mars, which is called the evening star. The fourth from the planet of Mercury. The fifth from the planet of Jupiter. The sixth from the planet of Venus, which they called Lucifer (the light-bringer), which has the most [of] light among all the stars. The seventh from the planet of Saturn, which is said to complete its course in thirty years. Among the Hebrews, however, the first day is said to be one day of (the first day after) the Sabbath, which among us is the day of the Lord, which the pagans dedicated to the Sun. However, the Sabbath is the seventh day from the Lord's day, which they pagans dedicated to Saturn.

(Ask students to answer the comprehension questions on these passages in the **Lectioes B** section of the *Workbook*; remember that an answer key to the *Workbook* is also available to instructors online.)

SCRIPTA IN PARIETIBVS

Dies: Sat(urni), Sol(is), Lun(ae), Mar(tis), Mer(curii), Iov(is), Ven(eris).

The day: of Saturn, of the Sun, of the Moon, of Mars, of Mercury, of Jupiter, of Venus (Saturday, Sunday, etc.)

Arma virumque cano Troiae qui . . .

I sing of arms (war) and the man who . . . of Troy

CAPVT XXIX

INTELLEGENDA

Upon completion of this lesson, students should be able to:

1. Recognize, form, and translate the imperfect subjunctive, active and passive, for verbs of all four conjugations.
2. Recognize, form, and translate the present and imperfect subjunctives of **sum** and **possum**.
3. Define, recognize, and translate the subjunctive “result clause.”

N.B.: macrons are used below only in the English-to-Latin Practice and Review Sentences; macrons for all other Latin sentences and passages appear in the textbook itself. Parentheses () are used within the English translations for words that are supplied (other than articles and possessives) as well as for alternate, usually more idiomatic renderings; square brackets [] indicate words that can be omitted for more natural English idiom. Parentheses in the Latin translations from English indicate some alternate options.

EXERCITATIONES

1. **Princeps arma meliora in manibus militum posuit, ut hostes terrerent.**

The leader placed better arms in the hands of the soldiers, so (that) they might frighten the enemy.

2. **Hostes quidem negaverunt se arma dissimilia habere.**

Indeed, the enemy denied that they had different arms.

3. **Pars militum lucem diei vitavit ne hic viderentur.**

Part of the soldiers avoided the light of day, in order that they might not (in order not to) be seen here.

4. Solem primam lucem caeli superi, lunam primam lucem vesperi, et stellas oculos noctis appellabant.

They called the sun the first light of heaven above, the moon the first light of evening, and the stars the eyes of night.

5. Illi adulescentes sapientiae denique cedant ut feliciores his sint.

Let those youths at last yield to wisdom so that they may (in order to) be happier than these (youths).

6. Sapientes putant beneficia esse potentiora quam verba acerba et turpia.

Wise men consider kindnesses to be more powerful than harsh and shameful (degrading) words.

7. Quidam magister verba tam dura discipulis dixit ut essent tristes atque discederent.

A certain teacher spoke such harsh words to his students that they were unhappy and went away. (Remember that the vb. in a result clause, as opposed to a purpose clause, is usually translated without any such auxiliary as “may” or “might.”)

8. Responderunt auctorem horum novem remediorum esse medicam potentissimam.

They answered that the inventor of these nine cures was a most able (highly competent) doctor.

9. Nihil vero tam facile est ut sine labore id facere possimus.

Truly, nothing is so easy that we are able to do it without effort.

10. Pro labore studioque patria nostra nobis plurimas occasiones bonas praestat.

In return for our effort (hard work) and enthusiasm, our country offers us very many good opportunities.

11. Parentes plurima oscula dederunt natae pulcherrimae gracilique, in qua maximam delectationem semper inveniebant.

The parents gave very many kisses to their very beautiful and slender daughter, in whom they always found (used to find) the greatest pleasure.

12. The words of the philosopher were very difficult, so that those listening were unable to learn them.

Verba sapientis (philosophi) erant (fuērunt) difficillima, ut (illi) audientēs (audītōrēs) ea discere nōn possent. (Though the main clause here does not contain one of the words usually signaling a result clause—i.e., **tam**, **tantus**, **ita**, or **sic**—nevertheless context makes it clear that the subordinate clause indicates the result of the action in the main clause and not its purpose; cf. the final example in Wheelock, p. 238.)

13. The two women wished to understand these things so that they might not live base lives.
Duae fēminae haec (hās rēs) intellegere cupivērunt nē vītās turpēs vīverent (agerent).
14. Those four wives were so pleasant that they received very many kindnesses.
Illae quattuor uxōrēs fuērunt (erant) tam iūcundae ut plūrima beneficia acciperent (reciperent).
15. He said that the writer's third poem was so beautiful that it delighted the minds of thousands of citizens.
Dixit tertium carmen scrīptōris esse tam pulchrum (bellum) ut mentēs (animōs) mīlium cīvium dēlectāret.

SENTENTIAE ANTIQUAE

1. **Omnia vincit Amor; et nos cedamus Amori.**
Love conquers all (things); and let us yield to Love.
2. **Urbem clarissimam condidi; mea moenia vidi; explevi cursum quem Fata dederant.**
I have founded a most famous city; I have seen my (city) walls; I have completed the course which the Fates had given.
3. **Ita durus eras ut neque amore neque precibus molliri posses.**
You were so unfeeling that you could (were able to) be softened (mollified) neither by love nor by prayers.
4. **Nemo quidem tam ferox est ut non molliri possit, cultura data.**
Indeed, no one is so savage that he is not able to (cannot) be tamed, with cultivation given (given some cultivation).
5. **Difficile est saturam non scribere; nam quis est tam patiens malae urbis ut se teneat?**
*It is difficult not to write satire; for who is so tolerant of the evil city that he holds himself back (can restrain himself)? (The subjunct. often conveys the notion of potential action and can be translated with the auxiliary "can." Note that **nōn** precedes and thus modifies **scrībere**, following the usual rule for adv. word order; "it is not difficult to write satire" would be an incorrect translation, and a far less cynical point than the one Juvenal is in fact making.)*

6. Fuit quondam in hac re publica tanta virtus ut viri fortes civem perniciosum acrioribus poenis quam acerbissimum hostem reprimerent.

There was once such courage in this republic that brave men held in check a pernicious citizen with fiercer punishments than the bitterest enemy.

7. Ita praeclara est recuperatio libertatis ut ne mors quidem in hac re sit fugienda.

The recovery of freedom is so splendid that not even death should be avoided in this situation.

8. Ne rationes meorum periculorum utilitatem rei publicae vincant.

Let considerations of my dangers (any consideration of my safety) not overcome (take precedence over) the advantage of (what is most advantageous to) the republic.

9. Eo tempore Athenienses tantam virtutem praestiterunt ut decemplicem numerum hostium superarent, et hos sic perterruerunt ut in Asiam refugerent.

At that time, the Athenians exhibited such courage that they conquered a ten-fold number of the enemy, and so terrified them that they fled into Asia.

10. Orator exemplum dignum petat ab Demosthene illo, in quo tantum studium tantusque labor fuisse dicuntur ut impedimenta naturae diligentia industriaque superaret.

Let the orator seek a worthy example from that (famous) Demosthenes, in whom there are said to have been such determination and such industriousness that he overcame the impediments of nature (his innate weaknesses) through diligence and hard work.

11. Praecepta tua sint brevia ut cito mentes plurium discipulorum ea discant teneantque memoria fideli.

Let your precepts be brief so that the minds of more students may learn them quickly and keep them in faithful memory (firmly in mind).

12. Nihil tam difficile est ut non possit studio investigari.

Nothing is so difficult that it is not able to (cannot) be tracked down by study (understood through careful inquiry).

13. Bellum autem ita suscipiatur ut nihil nisi pax quaesita esse videatur.

However, let war be undertaken in such a way that nothing seems to have been sought except peace.

14. Tanta est vis probitatis ut eam in hoste diligamus.

The force of honesty is so great that we esteem it even in the enemy.

HOW MANY KISSES ARE ENOUGH?

Quaeris, Lesbia, quot basia tua sint mihi satis? Tam multa basia quam magnus numerus Libyssae harenae aut quam sidera multa quae, cum tacet nox, furtivos amores hominum vident--tam basia multa (nemo numerum scire potest) sunt satis Catullo insano!

You ask, Lesbia, how many of your kisses are enough for me? So many kisses as the great number of Libyan (grains of) sand or as the many stars which, when night is silent, observe the secret loves of men--so many kisses (no one can know the number) are enough for insane Catullus!

THE NERVOUSNESS OF EVEN A GREAT ORATOR

Ego dehinc ut responderem surrexi. Qua sollicitudine animi surgebam—di immortales—et quo timore! Semper quidem magno cum metu incipio dicere. Quotienscumque dico, mihi videor in iudicium venire non solum ingenii sed etiam virtutis atque officii. Tum vero ita sum perturbatus ut omnia timerem. Denique me collegi et sic pugnavi, sic omni ratione contendi ut nemo me neglexisse illam causam putaret.

I then arose so that I might respond. With what anxiety of mind and with what fear--immortal gods--I arose. Indeed, I always begin to speak with great anxiety. Whenever I speak, I seem to myself to come into judgment not only of my talent, but also of my courage and my dutifulness (sense of responsibility). On that occasion I was indeed so upset that I feared all things (was afraid of everything). At last, I collected myself and I so fought, I so contended with all my reasoning (every rational argument) that no one thought that I had neglected that case.

YOU'RE ALL JUST WONDERFUL!

**Ne laudet dignos, laudat Callistratus omnes:
cui malus est nemo, quis bonus esse potest?**

Callistratus praises all men, so that he may not praise only the deserving:

To a man for whom no one is bad, who is able to be good?

(Ask students to answer the comprehension questions on these three passages in the **Lectioes** B section of the *Workbook*; remember that an answer key to the *Workbook* is also available to instructors online.)

SCRIPTA IN PARIETIBVS

Felicem Aufidium, felicem, semper deus faciat!

May god always make Aufidius fortunate, FORTUNATE (or, make Aufidius Felix . . . fortunate)!

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CAPVT XXX

INTELLEGENDA

Upon completion of this lesson, students should be able to:

1. Recognize, form, and translate the perfect and pluperfect subjunctive, active and passive, for verbs of all four conjugations.
2. Provide a complete synopsis of a verb, in both the indicative and subjunctive moods.
3. Define, recognize, and translate the subjunctive “indirect question.”
4. Define, recognize, and translate the “active periphrastic.”
5. Explain “sequence of tenses” in sentences containing subjunctive clauses.

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EXERCITATIONES

1. Rogavit ubi illae duae discipulae dignae haec didicissent.

He asked where those two worthy students had learned these things. (Remind students: typically no auxiliaries such as “may,” “might,” “may have,” or “might have” are employed for the subjunctive vbs. in ind. quests.; simply translate the vb. as an indic.)

2. Videbit quanta fuerit vis illorum verborum felicitium.

He will see how great was the force of those felicitous words (how great the force of those . . . words was).

3. **Has insidias repente exposuit ne res publica opprimeretur.**
Suddenly, he exposed this plot so (that) the Republic might (would) not be overpowered.
4. **Hi taceant et tres ceteri expellantur ne occasionem similem habeant.**
Let these men be silent and (let) the remaining three men be banished so that they may not have a similar opportunity.
5. **Ita durus erat ut beneficia ne parentum quidem comprehendere non posset.**
He was so harsh (obdurate) that he was not able to (could not) understand (appreciate) even his parents' kindnesses.
6. **Ceteri quidem nesciebant quam acris esset mens natae eorum.**
Indeed the others did not know (were not aware of) how acute their daughter's intellect was. (Cf. the Eng. idiom, "a sharp mind.")
7. **Denique princeps cognoscet cur potentior pars militum nos vitet.**
The leader will at last recognize (learn) why the stronger part of the soldiers (the army) is avoiding us.
8. **Iam cognovi cur clara facta vero non sint facillima.**
*Now I have learned (I know) why famous deeds truly are not the easiest (very easy). (As pointed out in the ch. Vocab., **cognōscō** in the perf. means "to know"; i.e., "to have learned" something is "to know" it.)*
9. **Quidam auctores appellabant arma optimum remedium malorum.**
Certain authors used to call weapons (armed force) the best cure of evils (remedy for misdeeds).
10. **Mortuis haec arma mox dedicemus ne honore egeant.**
Let us soon dedicate these weapons to the dead so that they may not be without honor.
11. **Fato duce, Romulus Remusque Romam condiderunt; et, Remo necato, moenia urbis novae cito surrexerunt.**
With Fate as their leader, Romulus and Remus founded Rome; and, with Remus slain (when Remus had been slain), the walls of the new city quickly rose up.
12. Tell me in what lands liberty is found.
Dīc (dīcite) mihi in quibus terrīs libertās inveniātur.
13. We did not know where the sword had finally been put.
Nescivimus (nesciēbāmus) ubi gladius dēnique positus esset.

14. He does not understand the first book which they wrote about the moon, stars, and constellations.
Primum librum quem de lūnā, stēllis, et sideribus scripsērunt nōn comprehendit (intellegit).
15. They asked why you could not learn what the rest had done.
Rogāvērunt (quaesivērunt) cūr (quārē) discere (cognōscere) nōn possēs quid ceteri (aliī) fēcissent (ēgissent).
16. Let all men now seek better things than money or supreme power, so that their souls may be happier.
Omnēs (virī/hominēs) meliōra (rēs meliōrēs) quam pecūniam aut imperium petant (quaerant) ut animi (eōrum) sint beātiōrēs (fēliciōrēs).

SENTENTIAE ANTIQUAE

1. **Nunc videtis quantum scelus contra rem publicam et leges nostras vobis pronuntiatum sit.**
Now you see how great a (what an enormous) crime against the Republic and our laws has been announced (reported) to you.
2. **Quam dulcis sit libertas vobis protinus dicam.**
*I shall immediately tell you how sweet liberty is. (Again, remember not to accept “may be” for **sint** here: the author will speak about how dear freedom actually IS, not how dear it MAY be: usually the vb. in an ind. quest. is best translated as an indic.)*
3. **Rogabat denique cur umquam ex urbe cessissent.**
He at last asked why they had ever departed from the city.
4. **Nunc scio quid sit amor.**
*Now I know what love is. (I shall NOT mention that favorite Foreigner tune of mine, **Cupiō scire quid sit amor!** 😊)*
5. **Videamus uter hic in medio foro plus scribere possit.**
Let us see which man (which of the two) is able to write more here in the middle of the Forum.
6. **Multi dubitabant quid optimum esset.**
Many men were doubting what was best (were unsure what was the best course).

- 7. Incipiam exponere unde natura omnes res creet alatque.**
I shall begin to explain from where (what source) nature creates and sustains all things.
- 8. Dulce est videre quibus malis ipse careas.**
It is pleasant to see what evils you yourself lack (are free from).
- 9. Auctorem Troiani belli relegi, qui dicit quid sit pulchrum, quid turpe, quid utile, quid non.**
*I reread (have read again) the author of the Trojan war, who says what is beautiful (noble), what is shameful, what is useful, what is not. (The ref. is of course to Homer; the sent. includes good examples of anaphora, asyndeton, and ellipsis. Ask students how the context informs the sense of **pulchrum** here: just as **quid ūtile** and **quid nōn** are opposites, so are **pulchrum** and **turpe**.)*
- 10. Doctos rogabis qua ratione bene agere cursum vitae possis, utrum virtutem doctrina paret an natura ingeniumque dent, quid minuat curas, quid te amicum tibi faciat.**
You will ask learned men (scholars/philosophers) by what reasoning (rational means) you are able to lead (conduct) the course of your life well (how you can best conduct your life), whether (moral) instruction produces virtue or (whether instead) one's nature and talent (innate character) give (it), what lessens your concerns (anxieties), what makes you a friend to yourself.
- 11. Isti autem rogant tantum quid habeas, non cur et unde.**
However, those men ask only what you have, not why or from what source.
- 12. Errat, qui finem vesani quaerit amoris: verus amor nullum novit habere modum.**
He errs, who looks for the limit of an (a limit to) insane love: true love knows to have no boundary (does not know how to have any limit/knows no limit).
- 13. Sed tempus est iam me discedere ut cicutam bibam, et vos discedere ut vitam agatis. Utrum autem sit melius, di immortales sciunt; hominem quidem neminem scire credo.**
But it is time now for me to depart so that I may drink hemlock, and for you to depart so that you may live your life. However, which of the two is better, (only) the immortal gods know; indeed, I trust that no human being knows.

EVIDENCE AND CONFESSION

Sit denique scriptum in fronte unius cuiusque quid de re publica sentiat; nam rem publicam laboribus consiliisque meis ex igne atque ferro ereptam esse videtis. Haec iam exponam

breviter ut scire possitis qua ratione comprehensa sint. Semper providi quo modo in tantis insidiis salvi esse possemus. Omnes dies consumpsi ut viderem quid coniurati acturi essent. Denique litteras intercipere potui quae ad Catilinam a Lentulo aliisque coniuratis missae erant. Tum, coniuratis comprehensis et senatu convocato, contendi in senatum, ostendi litteras Lentulo, quaesivi cognosceretne signum. Dixit se cognoscere; sed primo dubitavit et negavit se de his rebus responsurum esse. Mox autem ostendit quanta esset vis conscientiae; nam repente mollitus est atque omnem rem narravit. Tum ceteri coniurati tam furtim inter se aspiciabant ut non ab aliis indicari sed indicare se ipsi viderentur.

At last, let it have been (let it be) written on the face of each one what (how) he feels about the Republic; for you see that the Republic has been rescued from fire and sword by my efforts and plans. I shall now briefly set forth (explain) these matters so that you may be able to know by what reasoning they have been discovered. I have always foreseen in what way (looked out for how) we could be safe in (the midst of) such treachery. I have spent all my days so that I might (in order to) see what the conspirators were about (going) to do (would do). At last I was able to intercept correspondence which had been sent to Catiline by Lentulus and the other conspirators. Then, after the conspirators had been arrested and the Senate convened, I hastened to the Senate, showed the letter to Lentulus, and asked whether he recognized the seal. He said that he did recognize (it); but at first he hesitated and denied that he would (said that he would not) respond concerning these matters. Soon, however, he demonstrated how great was the force of conscience; for suddenly he was softened (he relented) and told the whole affair. Then the other (the rest of the) conspirators kept glancing at each other so furtively that they seemed not to be accused by others but themselves to be accusing themselves (but in fact to be accusing themselves).

(Eng. might avoid the jingle “themselves to accuse themselves”; “in fact” is used here to convey the added emphasis intended by **ipsi**.)

A COVERED DISH DINNER!

Mensas, Ole, bonas ponis, sed ponis opertas.

Ridiculum est: possum sic ego habere bonas.

You serve fine dishes, Oles, but you serve them covered.

(That) is laughable: (even) I can have fine ones (dishes) that way!

(**Mēnsa** here, as often, refers not to **Olus**' tables but to the “dishes,” i.e. the platters of food, he sets out on them for his dinner-guests; like other stingy Roman hosts depicted by the satirists, he “covers” the finest dishes and keeps them for himself. Personal pronouns were usually emphatic when used as subject, hence “EVEN I”; and **sic** is better rendered “(in) that way” than simply “so” or “thus.”)

A LEGACY-HUNTER'S WISH

**Nil mihi das vivus; dicis post fata daturum:
si non es stultus, scis, Maro, quid cupiam!**

While (you are) alive, you give me nothing; you say that you will give (me something) after your death:

if you are not (unless you are) a fool, Maro, you know what I want (what I'm longing for)!

NOTE ON A COPY OF CATULLUS' CARMINA

**Tantum magna suo debet Verona Catullo
quantum parva suo Mantua Vergilio.**

*Great Verona owes as much to its Catullus,
as does tiny Mantua to its Vergil.*

(Ask students to answer the comprehension questions on these passages in the **Lectio**es B section of the *Workbook*; remember that an answer key to the *Workbook* is available to instructors online. Remind your students to listen to Mark Miner's readings of these *Sententiae Antiquae* and reading passages on the CD's in the set *Readings from Wheelock's Latin*, and to have them review vocabulary using both the *Vocabulary Cards for Wheelock's Latin* and the *Cumulative Vocabulary Lists for Wheelock's Latin*, all of which can be ordered online at www.bolchazy.com.)

SCRIPTA IN PARIETIBVS

**Sic [t]i[b]i contingat semper florere, Sabina,
contingat formae, sisque puella diu.**

*May it so fall to your lot (be granted to you), Sabina, forever to flower (be in the bloom of youth),
may it (so) be granted to your beauty, and may you long be a girl (be young).*

CAPVT XXXI

INTELLEGENDA

Upon completion of this lesson, students should be able to:

1. Define, recognize, distinguish among, and translate the four types of “**cum** clauses.”
2. Recognize, form, and translate the irregular verb **ferō**.

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EXERCITATIONES

1. Iam vero cognovimus istas mentes duras ferrum pro pace offerre.

Now we have truly recognized (we truly know) that those harsh minds (harsh-minded individuals) are offering the sword (violence) instead of peace.

2. Ne natae geminae discant verba tam acerba et tam dura.

Let your twin daughters not learn such bitter and such harsh words (words so bitter and so harsh).

3. Cum hi decem viri digni ex moenibus semel discessissent, alia occasio pacis numquam oblata est.

When these ten men worthy had once and for all departed from the city walls, another opportunity for peace was never offered.

4. **Tantum auxilium nobis referet ut ne acerrimi quidem milites aut pugnare aut hic remanere possint.**
He will bring back such considerable assistance to us that not even the fiercest soldiers will be able either to fight or to stay here.
5. **Rogabat cur ceterae tantam fidem apud nos praestarent et nobis tantam spem adferrent.**
He was (kept) asking why the other (the rest of the) women were exhibiting such loyalty in our presence (toward us) and offering us such great hope.
6. **Cum patria nostra tanta beneficia offerat, tamen quidam se in insidias furtim conferunt et contra bonos mox pugnabunt.**
Although our country offers such great benefits (opportunities/blessings), nevertheless certain men are secretly entering into a plot (conspiracy) and will soon be fighting (be involved in a struggle) against good men (patriots/conservatives).
7. **Denique audiamus quantae sint hae insidiae ac quot coniurati contra civitatem surgant.**
Finally, let us hear how great this treachery (treacherous enterprise) is and how many conspirators are rising up against the state.
8. **Haec scelera repente exposui ne alia et similia ferretis.**
Suddenly I exposed these crimes so that you might not endure other [and] similar ones.
9. **Responderunt plurima arma a militibus ad litus allata esse et in navibus condita esse.**
They answered that very many arms had been brought by the soldiers to the shore and (had been) stored in the ships.
10. **Cum parentes essent vivi, felices erant; mortui quoque sunt beati.**
When your parents were alive, they were happy; (but even) dead (in death) they are also blessed.
11. **Nescio utrum tres coniurati maneat an in exilium contenderint.**
I do not know whether the three conspirators are remaining or have hastened into exile.
12. **Nos conferamus ad cenam, mei amici, bibamus multum vini, consumamus noctem atque omnes curas nostras minuamus!**
Let us go to dinner, my friends, drink much wine, consume the night and lessen all our cares!
13. When the soldiers had been arrested, they soon offered us money.
Cum militēs comprehēnsī essent, nōbīs pecūniam mox obtulērunt. (Here and in the following sents., the **cum** clause could be replaced with an abl. abs., e.g., **militibus comprehēnsīs**.)

14. Although life brings very difficult things, let us endure them all and dedicate ourselves to philosophy.
Cum vīta ferat difficillima (rēs difficillimās), (tamen) omnia (omnēs) ferāmus et philosophiae (sapientiae) nōs dēdicēmus (dēmus). (Using the standard SOV order in the **cum** clause would result in the ambiguous juxtaposition **vīta difficillima**, which a good Roman stylist would avoid.)
15. Since you know what help is being brought by our six friends, these evils can be endured with courage.
Cum sciās quod auxilium ā sex amīcīs nostrīs ferātur, haec mala cum virtūte ferrī possunt.
16. Although his eyes could not see the light of the sun, nevertheless that humble man used to do very many and very difficult things.
Cum oculī eius lūcem sōlis vidēre nōn possent, tamen ille vir humilis plūrima difficillimaque agēbat (faciēbat). (Again, one could use **rēs plūrimās difficillimāsque**, but the n. substantive is more usual.)

SENTENTIAE ANTIQUAE

1. **Potestne haec lux esse tibi iucunda, cum scias hos omnes consilia tua cognovisse?**
Can this light (of day/life) be pleasant for you, when you realize that all these men have learned (know) of your plans?
2. **Themistocles, cum Graeciam servitute Persica liberavisset et propter invidiam in exsilium expulsus esset, ingratae patriae iniuriam non tulit quam ferre debuit.**
Themistocles, since he had freed Greece from Persian slavery and been driven into exile on account of hatred (political animosity), did not endure his thankless nation's injustice which he ought to have endured.
3. **Quae cum ita sint, Catilina, confer te in exsilium.**
And since these things are so, Catiline, go into exile.
4. **O navis, novi fluctus belli te in mare referent! O quid agis? Unde erit ullum perfugium?**
Oh ship (of state), new waves of war will carry you back onto the (out to) sea! Oh what are you doing? From what source will there be any refuge?

5. **Cum res publica immortalis esse debeat, doleo eam salutis egere ac in vita unius mortalis consistere.**
Since the Republic ought to be immortal (deathless/enduring), I grieve that it wants for safety and that it depends on the life of one (a single) mortal.
6. **Cum illum hominem esse servum novisset, eum comprehendere non dubitavit.**
Since he had learned (he knew) [that] that man was a slave, he did not hesitate to arrest him.
7. **Ille comprehensus, cum primo impudenter respondere coepisset, denique tamen nihil negavit.**
That man, having been (when he had been/was) arrested, although he had initially begun to answer impudently, nevertheless ultimately denied nothing.
8. **Milo dicitur per stadium venisse cum bovem umeris ferret.**
Milo is said to have come through the stadium when he was carrying an ox on his shoulders.
9. **Quid vesper et somnus ferant, incertum est.**
It is uncertain what evening and sleep may bring. (Generally the vb. in an ind. quest. is translated as an indic., but the context here makes the auxiliary “may” appropriate.)
10. **Ferte misero tantum auxilium quantum potestis.**
Bring the poor man as much help as you can.
11. **Hoc unum scio: quod fata ferunt, id feremus aequo animo.**
This one thing I know: what(ever) the Fates bring, we will endure it with a calm mind (with equanimity).
12. **Legum denique idcirco omnes servi sumus, ut liberi esse possimus.**
In the end (ultimately) we are all slaves of the laws (the law) for this reason—that we may be able to (so that we can) be free.

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GIVE ME A THOUSAND KISSES!

**Vivamus, mea Lesbia, atque amemus,
rumoresque senum severiorum
omnes unius aestimemus assis!
Soles occidere et redire possunt;
nobis cum semel occidit brevis lux,
nox est perpetua una dormienda.
Da mi basia mille, deinde centum;
dein mille altera, dein secunda centum;
deinde usque altera mille, deinde centum.
Dein, cum milia multa fecerimus—
conturbabimus illa, ne sciamus,
aut ne quis malus invidere possit,
cum tantum sciat esse basiorum.**

*Let us live, my Lesbia, and also let us love,
and let us value all the rumors
of overly grumpy old men at one as (penny)!
Suns are able to set and to return;
when our brief light has set for us once and for all,
one eternal night must be slept by us (we must sleep one eternal night).
Give me a thousand kisses, then a hundred;
then another thousand, then a second hundred;
then straightaway another thousand, then a hundred.
Then, when we have made many thousands—
we shall jumble them up, so that we may not know (the number),
and so that no wicked man may be able to envy us,
when he knows that there are so many kisses.*

RINGO

**Senos Charinus omnibus digitis gerit
nec nocte ponit anulos
nec cum lavatur. Causa quae sit quaeritis?
Dactyliothecam non habet!**

*Charinus wears six rings apiece on all of his fingers,
and he neither takes them off at night,
nor when he is being washed (is bathing). You ask what the reason is?
He does not have a jewelry box!*

FACETIAE (WITTICISMS)

Cum Cicero apud Damasippum cenaret et ille, mediocri vino in mensa posito, diceret, “Bibe hoc Falernum; hoc est vinum quadraginta annorum,” Cicero sic respondit, “Bene aetatem fert!”

When Cicero was dining at the home of Damasippus, and that man, when a mediocre wine had been placed on the table, said, “Drink this Falernian (wine); this is a wine of 40 years (this wine is 40 years old),” Cicero answered in this way (thus), “It carries its age well!”

Augustus, cum quidam ridiculus ei libellum trepide adferret, et modo proferret manum et modo retraheret, “Putas,” inquit, “te assem elephanto dare?”

Augustus, when a certain ridiculous man kept timidly offering him a little book, and was now extending his hand and now retracting it (and would first extend his hand and then draw it back), said, “Do you think you are giving an as (a penny) to an elephant?”

(Ask students to answer the comprehension questions on these passages in the **Lectiones B** section of the *Workbook*; remember that an answer key to the *Workbook* is also available to instructors online at. Remind your students to listen to Mark Miner's readings of these *Sententiae Antiquae* and reading passages on the CD's in the set *Readings from Wheelock's Latin*, and to have them review vocabulary using both the *Vocabulary Cards for Wheelock's Latin* and the *Cumulative Vocabulary Lists for Wheelock's Latin*, all of which can be ordered online at www.bolchazy.com.)

SCRIPTA IN PARIETIBVS

Qui vitam spernit facile contemnet dei. . . .

He who despises (has little regard for) life, will readily scorn god. . . .

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CAPVT XXXII

INTELLEGENDA

Upon completion of this lesson, students should be able to:

1. Recognize, form, compare, and translate regular adverbs.
2. Recognize, form, and translate adverbs with irregular superlatives and other adverbs with irregular comparisons.
3. Recognize and translate the uses of **quam** with comparative and superlative adverbs.
4. Recognize, form, and translate the irregular verbs **volō**, **nōlō**, and **mālō**.
5. Recognize and translate the uses of **nōlō** in “negative commands.”
6. Define, recognize, and translate the subjunctive “proviso clause.”

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EXERCITATIONES

1. **Primo illi tres ridiculi ne mediocria quidem pericula fortiter ferre poterant et ullum auxilium offerre nolebant.**

At first, those three ridiculous men were not able to bear even moderate dangers, and they were unwilling to offer any help.

2. **Maxime rogavimus quantum auxilium septem feminae adferrent et utrum dubitarent an nos mox adiuturae essent.**

We especially asked how much help the seven women were bringing (would/might bring) and whether they were hesitating or would soon assist us. (The fut. act. periphrastic is employed here to clearly indicate potential fut. action; review this usage in Ch. 30.)

3. Denique armis collatis, imperator promisit decem milia militum celerrime discessura esse, dummodo satis copiarum reciperent.

When the weapons had at last been collected, the general promised that ten thousand soldiers would very quickly leave, provided that (as long as) they received sufficient supplies.

4. Paria beneficia, igitur, in omnes dignos conferre mavultis.

You prefer, therefore, to confer equal benefits on all worthy men.

5. Haec mala melius exponant ne divitias minuant aut honores suos amittant.

Let them better expose these evils so they may not diminish their wealth or forfeit their honors.

6. At volumus cognoscere cur sic inviderit et cur verba eius tam dura fuerint.

But we wish to understand why he was so envious and why his words were so harsh.

7. Cum ceteri has insidias cognoverint, vult in exilium furtim ac quam celerrime se conferre ut rumores et invidiam vitet.

Since the others have discovered this plot, he wants to go into exile secretly and as quickly as possible in order to avoid rumors and hatred.

8. Multine discipuli tantum studium usque praestant ut has sententias facillime uno anno legere possint?

Do many students constantly exhibit such enthusiasm that they are able to read these sentences very easily in one (a single) year?

9. Cum divitias amisisset et unum assem non haberet, tamen omnes cives ingenium moresque eius maxime laudabant.

Although he had lost his wealth and did not have a single as, nevertheless all the citizens kept highly praising his talent and character.

10. Plura melioraque legibus aequis quam ferro certe faciemus.

Surely we will accomplish more and better things with fair laws than with the sword (by force).

11. Oculi tui sunt pulchriores sideribus caeli, mea puella; es gracilis et bella, ac oscula dulciora vino: amemus sub luce lunae!

Your eyes are lovelier than the stars of the sky, my girl; you are delicate and beautiful, and your kisses are sweeter than wine: let us love under the light of the moon!

12. Iste hostis, in Italiam cum multis elephantis veniens, primo pugnare noluit et plurimos dies in montibus consumpsit.

That enemy, coming into (when he was entering) Italy with many elephants, was at first unwilling to fight and spent a great many days in the mountains.

13. Si nepos te ad cenam semel invitabit, mensam explebit et tibi tantum vini offeret quantum vis; noli, autem, nimium bibere.

*If your grandson will once invite (invites) you to dinner, he will fill his table and offer you as much wine as you wish; however, don't drink too much. (Eng. usually employs the pres. tense in the protasis of a fut. condition; hence "invites" is a good choice for the fut. **invitabit** here.)*

14. Do you wish to live longer and better?

Visne diūtius ac melius (meliusque) vivere?

15. He wishes to speak as wisely as possible so that they may yield to him very quickly.

Quam sapientissimē dicere vult ut eī celerrimē cēdant.

16. When these plans had been learned, we asked why he had been unwilling to prepare the army with the greatest possible care.

Hīs cōsiliīs cognitīs (Cum haec cōsilia cognita essent), rogāvimus (quaesivimus) cūr cum cūrā quam maximā exercitum parāre nolisset.

17. That man, who used to be very humble, now so keenly wishes to have wealth that he is willing to lose his two best friends.

Ille, quī humillimus erat, nunc dīvitias habēre tam ācritēr cupit ut duōs amīcōs optimōs āmittere velit. (Volō, velle can mean both "to wish" and "to be willing," but since the Eng. sent. here uses two different vbs., it is preferable to use different vbs. in the Lat. translation as well.)

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SENTENTIAE ANTIQUAE

1. **Occasio non facile praebet sed facile ac repente amittitur.**
Opportunity is not easily offered, but it is easily and suddenly lost.
2. **Nobiscum vivere iam diutius non potes; noli remanere; id non feremus.**
You cannot live with us now any longer; do not remain; we shall not endure it.
3. **Vis recte vivere? Quis non?**
Do you wish to live rightly? Who doesn't?
4. **Plus novisti quid faciendum sit.**
You have learned more (know better) what has to (should) be done.
5. **Mihi vere dixit quid vellet.**
He told me truly what he wanted.
6. **Pares cum paribus facillime congregantur.**
Equals are gathered most easily with equals.
7. **Te magis quam oculos meos amo.**
I love you more than my own eyes.
8. **Homines libenter id credunt quod volunt.**
Men willingly believe that which (whatever) they wish (to believe).
9. **Multa eveniunt hominibus quae volunt et quae nolunt.**
Many things happen to men which they want and which they do not want.
10. **Consilio melius contendere atque vincere possumus quam ira.**
We can compete and prevail better (more successfully) through wisdom than through anger.
11. **Optimus quisque facere mavult quam dicere.**
Each best man prefers to act rather than (merely) to talk.
12. **Omnes sapientes feliciter, perfecte, fortunate vivunt.**
All wise men live happily, completely, fortunately (blessedly).
13. **Maxime eum laudant qui pecunia non movetur.**
They especially praise a man who is not motivated by money.

14. Si vis scire quam nihil mali in paupertate sit, confer pauperem et divitem: pauper saepius et fidelius ridet.

If you wish to know how there is nothing bad in poverty, compare a poor man and a rich man: the poor man laughs more often and more genuinely.

15. Magistri pueris crustula dant ut prima elementa discere velint.

Teachers give cookies to boys so that they may be willing to learn the first elements (the basics).

16. Si vis me flere, dolendum est primum ipsi tibi.

If you want me to weep, you yourself must grieve first.

THE CHARACTER OF CIMON

Cimon celeriter ad summos honores pervenit. Habebat enim satis eloquentiae, summam liberalitatem, magnam scientiam legum et rei militaris, quod cum patre a puero in exercitiis fuerat. Itaque hic populum urbanum in sua potestate facillime tenuit et apud exercitum valuit plurimum auctoritate.

Cum ille occidisset, Athenienses de eo diu doluerunt; non solum in bello, autem, sed etiam in pace eum graviter desideraverunt; Fuit enim vir tantae liberalitatis ut, cum multos hortos haberet, numquam in his custodias poneret; nam hortos liberrime patere voluit ne populus ab his fructibus prohiberetur. Saepe autem, cum aliquem minus bene vestitum videret, ei suum amiculum dedit. Multos locupletavit; multos pauperes vivos iuivit atque mortuos suo sumptu extulit. Sic minime mirum est si, propter mores Cimonis, vita eius fuit segura et mors eius fuit omnibus tam acerba quam mors cuiusdam ex familia.

Cimon advanced swiftly to the highest offices. For he had enough eloquence, the highest generosity, a considerable knowledge of laws and military affairs, because from his boyhood he had been in the armies (with the army) with his father. Therefore this man held the people of the city (the civilian population) in his power (under his sway) very easily and among the army he was most strong in authority (his authority was especially weighty).

When that man had died (was dead), the Athenians grieved for him for a long time; they longed for him grievously not only in war, moreover, but also in peace. For he was a man of such great generosity that, although he had many gardens, he never stationed guards over them; for he wanted his gardens to lie open very freely so the people might/would not be kept from (enjoying) these fruits (this produce). Often, moreover (besides), when he saw someone less well (poorly) clothed, he gave

him his own cloak. He enriched many; he helped many poor men living (when they were alive), and (when they were) dead he buried them at his own expense. Thus it is very little (not in the least) surprising if, because of Cimon's character, his life was untroubled and his death was as bitter to all men as the death of someone from the family.

A VACATION . . . FROM YOU!

Quid mihi reddat ager quaeris, Line, Nomentanus?

Hoc mihi reddit ager: te, Line, non video!

*You ask, Linus, what my estate in Nomentum gives to me?
My estate gives me this: I don't, Linus, (have to) see you!*

PLEASE . . . DON'T!

Nil recitas et vis, Mamercus, poeta videri.

Quidquid vis esto, dummodo nil recites!

*You recite nothing, Mamercus, and (yet) you wish to seem a poet.
Be whatever you wish, so long as you recite nothing!*

(Ask students to answer the comprehension questions on these passages in the **Lectio** B section of the Workbook; remember that an answer key to the Workbook is available to instructors online. Remind your students to listen to Mark Miner's readings of these Sententiae Antiquae and reading passages on the CD's in the set Readings from Wheelock's Latin, and to have them review vocabulary using both the Vocabulary Cards for Wheelock's Latin and the Cumulative Vocabulary Lists for Wheelock's Latin, all of which can be ordered online at www.bolchazy.com.)

SCRIPTA IN PARIETIBVS

M. Salaris feliciter!

(May things go) fortunately (happily/well) for M(arcus) Salaris!

CAPVT XXXIII

INTELLEGENDA

Upon completion of this lesson, students should be able to:

1. Define “conditional sentence.”
2. Recognize, distinguish among, and translate the six basic types of Latin conditional sentences.

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EXERCITATIONES

1. **Dummodo exercitus opem mox ferat, moenia urbis celeriter conservare poterimus.**
So long as the army brings aid soon, we will quickly be able to save the walls of the city.
2. **Cum consilia hostium ab initio cognovisses, primo tamen ullum auxilium offerre aut etiam centum milites promittere noluisti.**
Although you had learned (knew) the enemy’s plans from the beginning, nevertheless at first you were unwilling to offer any help or even to dispatch (promise) a hundred soldiers.
3. **Si divitiae et invidia nos ab amore et honore usque prohibent, divitesne vere sumus?**
If wealth and envy constantly keep us from love and honor, are we truly wealthy?

4. **Pauper quidem non erit par ceteris nisi scientiam ingeniumve habebit; si autem haec habeat, multi magnopere invident.**

A poor man will certainly not be equal to others unless he has knowledge or talent; if he should have these things, moreover, many would envy (him) greatly (many men would be highly envious).

5. **Nisi insidiae paterent, ferrum eius maxime timeremus.**

If his plot were not evident (out in the open), we would very much fear his violence.

6. **Si quis rogabit quid nunc discas, noli dubitare: refer te artem non mediocrem sed utilissimam ac difficillimam discere.**

If someone asks what you are learning now, do not hesitate: answer that you are learning not an ordinary skill but one most useful and very difficult.

7. **Leges ita scribantur ut divites et plebs—etiam pauper sine asse—sint pares.**

Let laws be written in such a way that the rich and the plebeians—even a poor man without an as—may be equal.

8. **Si custodiae duriores fortioresque ad casam tuam contendissent, heu, numquam tanta scelera suscepisses et hi omnes non occidissent.**

If harsher and stronger guards had hastened to your house, alas, you never would have undertaken such great crimes and all these men would not have died.

9. **Illa philosopha sapientissima, cum id semel cognovisset, ad eos celerrime se contulit et omnes opes suas praebuit.**

That very wise philosopher, when she had recognized it once and for all (once she knew this), went to them very quickly and offered all of her resources.

10. **Durum exilium tam acrem mentem uno anno mollire non poterit.**

Harsh exile will not be able to soften so fierce a mind (disposition) in a single year.

11. **Propter omnes rumores pessimos (qui non erant veri), natae suaves eius magnopere dolebant et dormire non poterant.**

Because of all the very bad rumors (which were not true), his sweet daughters were greatly aggrieved and could not sleep.

12. If those philosophers should come soon, you would be happier.

Si illi philosophi mox veniant, sis (sītis) fēlicior/beātor (fēliciōrēs/beātiōrēs).

13. If you had not answered very wisely, they would have hesitated to offer us peace.

Nisi sapientissimē respondissēs (respondissētis), nōbīs pācem offerre dubitāvissent.

14. If anyone does these three things well, he will live better.
Si quis haec tria bene ager (faciet), melius vivet.
15. If you were willing to read better books, you would most certainly learn more.
Si librōs meliōrēs legere vellēs (vellētis), plūs certissimē discerēs (discerētis).

SENTENTIAE ANTIQUAE

1. **Si vis pacem, para bellum.**
If you want peace, prepare for war.
2. **Arma sunt parvi pretii, nisi vero consilium est in patria.**
Weapons are of little value, unless there truly is wisdom in our country (unless our country has good judgment).
3. **Salus omnium una nocte certe amissa esset, nisi illa severitas contra istos suscepta esset.**
The safety of all would certainly have been lost in a single night, if that severity (severe course of action) had not been undertaken against those men.
4. **Si quid de me posse agi putabis, id ages—si tu ipse ab isto periculo eris liber.**
If you think that anything can be done about me, you will do it—if you will yourself be free from that risk.
5. **Si essem mihi conscius ullius culpa, aequo animo hoc malum ferrem.**
If I were to myself (in my own mind) aware of any crime, I would bear this evil with a calm spirit (equanimity).
6. **Dicis te vere malle fortunam et mores antiquae plebis; sed si quis ad illa subito te agat, illum modum vitae recuses.**
You say that you truly prefer the fortune and customs of the ancient common people; but if someone should suddenly lead you to those things (transport you to those times), you would reject that way of life.
7. **Minus saepe erres, si scias quid nescias.**
You would err less often (make fewer mistakes), if you should know (be aware of) what you do not know.

8. Dices "heu" si te in speculo videris.

You will say "alas" if you will have seen (if you see) yourself in a mirror. (For natural Eng. idiom, use the pres. tense when translating either the fut. or the fut. perf. in the protasis of a condition.)

9. Nil habet infelix paupertas durius in se quam quod ridiculos homines facit.

Wretched poverty has in itself (within its nature) nothing harsher than the fact that it makes men ridiculous.

10. Magno me metu liberabis, dummodo inter me atque te murus intersit.

You will free me from great fear, provided that (so long as) there is a wall between me and you.

11. Si occidi, recte feci; sed non occidi.

If I killed (committed murder), I did (so) justly; but I did not kill.

B. Y.O.B., etc., etc.

**Cenabis bene, mi Fabulle, apud me
paucis (si tibi di favent) diebus—
si tecum attuleris bonam atque magnam
cenam, non sine candida puella
et vino et sale et omnibus cachinnis;
haec si, inquam, attuleris, venuste noster,
cenabis bene; nam tui Catulli
plenus sacculus est aranearum.
Sed contra accipies meros amores,
seu quid suavius elegantiusve est:
nam unguentum dabo, quod meae puellae
donarunt Veneres Cupidinesque;
quod tu cum olfacies, deos rogabis,
totum ut te faciant, Fabulle, nasum.**

*You will dine well, my Fabullus, at my home
in a few days (if the gods favor you) -
if you will have brought (bring) with you a good and large meal,
not without a splendid girl
and the wine and wit and all the laughs;*

*if, I say, you will have brought (bring) these things, our charming man,
you will dine well; for your Catullus' wallet
is full of cobwebs.*

*But in return you will receive pure loves (unadulterated love),
or what is sweeter or more elegant:
for I shall give (you) a perfume, which the Venuses
and Cupids have given to my girl;
when you [will] smell it, you will ask the gods
that they make all of you, Fabullus, a nose (to make you, Fabullus, all nose).*

THE RICH GET RICHER

**Semper pauper eris, si pauper es, Aemiliane:
dantur opes nulli nunc nisi divitibus.**

*If you are a poor man, Aemilianus, you will always be a poor man:
riches are granted to no one now except to the rich.*

ARISTOTLE, TUTOR OF ALEXANDER THE GREAT

**An Philippus, rex Macedonum, voluisset Alexandro, filio suo, prima elementa litterarum
tradi ab Aristotele, summo eius aetatis philosopho, aut hic suscepisset hoc maximum officium,
nisi initia studiorum pertinere ad summam sapientissime credidisset?**

*Can it be that Philip, king of the Macedonians, would have wanted the first elements (the funda-
mentals) of literature to be taught to Alexander, his son, by Aristotle, the foremost philosopher of
his age, or would this man (Aristotle) have undertaken this very important responsibility, if he had
not very astutely believed that the beginnings of one's studies relate (are highly relevant) to the whole
(of one's education)?*

YOUR LOSS, MY GAIN!

**Cum Quintus Fabius Maximus magno consilio Tarentum fortissime recepisset et Salinator
(qui in arce fuerat, urbe amissa) dixisset, "Mea opera, Quinte Fabi, Tarentum recepisti,"
Fabius, me audiente, "Certe," inquit ridens, "nam nisi tu urbem amisisses, numquam eam
recepissem."**

When Quintus Fabius Maximus had very courageously retaken Tarentum through his great planning (his effective strategy) and Salinator (who had been in the citadel when the city had been lost) had said, "By my effort (thanks to my work), Quintus Fabius, you have recaptured Tarentum," Fabius, while I was listening (in my presence), said laughing (with a laugh), "Indeed, for if you had not lost the city, I would never have recaptured it."

(Ask students to answer the comprehension questions on these passages in the **Lectio** B section of the Workbook; remember that an answer key to the Workbook is available to instructors online. Remind your students to listen to Mark Miner's readings of these Sententiae Antiquae and reading passages on the CD's in the set Readings from Wheelock's Latin, and to have them review vocabulary using both the Vocabulary Cards for Wheelock's Latin and the Cumulative Vocabulary Lists for Wheelock's Latin, all of which can be ordered online at www.bolchazy.com.)

SCRIPTA IN PARIETIBVS

Munus Nolae de quadridu[o] M(arci) Cominii Heredi[s]: Pri<n>ceps Ner(onianus), XII, c(oronae) X[?]; v(icit). Hilarus Ner(onianus), XIV, c(oronae) XII; v(icit). Creunus, VII, c(oronae) V; m(issus est).

The (gladiatorial) game of (sponsored by) M(arcus) Cominius Heres at Nola for four days: Princeps the Neronian, 12 (fights), 10 (?) crowns (victories/wins); he won. The Neronian Hilarus, 14 (fights), 12 crowns; he won. Creunus, 7 (fights), 5 crowns; he was dismissed (i.e., he lost but was spared).

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CAPVT XXXIV

INTELLEGENDA

Upon completion of this lesson, students should be able to:

1. Define, recognize, form, and translate “deponent verbs.”
2. Recognize, form, and translate deponent imperatives.
3. Define, recognize, form, and translate “semi-deponent verbs.”
4. Define, recognize, and translate the “ablative with special deponents” construction.

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EXERCITATIONES

1. **Nisi quis plebi opem celeriter referet auxiliumve promissum praebebit, milia pauperum morientur.**

Unless someone quickly brings back help to the plebeians or provides the promised assistance, thousands of poor people will die.

2. **Cum urbs plena custodiarum esset, non ausi estis suscipere scelera tam gravia quam volueratis.**

Since the city was full of guards, you did not dare to undertake crimes as serious as you had wished.

3. Dic nunc cur velis te ad istam divitem et candidam conferre. Vere ac libere loquere; noli recusare!

Say now why you want to go to (visit) that rich and beautiful woman (of yours). Speak truly and freely. Do not refuse!

4. Divitiis opibusque traditis, heu, illi philosophi eadem nocte subito profecti sunt in exsilium, unde numquam egredi potuerunt.

After their wealth and resources (property) had been handed over, alas, those philosophers on the same night suddenly set forth into exile, from which they were never able to depart.

5. Ne patiamur hanc antiquissimam scientiam amitti.

Let us not allow this very ancient knowledge to be lost.

6. Fateor me vino mero apud me usurum esse.

I confess that I will enjoy undiluted wine at my home (when I am alone).

7. Ab initio non comprehendisti quantus exercitus nos sequeretur et quot elephantos isti milites secum ducerent.

From the beginning (at the outset) you did not understand how great an army was following us and how many elephants those soldiers were leading with them.

8. Primo respondit se nolle sequi ducem mediocris virtutis sapientiae, cum civitas in limine belli staret.

At first he replied that he did not wish to follow a leader of mediocre virtue or wisdom, since (or when) the state was standing on the brink of war.

9. Ex urbe subito egressus, ferro suo mori semel conatus est.

Having suddenly gone out (departed) from the city, he tried once and for all to die by his own sword.

10. Cum Aristoteles hortaretur homines ad virtutem, tamen arbitrabatur virtutem in hominibus non nasci.

Although Aristotle used to urge men toward virtue, nevertheless he thought that virtue was not born (innate) in men.

11. Mater paterque nunc rusticari plurimum malunt, ut a laboribus remissione suavi felicius utantur.

Now mother and father very much prefer to live in the country in order to more happily enjoy a pleasant escape (vacation) from their labors.

12. **Da mihi, amabo te, multum salis et vinum aquamve, ut cena maxime utar.**
Give me, please, much wit and wine or water so that I may very much enjoy the dinner.
13. They did not permit me to speak with him at that time.
Mē cum eō loquī (dīcere) eō (illō) tempore nōn passī sunt.
14. We kept thinking (**arbitror**) that, on account of the plebeians' poverty, he would use the office more wisely.
Arbitrābāmur eum honōre (officiō) sapientius ūsūrum esse.
15. If anyone should use this water even once, he would die.
Sī quis hāc aquā etiam semel ūtātur, moriātur.
16. If those four soldiers had followed us, we would not have dared to put the weapons on the ship.
Si illī quattuor milītēs nōs secūtī essent, arma in nāve pōnere nōn ausī sumus.
17. This dinner will be good, provided that you use salt.
Haec cēna erit bona, dummodo sale ūtāris (ūtāminī).

SENTENTIAE ANTIQUAE

1. **Cedamus Phoebō et, moniti, meliora sequamur.**
Let us yield to Phoebus and, having been advised, let us pursue better things (a better course).
2. **Nam nemo sine vitiis nascitur; optimus ille est qui minima habet.**
For no one is born without faults; that man is the best who has the least.
3. **Mundus est communis urbs deorum atque hominum; hi enim soli, ratione utentes, iure ac lege vivunt.**
The world is the common city of gods and men; for these alone, employing reason, live in accordance with justice and law.
4. **Tarde sed graviter vir sapiens irascitur.**
A wise man grows angry slowly but seriously.
5. **Quae cum ita sint, Catilina, egredere ex urbe; patent portae; proficiscere; nobiscum versari iam diutius non potes; id non feram, non patiar.**
Since these things are so, Catiline, depart from the city; the gates lie open; set out; you can not now stay with us any longer; I shall not tolerate it, I shall not endure it.

- 6. Cura pecuniam crescentem sequitur et dives male dormit.**
Anxiety follows increasing wealth and a rich man sleeps badly.
- 7. Si in Britanniam profectus esses, nemo in illa tanta insula iure peritior fuisset.**
If you had set out into Britain, no one on that so (very) great island would have been more skilled in law (jurisprudence).
- 8. Nisi laus nova nascitur etiam vetus laus in incerto iacet ac saepe amittitur.**
Unless new (cause for) praise arises, even old praise lies in uncertainty (fades) and is often lost.
- 9. Spero autem me secutum esse in libellis meis talem temperantiam ut nemo bonus de illis queri possit.**
I hope, however, that I have followed such moderation in my little books that no good man can complain about them.
- 10. Horae quidem et dies et anni discedunt; nec praeteritum tempus umquam revertitur, nec quid sequatur potest sciri.**
Indeed the hours and days and years depart (slip away); neither does past time ever return, nor can it be known what follows (what may come next).
- 11. Novisti mores mulierum: dum moliuntur, dum conantur, dum in speculum spectant, annus labitur.**
You have learned (you know) the ways of women: while they plan (make plans), while they try (one thing and another), while they gaze into the mirror, a year slips by.
- 12. Amicitia res plurimas continet; non aqua, non igne in pluribus locis utimur quam amicitia.**
Friendship contains very many things; we do not use water, not (nor) fire in more places (situations) than friendship.
- 13. Homo stultus! Postquam divitias habere coepit, mortuus est!**
Foolish man! After he began to have wealth, he died!
- 14. O passi graviores, dabit deus his quoque finem.**
Oh having (you who have) endured graver circumstances, the god will give an end to these as well.

CLAUDIUS' EXCREMENTAL EXPIRATION

Et ille quidem animam ebulliit, et ex eo desiit vivere videri. Exspiravit autem dum comoedos audit, ut scias me non sine causa illos timere. Ultima vox eius haec inter homines audita est,

cum maiorem sonitum emisisset illa parte qua facilius loquebatur: “Vae me, puto, concacavi.” Quod an fecerit, nescio—omnia certe concacavit!

And that man indeed bubbled out his spirit, and from that time he ceased (even) to appear to be alive. However, he died while he was listening to comic actors, so [that] you may understand that I do not fear them without reason. This final utterance of his was (these were his last words) heard among men, when he had emitted a rather great (loud) sound from that part (of his body) with which he used to communicate more easily: “Oh dear, I have defecated upon myself, I think!” Whether he did (or not), I do not know—he certainly defecated on all (other) things (everything else)!

(The implication that Claudius spoke from his anus with greater ease than from his mouth was an indelicate slur on the emperor's affliction with stuttering. Use of the present tense **audit** is a colloquialism; cf. Eng., “so he died while he's listening to. . . .”)

AND VICE IS NOT NICE!

Mentitur qui te vitiosum, Zoile, dicit:

non vitiosus homo es, Zoile, sed vitium!

He lies who says that you are full of vice (who calls you vicious), Zoilus:

You are not a vicious man, Zoilus, but vice (itself)!

(The joke of course involves a play on **vitiosus**, “vicious” = lit., “full of/characterized by vice,” vs. **vitium**, “vice.”)

PRETTY IS AS PRETTY DOES

Bella es, novimus, et puella, verum est,

et dives—quis enim potest negare?

Sed cum te nimium, Fabulla, laudas,

nec dives neque bella nec puella es!

You are pretty, we know, and a girl, it is true,

and rich—truly, who can deny it?

But when you praise yourself too much, Fabulla,

you are neither rich nor pretty nor a girl.

(Fabulla's boasting evokes, not a girlish modesty, but the arrogance of a braggart.)

ON LESBIA'S HUSBAND

**Ille mi par esse deo videtur,
 ille, si fas est, superare divos,
 qui, sedens adversus, identidem te
 spectat et audit
 dulce ridentem, misero quod omnis
 eripit sensus mihi: nam simul te,
 Lesbia, aspexi, nihil est super mi,
 [Lesbia, vocis,]
 lingua sed torpet, tenuis sub artus
 flamma demanat, sonitu suoapte
 tintinant aures, gemina teguntur
 lumina nocte.
 Otium, Catulle, tibi molestum est;
 otio exsultas nimiumque gestis;
 otium et reges prius et beatas
 perdidit urbes.**

*That man seems to me to be equal to a god,
 that man, if it is right (to say), (seems) to surpass the gods,
 who, sitting opposite (you), again and again
 gazes at you and hears (you)
 sweetly laughing, a circumstance that snatches
 all senses from wretched me: for as soon as
 I have looked upon you, nothing of my voice (no voice/speech)
 remains for me, Lesbia,
 but my tongue grows numb, a slender flame flows down
 beneath my limbs, my ears ring
 with their own sound, my eyes are covered
 by twin night.
 Leisure is troublesome for you, Catullus;
 you exult in leisure and you behave excessively without restraint;
 leisure has in the past destroyed both kings
 and blessed cities.*

(Ask students to answer the comprehension questions on these passages in the **Lectioes B** section of the Workbook; remember that an answer key to the Workbook is available to instructors online at www.harperacademic.com. Remind your students to listen to Mark Miner's readings of these Sententiae Antiquae and reading passages on the CD's in the set Readings from Wheelock's Latin, and to have them review vocabulary using both the Vocabulary Cards for Wheelock's Latin and the Cumulative Vocabulary Lists for Wheelock's Latin, all of which can be ordered online at www.bolchazy.com.)

SCRIPTA IN PARIETIBVS

Pittacius cum Primigenia hic. Prima, sequere! Volumnius.

Pittacius (was) here with Primigenia. Prima, follow (me)! (signed) Volumnius

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CAPVT XXXV

INTELLEGENDA

Upon completion of this lesson, students should be able to:

1. Explain the basic function of the dative case.
2. Define, recognize, and translate the “dative with adjectives” construction.
3. Define, recognize, and translate the “dative with special verbs” construction.
4. Define, recognize, and translate the “dative with compounds” construction.

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EXERCITATIONES

1. Minerva, filia Iovis, nata est plena scientiae et ingenii.

Minerva, the daughter of Jupiter, was born full of knowledge and talent.

2. Custodiae si cum duce nostro libere loquantur et huic tyrannum tradere conentur, sine periculo ex moeniis urbis protinus egredi possint.

If the guards should speak freely with our leader and try to hand the tyrant over to this man, they would be able immediately to set out from the walls of the city without danger.

3. Parere legibus aequis melius est quam tyranno servire.

It is better to obey just laws than to serve a tyrant.

4. Cum optime honoribus usus esset et sibi civitatem semper anteponeret, etiam plebs ei credebat et non invidebat.

Since he had used his offices very well and always put the state before himself, even the plebeians trusted him and did not hate him.

5. Diu passa, mater vestra feliciter, sedens apud amicos, mortua est.

Having suffered (after suffering) for a long time, your mother died happily, sitting among her friends.

6. Philosophi consilium spectaverunt et recusaverunt talem rem suscipere molirive.

The philosophers examined the plan and refused to undertake or work at such a thing.

7. Cum dives sis atque divitiae crescant, tamen opibus tuis parcere vis et nemini assem offeres.

Although you are wealthy and your riches are growing, nevertheless you wish to spare your wealth and will offer no one an as.

8. Ab illa insula repente profectus, eadem nocte ad patriam nave advenit; tum, quaerens remissionem animae, diu rusticabatur.

Having (After he had) set out suddenly from that island, he arrived at his country by ship on the same night; then, seeking relaxation of his spirit (seeking to settle his state of mind), he lived in the country for a long time.

9. Hic miles, cum imperatori vestro non placeret, heu, illa praemia promissa amisit.

This soldier, since he did not please your general, alas (unfortunately), forfeited those promised rewards.

10. Nisi mores pares scientiae sunt-id nobis fatendum est- scientia nobis magnopere nocere potest.

Unless character is equal to knowledge (commensurate with one's intellect)—it must be confessed by us (we must admit)—knowledge can harm us considerably.

11. Magistra tum rogavit duos parvos pueros quot digitos haberent.

Then the teacher asked the two little boys how many fingers they had.

12. Mater candida natae carissimae subridet, quam maxime fovet, et ei plurima oscula suavia dat.

The beautiful mother smiles down on her very dear daughter, whom she cherishes very greatly, and she gives her very many sweet kisses.

13. Why does he now wish to hurt his two friends?
Cūr duōbus amīcīs (suīs) nocēre nunc vult?
14. If he does not spare the plebeians, alas, we shall neither trust him nor follow him.
Nisi plēbibus parcet, heu, nec eī crēdēmus nec eum sequēmur.
15. Since you are studying Roman literature, you are serving a very difficult but a very great master.
Cum studeās litterīs Rōmānīs, magistrō difficillimō sed maximō servīs.
16. If they were truly willing to please us, they would not be using their wealth thus against the state.
Sī nobīs placēre vērē vellent, dīvitiīs (suīs) contrā cīvitatē nōn sic ūterentur.

SENTENTIAE ANTIQUAE

1. **Nemo liber est qui corpori servit.**
No one is (free who serves (is a slave to) his body.
2. **Imperium habere vis magnum? Impera tibi!**
*Do you want to have great control (power)? Command (exercise control over) yourself!
(Syrus' point involves a play on **imperium/imperā**, which should be replicated in the Eng. translation.)*
3. **Bonis nocet quisquis pepercit malis.**
Whoever has spared bad men harms good men.
4. **Cum tu omnia pecuniae postponas, miraris si nemo tibi amorem praestat?**
When you prefer all things to (rank all things after) money, are you surprised if (do you wonder that) no one offers you love (friendship)?
5. **Frustra aut pecuniae aut imperiis aut opibus aut gloriae student; potius studeant virtuti et honori et scientiae et alicui arti.**
They are eager for (pursue) money or powers or wealth or glory; let them instead be eager for (pursue) virtue and honor and knowledge and some skill.

- 6. Virtuti melius quam Fortunae credamus; virtus non novit calamitati cedere.**
Let us trust (in) virtue better (rather/more) than Fortune; courage has not learned (does not know) to yield to disaster.
- 7. Et Deus ait: "Faciamus hominem ad imaginem nostram et praesit piscibus maris bestiisque terrae."**
And God said: "Let us create man according to our image, and let him be before (be master of) the fish of the sea and the beasts of the land."
- 8. Omnes arbitrati sunt te debere mihi parcere.**
All men thought that you ought to spare me.
- 9. Quid facere vellet, ostendit, et illi servo spe libertatis magnisque praemiis persuasit.**
He pointed out what he wanted to do, and he persuaded that slave with the hope of freedom and with great rewards.
- 10. Si cui libri Ciceronis placent, ille sciat se profecisse.**
If Cicero's books please someone (a person), let that man know that he has benefitted.
- 11. In urbe nostra mihi contigit doceri quantum iratus Achilles Graecis nocuisset.**
In our city it fell to my lot to be taught (to learn) how much the enraged Achilles had harmed the Greeks. (The reference is to reading the Iliad.)
- 12. Alicui roganti melius quam iubenti paremus.**
We obey someone asking (who asks us to do something) better (more) than someone ordering (who orders us to do it).
- 13. Vivite fortiter fortiaque pectora rebus adversis opponite.**
Live bravely and set brave hearts against adverse things (adversity).
- 14. Non ignara mali, miseris succurrere disco.**
Not ignorant of evil (myself), I learn to help wretched men.
- 15. Ignosce saepe alteri, numquam tibi.**
Forgive another man often, never yourself.
- 16. Cum enim te, deum meum, quaero, vitam beatam quaero; quaeram te ut vivat anima mea.**
When I seek you, my god, I am seeking a blessed life; I shall (let me) seek you so that my soul may live. (Quaeram can of course be either fut. indic. or pres. subjunct.)
- 17. Sequere hac, mea gnata, me, cum dis volentibus.**
Follow me this way, my daughter, with the gods willing.

OVID ASKS THE GODS TO INSPIRE HIS WORK

**In nova fert animus mutatas dicere formas
corpora: di, coeptis—nam vos mutastis et illas—
adspirate meis primaque ab origine mundi
ad mea perpetuum deducite tempora carmen!**

*My spirit compels me to tell of forms changed into new
bodies: gods—for you yourselves have changed even those (forms)—
inspire my beginnings (the inception of my work) and lead my never-ending song
from the first origin of the universe down to my own times!*

SORRY, NOBODY'S HOME!

Nasica ad poetam Ennium venit. Cum ad ianuam Ennium quaesivisset et serva respondisset eum in casa non esse, sensit illam domini iussu id dixisse et Ennium vero esse in casa. Post paucos dies, cum Ennius ad Nasicam venisset et eum ad ianuam quaereret, Nasica ipse exclamavit se in casa non esse. Tum Ennius “Quid?” inquit, “Ego non cognosco vocem tuam?” Nasica mero cum sale respondit: “Vae, homo es impudens! Cum ego te quaererem, servae tuae credidi te non in casa esse; nonne tu mihi ipsi nunc credes?”

Nasica came to the poet Ennius. When he had asked for Ennius at the door and a servant girl had replied that he was not in the house (at home), he sensed that that girl had said this at her master's order and that Ennius truly was at home. After a few days, when Ennius had come to Nasica and was asking for him at the door, Nasica himself shouted that he was not at home. Then Ennius says, “What? Do I not recognize your voice?” With sheer wit Nasica answered: “Hey, you are an impudent fellow! When I was asking for you, I believed your servant girl that you were not at home; do you not now believe me myself?”

“I DO.” “I DON T!”

**Nubere vis Prisco. Non miror, Paula; sapisti.
Ducere te non vult Priscus: et ille sapit!**

*You wish to marry Priscus. I do not wonder (I'm not surprised), Paula; you are wise.
Priscus does not wish to marry you: that man too is wise!*

MARONILLA HAS A COUGH

**Petit Gemellus nuptias Maronillae
et cupit et instat et precatur et donat.
Adeone pulchra est? Immo, foedius nil est.
Quid ergo in illa petitur et placet? Tussit!**

*Gemellus seeks marriage with Maronilla
and he desires and persists and begs and gives (her) gifts.
Is she that beautiful? On the contrary, nothing is uglier.
So what is sought in her and is (so) pleasing? She coughs!*

SUMMER VACATION

Ludi magister, parce simplici turbae:

...

aestate pueri si valent, satis discunt.

Master of the school (school-teacher), be lenient to your simple throng:

...

if boys are well in the summer, they are learning enough.

(Ask students to answer the comprehension questions on these passages in the **Lectio**nes B section of the Workbook; remember that an answer key to the Workbook is available to instructors online at www.harperacademic.com. Remind your students to listen to Mark Miner's readings of these *Sententiae Antiquae* and reading passages on the CD's in the set Readings from Wheelock's Latin, and to have them review vocabulary using both the Vocabulary Cards for Wheelock's Latin and the Cumulative Vocabulary Lists for Wheelock's Latin, all of which can be ordered online at www.bolchazy.com.)

SCRIPTA IN PARIETIBVS

[A]more tuo moreor. . . . Pereo, vita, in am[ore]. . . . Vit<i>a, amo te!
*I am dying from your love (from loving you). . . . I'm perishing, (my) life, in love. . . .
(My) life, I love you!*

CAPVT XXXVI

INTELLEGENDA

Upon completion of this lesson, students should be able to:

1. Define, recognize, and translate the subjunctive “jussive noun clause.”
2. Recognize, form, and translate the irregular verb **fīō**.

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EXERCITATIONES

1. **Poterasne etiam centum viris persuadere ut viam virtutis sine praemiis sequerentur?**
Were you able to persuade even a hundred men to follow the path of virtue without rewards (material incentives)?
2. **Haec femina vult ex urbe egredi et ad illam insulam proficisci ut sine mora illi agricolae nubat et semper rusticetur.**
This woman wishes to depart from (leave) the city and set forth to that island so that she may marry that farmer without delay and always live in the country.
3. **Petebant a nobis ut etiam in adversis rebus huic duci pareremus et serviremus.**
They were (kept) begging us to obey and serve this leader even in adverse circumstances (adversity).

- 4. Haec ab feminis facta sunt ne tantam occasionem amitterent.**
These things were done by the women so (that) they would not lose so great an (such an important) opportunity.
- 5. Rogamus te ut honore et opibus sapientius utaris et hos quinque amicos semper foveas.**
We are asking you to use your office and resources more wisely and always to cherish these five friends.
- 6. Nisi quis hoc suscipere audebit, nolent nobis credere et fient irati.**
Unless someone will dare (dares) to undertake this, they will not want (will be unwilling) to trust us and will become angry.
- 7. Rogavit nos cur neque divitibus neque pauperibus placere conati essemus.**
He asked us why we had tried to please neither the rich (men) nor the poor.
- 8. Arbitrabatur talem vitam non ex divitiis sed ex animo pleno virtutis nasci.**
He thought that such a life was not created from wealth but from a heart full of virtue.
- 9. Scientiam et ingenium magis quam magnas divitias miremur.**
Let us admire knowledge and talent more than great wealth.
- 10. Senatus duci imperavit ne hostibus victis noceret sed eis parceret et remissionem poenae daret.**
The Senate ordered the leader not to harm the conquered enemy but to spare them and grant (them) a remission (suspension) of their punishment.
- 11. Ille orator vulgum iratissimum voce potenti serenavit atque, ut omnibus spectantibus subrisit, eos oblectavit.**
That orator soothed the very angry mob with his powerful voice, and, as he smiled down on all those watching, delighted them.
- 12. Ut parva puella per ianuam currebat, subito occidit et genua male contudit.**
As the small girl was running through the door, she suddenly fell and bruised her knees badly.
- 13. Dummodo sis aequus his viris, fient tibi fideles.**
So long as you are fair to these men, they will become loyal to you.
- 14. That summer they urged that this be done better.**
Eā (illā) aestāte hortātī sunt ut id melius fieret.

15. Provided that this is done, they will beg us to spare him.
Dummodo id fiat, petent a nobis ut ei parcamus.
16. That teacher wants to persuade her twenty pupils to study more good literature.
Illa magistra viginti discipulis (suis) persuadere vult ut pluribus litteris bonis studeant.
17. Since his hope is becoming very small, let him confess that he commanded those two men not to do it.
Cum spes (eius) fit minima, fateatur se illis duobus (viris) imperavisse ne id facerent.

SENTENTIAE ANTIQUAE

1. **Dixitque Deus: "Fiat lux." Et facta est lux.**
And God said: "Let light be made." And light was made.
2. **Fatendum est nihil de nihilo posse fieri.**
It must be admitted that nothing can be made from nothing.
3. **Magnae res non fiunt sine periculo.**
Great things do not happen (are not accomplished) without risk.
4. **His rebus cognitis, ille suos hortatus est ne timerent.**
With these things having (when/since these things had) been learned, that man urged his men not to be afraid.
5. **Omnia fient quae fieri aequum est.**
All things will happen (be done) which it is right (appropriate) to happen (which should be done).
6. **"Pater, oro te ut mihi ignoscas." "Fiat."**
"Father, I beg you to forgive me." "Let it be done."
7. **Dum loquimur, fugerit invida aetas: carpe diem!**
While we are speaking, envious time will have rushed away: harvest the day!
8. **Carpamus dulcia; post enim mortem cinis et fabula fiet.**
Let us pluck the sweet things/pleasures (of life); for after death you shall become (merely) ash and a story.

- 9. Ante senectutem curavi ut bene viverem; in senectute curo ut bene moriar.**
Before old age I took care to live well; in my old age I take care to die well.
- 10. Solon dixit se senem fieri cotidie aliquid addiscentem.**
Solon said that he became (grew) old learning something new every day. (The prefix ad- here implies learning something “in addition to” what one already knows.)
- 11. Caret pectus tuum inani ambitione? Caret ira et timore mortis? Ignoscis amicis? Fis lenior et melior, accedente senectute?**
Is your heart free from vain ambition? Is it free from anger and fear of death? Do you forgive your friends? Are you becoming kinder and better with old age approaching (as old age approaches)?
- 12. Hoc durum est; sed levius fit patientia quidquid corrigere est nefas.**
This is difficult; but whatever it is improper to change (what one cannot change) becomes lighter (more tolerable) with patience.
- 13. Sapiamus et cedamus! Leve fit onus quod bene fertur.**
Let us be wise and submit! Light becomes the burden which is born (tolerated) well.
- 14. Ego vos hortor ut amicitiam omnibus rebus humanis anteponatis- vae illis qui nullos amicos habent!**
I urge you to put friendship before all human affairs—alas to those who have no friends!
- 15. Peto a vobis ut patiamini me de studiis humanitatis ac litterarum loqui.**
I beg you to let me speak about the studies (Eng. would use the sg. "study") of culture and literature.
- 16. Auribus frequentius quam lingua utere!**
Use your ears more frequently than your tongue!
- 17. Citius venit periculum cum contemnitur.**
Danger comes more quickly when it is ignored (disregarded).

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THE QUALITY OF MARTIAL 'S BOOK

**Sunt bona, sunt quaedam mediocria, sunt mala plura
quae legis hic; aliter non fit, Avite, liber.**

*There are good things, there are certain medicore things, there are more bad things
which you read here; a book is not otherwise made (produced in any other way), Avitus.*

I DON'T COOK FOR COOKS!

**Lector et auditor nostros probat, Aule, libellos,
sed quidam exactos esse poeta negat.
Non nimium curo, nam cenae fercula nostrae
malim convivis quam placuisse cocis!**

*The reader and the listener approve our little books, Aulus,
but a certain poet denies that they are perfect.
I do not care too much, for I would prefer that
the courses of our meal pleased the guests rather than the cooks.*

I LOVE HER . . . I LOVE HER NOT

**Odi et amo! Quare id faciam fortasse requiris.
Nescio, sed fieri sentio et excrucior.**

*I hate and I love! You ask perhaps why I do this.
I do not know, but I feel it happening and I am tormented.*

OH, I'D LOVE TO READ YOU MY POEMS . . . NOT!

**Ut recitem tibi nostra rogas epigrammata. Nolo—
non audire, Celer, sed recitare cupis!**

*You ask that I recite my epigrams to you. I am unwilling —
you don't want to hear (poems), Celer, but to recite!*

WHO IS TRULY FREE?

Quis igitur vero liber est? Tantum vir sapiens, qui sibi imperat, quem neque fortuna adversa neque paupertas neque mors neque vincula terrent, qui potest cupidinibus fortiter respondere honoresque contemnere, qui in se ipso totus est.

Therefore, who is truly free? Only a wise man, who commands (controls) himself, whom neither adverse fortune nor poverty nor death nor chains frighten, who can respond with fortitude to his desires and despise honors, who is within his very self complete.

TESTIMONY AGAINST THE CONSPIRATORS

Senatum coegi. Introduxi Volturcium sine Gallis. Fidem publicam ei dedi. Hortatus sum ut ea quae sciret sine timore nuntiaret. Tum ille, cum se ex magno timore recreavisset, dixit se ab Lentulo habere ad Catilinam mandata ut auxilio servorum uteretur et ad urbem quam primum cum exercitu accederet. Introducti autem Galli dixerunt sibi litteras ad suam gentem ab Lentulo datas esse et hunc imperavisse ut equitatum in Italiam quam primum mitterent. Denique, omnibus rebus expositis, senatus decrevit ut coniurati, qui has insidias moliti essent, in custodiam traderentur.

I brought together (convened) the Senate. I introduced Volturcius without the Gauls. I gave him public faith (immunity). I urged him to report without fear those things that he knew. Then, that man, when he had restored himself (recovered) from his great fear, said that he had orders from Lentulus to Catiline that he employ the help of slaves and approach the city with an army as soon as possible. Moreover, the Gauls, having been (when they had been) led in, said that a letter had been given to them for their people by Lentulus and that this man had ordered them to send the cavalry into Italy as soon as possible. Finally, with all things (when all these matters had been) exposed, the Senate decreed that the conspirators who had contrived this plot be handed over into custody.

(Ask students to answer the comprehension questions on these passages in the Lectiones B section of the *Workbook*; remember that an answer key to the *Workbook* is available to instructors online at www.harperacademic.com. Remind your students to listen to Mark Miner's readings of these *Sententiae Antiquae* and reading passages on the CD's in the set *Readings from Wheelock's Latin*, and to have them review vocabulary using both the *Vocabulary Cards for Wheelock's Latin* and the *Cumulative Vocabulary Lists for Wheelock's Latin*, all of which can be ordered online at www.bolchazy.com.)

SCRIPTA IN PARIETIBVS

Satrium quinq(uennale)m o(ro) v(os) f(aciatis).

I ask you to make (elect) Satrius the Duumvir Quinquennalis.

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CAPVT XXXVII

INTELLEGENDA

Upon completion of this lesson, students should be able to:

1. Recognize, form, and translate the irregular verb **eō**.
2. Define, recognize, and translate the various place and time constructions discussed in the CAPVT, including “place where,” “place to which,” “place from which,” the “ablative of time when or within which,” and the “accusative of duration of time.”
3. Define, recognize, form, and translate the “locative case.”
4. Explain the special rules for place constructions involving the names of cities, towns, small islands, and the three nouns **domus**, **humus**, and **rūs**.

N.B.: macrons are used below only in the English-to-Latin Practice and Review Sentences; macrons for all other Latin sentences and passages appear in the textbook itself. Parentheses () are used within the English translations for words that are supplied (other than articles and possessives) as well as for alternate, usually more idiomatic renderings; square brackets [] indicate words that can be omitted for more natural English idiom. Parentheses in the Latin translations from English indicate some alternate options.

EXERCITATIONES

1. **Dehinc petet a fratre meo et sorore ut occasionem carpant et in urbem quam celerrime ineant.**

He will then beg my brother and sister to seize the opportunity and go into (enter) the city as quickly as possible.

2. Nisi domum hac aestate redisses, in longo itinere Athenas fortasse peregrinati essemus et nos ibi oblectavissemus.

If you had not returned home this summer, perhaps we would have traveled abroad on a long journey to Athens and [would have] amused ourselves there.

3. Ne leves quidem timores ferre poteratis; ruri, igitur, non in urbe semper vivebatis.

You could not endure even slight anxieties; therefore, you always lived in the country, not in the city.

4. Haec locuti, lectoribus et letricibus persuadebunt ne opes cupidinesque praemiis bonae vitae anteponant.

Having said (After saying) these things, they will persuade their men and women readers not to prefer wealth and (the satisfaction of their) desires to the rewards of a good life.

5. Multos annos eos civitati servire coegit, sed animos numquam contudit.

He compelled them to serve the state for many years, but he never crushed their spirits.

6. At nos, ipsi multa mala passi, conati sumus eis iratis persuadere ut servos vinculis liberarent et ne cui nocerent.

But we, having endured many misfortunes ourselves, tried to persuade those angry men to free the slaves from their bonds and not to harm anyone.

7. Si quis vult alios iuvare, curet ut ad eos adeat plenus sapientiae.

If anyone wishes to help others, let him take care to approach them full of wisdom.

8. Philosophi cotidie requirebant utrum illi discipuli naturae parent.

The philosophers were asking (sought) daily whether those students obeyed (were obedient to) nature.

9. Contemnamus omnia pericula, ea ex pectoribus exigamus, et fateamur haec difficillima Romae suscipienda esse.

Let us scorn all dangers, let us drive them from our hearts, and let us admit that these most difficult things must be undertaken at Rome.

10. Omnes solent mirari ea pulcherrima quae Athenis vident.

All men are accustomed to marvel at these very beautiful things which they see in Athens.

11. Nisi mavis mori, exi Syracusis, sequere alium ducem, et accede Athenas.

Unless you prefer to die, leave Syracuse, follow another leader, and go to Athens.

12. **Femina candida ante speculum immota stetit, sed se spectare recusavit et animos recreare non potuit.**
The beautiful woman stood motionless before the mirror, but she refused to look at herself and was unable to restore her spirits.
13. **Paucas horas duodecim pueri puellaeque humi sedebant, ut magistra, subridens et eos serenans, plurimas fabulas narrabat.**
For a few hours the twelve boys and girls were sitting on the ground, as the teacher, smiling down on them and cheering them, was telling (them) very many stories.
14. **Si sapiēs et tibi imperare poteris, fies grātor iustiorque, parces miseris ac amicos fovebis.**
If you will be (are) wise and can command (exercise control over) yourself, you will become more agreeable and more just, you will spare the wretched and cherish your friends.
15. They commanded that this be done in Rome for three days.
Imperāvērunt ut id trēs diēs Rōmae fieret.
16. Unless he goes to Syracuse within five days, his father's fear will become greater.
Nisi Syrācūsās quīnque diēbus adībit, metus (timor) patris (eius) fiet maior.
17. He thought that his brother would perhaps not go away from home that summer.
Putāvit frātre(m) suum) eā (illā) aestāte domō fortasse nōn abitūrum esse.
18. Nobody may speak freely in that country, as we all know.
In illā terrā (patriā) nēminī liberē dicere (loquī) licet, ut omnēs (nōs) scīmus.

SENTENTIAE ANTIQUAE

1. **Mortalia facta peribunt.**
Mortal deeds will perish.
2. **Noctes atque dies patet atri ianua Ditis.**
The door of gloomy Dis lies open nights and days. (Eng. idiom uses the sg., "night and day," which would thus be an acceptable translation here.)
3. **Anni eunt more modoque fluentis aquae. Numquam hora quae praeteriit potest redire; utamur aetate.**
The years go (by) in the manner and way of flowing water. The hour which has passed can never return; let us enjoy life.

4. **Heu, obii! Quid ego egi! Filius non rediit a cena hac nocte.**
Alas, I have died (I'm dead)! What have I done? My son has not returned from dinner this evening.
5. **Frater meus orat ne abeas domo.**
My brother is begging you not to leave home.
6. **Dicit patrem ab urbe abisse sed fratrem esse domi.**
He says that his father went away from the city but that his brother is at home.
7. **Tertia hora foris ibam Sacra Via, ut meus mos est.**
At the third hour, I went out of doors on the Sacred Way, as is my custom.
8. **Denique Damocles, cum sic beatus esse non posset, oravit Dionysium tyrannum ut abire a cena liceret.**
Finally Damocles, since he was not able to be happy in this way, begged the tyrant Dionysius that he be permitted to depart from the dinner.
9. **Eo tempore, Syracusis captis, Marcellus multa Romam misit; Syracusis autem multa atque pulcherrima reliquit.**
At that time, with Syracuse (when Syracuse had been) captured, Marcellus sent many things to Rome; however, he left many and very beautiful things in Syracuse.
10. **Dies multos in ea nave fui; ita adversa tempestate usi sumus.**
I was on that ship for many days; we experienced such adverse weather.
11. **Iram populi ferre non potero, si in exilium ieris.**
I will not be able to endure the anger of the people, if you will have gone (if you go) into exile.
12. **Caesare interfecto, Brutus Roma Athenas fugit.**
With Caesar (After Caesar had been/was) killed, Brutus fled from Rome to Athens.
13. **Ipse Romam redirem, si satis consilii de hac re haberem.**
I myself would return to Rome, if I were to have (if I had) enough knowledge regarding this matter.
14. **Nemo est tam senex ut non putet se unum annum posse vivere.**
No one is so old that he does not think he can live one year.
15. **Dum nos fata sinunt, oculos satiemus amore; nox tibi longa venit, nec reditura dies.**
While the fates allow us, let us satisfy our eyes with love; a long night comes for you and the day will not return.

16. Adversus nemini, numquam praeponit se aliis.

Opposed to no man, he never puts himself before others.

THANKS. . . BUT NO THANKS!

Candidius nihil est te, Caeciliane. Notavi:

**si quando ex nostris disticha pauca lego,
protinus aut Marsi recitas aut scripta Catulli.**

**Hoc mihi das, tamquam deteriora legas,
ut collata magis placeant mea? Credimus istud:
malo tamen recites, Caeciliane, tua!**

Nothing is brighter than you, Caecilianus. I have noticed:

*if I ever read a few verses from (of) mine (of my poetry),
you at once recite the writings of Marsus or Catullus.*

*Do you give this to (do this for) me, so that, as though you should be/were reading inferior
poetry,*

*mine compared (in comparison) may be more pleasing? I believe that:
nevertheless, I prefer that you recite your own, Caecilianus!*

(Candidius: cf. Eng. Idiom, “more transparent.”)

TRIMALCHIO'S EPITAPH

“Inscriptio quoque vide diligenter si haec satis idonea tibi videtur: ‘C. Pompeius Trimalchio Maecenatianus hic requiescit. Huic seviratus absenti decretus est. Cum posset in omnibus decuriis Romae esse, tamen noluit. Pius, fortis, fidelis, ex parvo crevit; sestertium reliquit trecenties, nec umquam philosophum audivit. Vale. Et tu.’” Haec ut dixit Trimalchio, flere coepit ubertim. Flebat et Fortunata; flebat et Habinnas; tota denique familia, tamquam in funus rogata, lamentatione triclinium implevit.

Also, look diligently (to see) whether this inscription seems appropriate enough to you: “Here lies Gaius Pompeius Trimalchio Maecenatianus. To this man absent (in his absence from Rome) was decreed the post of Sevir Augustalis. Although he was able to be in all the decuriae (clubs) in Rome,

nevertheless, he did not wish to. Pious, brave, loyal, he grew from little (humble beginnings); he left behind 30 million sesterces and never heard a philosopher. Farewell. And you (too).” As Trimalchio said these things, he began to cry profusely. Fortunata was crying, too. Habinnas also was crying. At last the whole family, as if asked to a funeral, filled the triclinium (dining room) with grieving.

MARCUS QUINTO FRATRI S.

Licinius, servus Aesopi nostri, Roma Athenas fugit. Is Athenis apud Patronem pro libero viro fuit. Deinde in Asiam abiit. Postea Plato, quidam qui Athenis solet esse multum et qui tum Athenis fuerat cum Licinius Athenas venisset, litteris Aesopi de Licinio acceptis, hunc Ephesi comprehendit et in custodiam tradidit. Peto a te, frater, ut Epheso exiens servum Romam tecum reducas. Aesopus enim ita irascitur propter servi scelus ut nihil ei gratius possit esse quam recuperatio fugitivi. Vale.

Marcus (Cicero) says (sends) greetings to his brother Quintus.

Licinius, the slave of our friend Aesopus, has fled Rome to Athens. He was in Athens at the home of Patro (living) as a free man. Then he went to Asia. Afterwards Plato, a certain man who is accustomed to be in Athens a lot and who had been in Athens at that time when Licinius had come to Athens, with a letter of Aesopus concerning Licinius having been received (when he had received a letter from Aesopus regarding Licinius), arrested this man in Ephesus and handed him over into custody. I ask you, brother, departing from (when you are leaving) Ephesus, to bring the slave back to Rome with you. For Aesopus is so angry on account of the slave's crime, that nothing can be more pleasing to him than recovery of the fugitive. Farewell.

(Ask students to answer the comprehension questions on these passages in the Lectiones B section of the *Workbook*; remember that an answer key to the *Workbook* is available to instructors online at www.harperacademic.com. Remind your students to listen to Mark Miner's readings of these *Sententiae Antiquae* and reading passages on the CD's in the set *Readings from Wheelock's Latin*, and to have them review vocabulary using both the *Vocabulary Cards for Wheelock's Latin* and the *Cumulative Vocabulary Lists for Wheelock's Latin*, all of which can be ordered online at www.bolchazy.com.)

SCRIPTA IN PARIETIBVS

O utinam liceat collo complexa tenere
braciola et teneris oscula ferre labellis.
I nunc, ventis tua gaudia, pupula, crede;
crede mihi, levis est natura virorum.
Saepe ego, cu<m> media vigilare<m> perdita nocte,
haec mecum medita<n>s—multos Fortuna quos supstulit alte,
hos modo proiectos subito praecipitesque premit;
sic Venus ut subito co<n>iunxit corpora amantum,
dividit lux, et se paries quid aam. . . .

Oh, would that it may be allowed (me), having embraced (you), to hold your little arms around my neck and to bear kisses to your tender little lips. Go now, little doll, (and) trust your joys to the winds; believe me, the nature of men is fickle. Often, when I was wide awake, hopeless, in the middle of the night, pondering these matters with myself (constantly going over these things in my mind)—many whom Fortune has raised up on high, them now suddenly cast forth and in an uncontrolled fall she overwhelms; just as Venus has suddenly united the bodies of lovers, the light (of dawn) separates (them), and. . . .

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CAPVT XXXVIII

INTELLEGENDA

Upon completion of this lesson, students should be able to:

1. Define, recognize, and translate the subjunctive “relative clause of characteristic.”
2. Define, recognize, and translate the “dative of reference” construction.
3. Define, recognize, form, and translate “supines.”

N.B.: macrons are used below only in the English-to-Latin Practice and Review Sentences; macrons for all other Latin sentences and passages appear in the textbook itself. Parentheses () are used within the English translations for words that are supplied (other than articles and possessives) as well as for alternate, usually more idiomatic renderings; square brackets [] indicate words that can be omitted for more natural English idiom. Parentheses in the Latin translations from English indicate some alternate options.

EXERCITATIONES

1. **Regi persuasi ut sorori fratrique tuo gratiora praemia libenter daret.**

I persuaded the king to willingly give more pleasing rewards to your sister and brother.

2. **Deinde, ab ea insula nave profecta, visum amicos Athenas iniit.**

Then, having (after she had) set out from that island by ship, she went into Athens to see her friends.

3. **Eum hortati sumus ut ad Caesarem sine timore accedere conaretur.**

We urged him to try to approach Caesar without fear.

4. **Soliti sunt ei credere qui philosophiae serviret, virtutem sequeretur, et cupidines superaret.**

They were accustomed to trust the sort of man who served (would devote himself to) philosophy, followed (would pursue) virtue, and overcame (would master) his desires. (In translating a sent. containing a rel. clause of characteristic, one can use some formulation like “the sort of” with the antecedent, or an auxiliary like “would” or “might” with the subjunct. vb., or both: “the sort of person who served,” “a person who would serve,” or “the sort of person who would serve.”)

5. Sapiens nos orat ne viris sententiarum adversarum noceamus.

The wise man is begging us not to harm men of opposing opinions.

6. In illis terris non licet litteris bonis verisque studere, ut sub tyranno saepe fit; debes, igitur, exire et peregrinari.

It is not permitted to (You may not) study good and truthful literature in those lands, as often happens under a tyrant; therefore, you ought to depart and travel abroad.

7. Curemus ne civitatem eis tradamus qui se patriae anteponant.

Let us take care not to hand the state over (surrender the state) to the sort of men who put themselves before their country.

8. Sunt infirmi qui levia opera mirentur et semper sibi ignoscant.

There are (some) weak men who marvel at trivial (insignificant) accomplishments and always overlook themselves (their own shortcomings).

9. Iste dux, diu absens, tam stultis consiliis civitati utebatur ut milia civium adversa pati cogerebantur atque multi boni perirent.

That leader, absent for a long time, employed such foolish plans (strategies) for the state that thousands of citizens were compelled to suffer misfortunes (adversity) and many good men died.

10. Haec locutus, fassus est illos, qui odium immotum erga civitatem multos annos habebant, Romae interfectos esse.

Having (After/When he had) said these things, he confessed that those men who for many years held an unrelenting hatred towards the state, had been slain at Rome.

11. Initium operis nos saepe impedit.

The beginning of a task often impedes us (stands in our way). (Getting started is the hard part!)

12. Sator sublimis hominum atque animalium omnibus nobis animas dedit; cum corpora obeant, animae numquam morientur.

*The mighty father (creator) of men and animals (living things) has given souls to us all; although our bodies perish, our souls shall never die. (The contrast between mortal bodies and deathless souls makes it clear that the **cum** clause is adversative.)*

13. Cum rus rediimus, tum domi invenimus—mirabile visu!—plurimos amicos.

When we returned to the country, we then discovered at our home—amazing to see!—very many (of our) friends.

14. Cicero, who was the greatest Roman orator, was a consul who would obey the senate.

Cicerō, quī fuit maximus orātor Rōmānus, fuit cōsul quī senātūi pāreat.

15. I shall persuade him to become a better student and to return to Syracuse soon, I assure you.

Eī persuādēbō, tibi, ut fiat melior discipulus et Syracūsās mox redeat.

16. We begged them not to trust a man whom a tyrant pleased.

Ab eis petivimus nē virō crēderent cui tyrannus placēret.

17. Wherefore, let that man who hesitates to defend our country depart (use **abeō) to another land.**

Quārē is quī patriam (nostram) dēfendere dubitat (dubitet) ad terram aliam abeat.

*(Use the indic. of **dubitāre** if the reference is to a specific person, but the subjunct. if speaking in general terms.)*

SENTENTIAE ANTIQUAE

1. Se omnes Caesari ad pedes proiecerunt.

*They all threw themselves at Caesar's feet. (Lit., construing **Caesari** as dat. with the compound vb., they cast themselves before Caesar, at his feet.)*

2. Hic in nostro numero sunt qui leges contemptant ac de exitio huius urbis cotidie cogitent.

There are here in our number (in our midst) the kind of men who despise our laws and think every day about the destruction of this city.

3. Quis est cui haec res publica atque possessio libertatis non sint carae et dulces?

Who is there for whom this republic and the possession of freedom are not dear and sweet?

4. **Quae domus tam stabilis est, quae civitas tam firma est quae non odiis, invidia, atque insidiis possit contundi?**
What house is so stable, what state is so strong which (that it) cannot be crushed by hatred, jealousy and treachery?
5. **Quare, quid est quod tibi iam in hac urbe placere possit, in qua nemo est qui te non metuat?**
Therefore, what is there now that can please you in this city, in which there is no one who does not fear you?
6. **Quis enim aut eum diligere potest quem metuat aut eum a quo se metui putet?**
For who can esteem either him (a man) whom he fears or him (a man) by whom he thinks he himself is feared?
7. **Tibi soli neces multorum civium impunitae ac liberae fuerunt.**
To you alone have the murders of many citizens been (gone) unpunished and free (of reprisal).
8. **Habetis autem eum consulem qui exigere officium et parere vestris decretis non dubitet atque vos defendere possit.**
However, you have him (the sort of man) as consul who would not hesitate to carry out his duty and obey your decrees and who also is able to defend you.
9. **Ille mihi semper deus erit.**
To me that man will always be a god.
10. **Nullus dolor est quem non longinquitas temporis minuat ac molliat.**
There is no pain which the long passage of time does not diminish and soften (make easier to bear).
11. **Paravisse divitias fuit multis hominibus non finis sed mutatio malorum.**
*To have obtained riches has been for many men not an end, but an exchanging, of evils.
 (The point is that wealth, while it mitigates some problems, creates others.)*
12. **Nihil est opere et manu factum quod tempus non consumat.**
There is nothing made by work and by hand which time does not consume. (Opere et manū is perhaps to be construed as a hendiadys, by the work of human hands or by man's handiwork.)
13. **Viribus corporis deficientibus, vigor tamen animi duravit illi ad vitae finem.**
With the strength of his body (Although his physical strength was) failing, nevertheless the vigor of his spirit persisted for him until the end of his life.

14. Nunc est bibendum; nunc pede libero pulsanda tellus.

Now it must be drunk (we should drink); now the earth should be struck (we should strike the earth/we should dance) with carefree foot.

15. E tacito vultu scire futura licet.

It is permitted to (one may) know future things (what someone is going to do) from a silent expression (on someone's face).

16. Stultitiast, pater, venatum ducere invitas canes.

It is foolishness, father, to lead unwilling dogs to hunt.

NOTE ON A BOOK BY LUCAN

**Sunt quidam qui me dicant non esse poetam;
sed qui me vendit bibliopola putat.**

*There are certain men who say that I am not a poet;
But the book-dealer who sells me thinks (that I am).*

(As your local Barnes and Noble retailer can tell you, books don't have to be great literature in order to be profitable.)

TWO EXAMPLES OF ROMAN WIT

Oh, Give Me a Figgy Sprig!

Cum quidam, querens, dixisset uxorem suam de ficu suspendisse se, amicus illius "Amabo te," inquit, "da mihi ex ista arbore surculos quos seram!"

When a certain man, lamenting, had said that his wife had hung herself from a fig tree, a friend of that man said, "Please, give me shoots from that tree of yours which I may plant!"

(NOT, gentlemen, a good joke to tell your wife!)

The Most Pitiful Speech I've Ever Heard!

Cum quidam orator se misericordiam oratione fortasse movisse putaret, rogavit Catulum videreturne misericordiam movisse. "Ac magnam quidem, mihi," inquit, "puto enim neminem esse tam durum cui oratio tua non visa sit digna misericordia!"

When a certain orator thought that he had perhaps aroused pity with his speech, he asked Catulus whether he seemed to have aroused pity. He (Catulus) says, "And great (pity) indeed, as I see it, for I think that there is no one so unfeeling to whom (so unfeeling that to him) your speech would not seem worthy of pity!"

(Oh, what a "pitiful" speech it must have been—ouch!)

TWO LETTERS TO CICERO

Gn. Magnus Proconsul Salutem Dicit Ciceroni Imperatori

Si vales, bene est. Tuas litteras libenter legi; recognovi enim tuam pristinam virtutem etiam in salute communi. Consules, Roma abientes, ad eum exercitum venerunt quem in Apulia habui. Magnopere te hortor ut occasionem carpas et te ad nos conferas, ut communi consilio rei publicae miserae opem atque auxilium feramus. Moneo ut Roma exeas, via Appia iter facias, et quam celerrime Brundisium venias.

Gnaeus Pompeius Proconsul says (offers) greetings to General Cicero

If you are well, it is well (that is good). I have read your letter gladly (with pleasure); for I recognized your longstanding virtue even in (matters concerning) the common welfare. The consuls (as they were) departing from Rome, came to that army which I had in Apulia. I urge you greatly (strenuously) to seize the opportunity and come to us, so that by our collective planning we may bring resources and support to the wretched republic. I advise that you (advise you to) leave Rome, make your journey along the Appian Way, and come to Brundisium as quickly as possible.

Caesar Imperator Salutem Dicit Ciceroni Imperatori

Cum Brundisium celerius adeam atque sim in itinere, exercitu iam praemisso, debeo tamen ad te scribere et gratias idoneas tibi agere, etsi hoc feci saepe et saepius facturus videor; ita dignus es. Imprimis, quoniam credo me celeriter ad urbem venturum esse, a te peto ut te ibi videam ut tuo consilio, dignitate, ope uti possim. Festinationi meae brevitatique litterarum ignosces; cetera ex Furnio cognosces.

Caesar Imperator speaks greetings to Cicero Imperator

Although I am approaching Brundisium rather quickly and am on the journey (on my way), with my army already sent ahead (having already sent my army out ahead of me), still I ought to write to you and give you appropriate thanks, even if I have done this often and seem about to (likely to) do so more often; you are thus worthy. Since I believe that I will come quickly to (arrive at) the city, I especially ask from you that may I see (ask to see) you there in order that I may be able to benefit from your counsel, dignity, (and other) assistance. You will forgive (Please forgive) my haste and the brevity of my letter; you will learn the rest from Furnius.

(**In itinere:** cf. Eng., “en route.”)

ASK ME IF I CARE

**Nil nimium studeo, Caesar, tibi velle placere,
nec scire utrum sis albus an ater homo!**

*I am not too eager to want to please you, Caesar,
Nor (even) to know whether you are a white or black man!*

(The ultimate sign of indifference: Catullus pretends to know nothing at all of “the mighty Caesar,” not even the color of his skin; this is not a racial slur, as the Romans were largely without color prejudice, but rather an insult aimed at Julius Caesar’s pride in being a **nobilis** or “known man.”)

(Ask students to answer the comprehension questions on these passages in the **Lectioes B** section of the *Workbook*; remember that an answer key to the *Workbook* is available to instructors online at www.harperacademic.com. Remind your students to listen to Mark Miner’s readings of these **Sententiae Antiquae** and reading passages on the CD’s in the set *Readings from Wheelock’s Latin*, and to have them review vocabulary using both the *Vocabulary Cards for Wheelock’s Latin* and the *Cumulative Vocabulary Lists for Wheelock’s Latin*, all of which can be ordered online at www.bolchazy.com.)

SCRIPTA IN PARIETIBVS

Nunc est ira recens, nunc est disc[edere tempus.]

Si dolor afuerit, crede: redibit [amor]!

Now your anger is recent (fresh), now is the time to go away.

If the pain will have been removed (once the pain is gone), trust (me): love will return.

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CAPVT XXXIX

INTELLEGENDA

Upon completion of this lesson, students should be able to:

1. Define, recognize, form, and translate “gerunds.”
2. Distinguish gerunds from gerundives and gerund phrases from gerundive phrases.
3. Recognize and translate gerund and gerundive phrases and supines, as they are employed to indicate purpose.

N.B.: macrons are used below only in the English-to-Latin Practice and Review Sentences; macrons for all other Latin sentences and passages appear in the textbook itself. Parentheses () are used within the English translations for words that are supplied (other than articles and possessives) as well as for alternate, usually more idiomatic renderings; square brackets [] indicate words that can be omitted for more natural English idiom. Parentheses in the Latin translations from English indicate some alternate options.

EXERCITATIONES

1. **Caesar, bellum initurus, eos cotidie orabat ne fata adversa metuerent.**
Caesar, (as he was) about to enter into war, was asking them daily (pleaded with them every day) not to fear adverse fates (fortune).
2. **Etsi hoc fiat, illi milites urbem oppugnatum fortasse accedant et multi cives obeant.**
Even if this should happen, those soldiers would perhaps approach to assault the city and many citizens would die. (Oppugnātum is of course the acc. supine, with the vb. of motion, accēdant; students may mistake it for a perf. pass. partic. modifying urbem, but in that case the form have to be oppugnātam, f. to agree with urbem.)

3. Si licebit, septem diebus domum ibimus ad nostros amicos videndos.

If it will be (is) permitted, we will go home in seven days to see our friends.

4. Amicus liberalissimus noster, quocum pernoctabamus, deis vinum ante cenam libavit, et deinde mensam ornavit.

Our very generous friend, with whom we were spending the night, poured a libation of wine to the gods before dinner and then furnished (set) the table.

5. Consul, vir maximae dignitatis, otium consumere solet in operibus sublimibus scribendis.

The consul, a man of the very greatest (the utmost) dignity, is accustomed to spending his leisure time in writing lofty works (works on topics of great importance).

6. Sunt autem qui dolorum vitandorum causa, ut aiunt, semper levia opera faciant, laborem contemnunt, et de officiis querantur.

However, there are those (men of the sort) who, for the sake of avoiding pains (discomfort), as they (people) say, always do trivial deeds (engage in insignificant activities), despise labor, and complain about their responsibilities.

7. In re publica gerenda isti non dubitant praemia grata sibi requirere, officia suspendere, atque honorem suum vendere.

In managing (governing) the Republic, those men do not hesitate to seek pleasing rewards for themselves, suspend (at times ignore) their responsibilities, and sell (compromise) their own honor.

8. Lectrix doctissima mox surget ad tria carmina recitanda, quae omnes auditores oblectabunt atque animos serenabunt.

The very erudite reader will soon rise to recite three poems, which will delight all the listeners (audience) and soothe their hearts.

9. Nemo est cui iniuria placeat, ut nos omnes recognoscimus.

There is no one whom injustice pleases, as we all recognize.

10. Nisi vincula pati ac sub pedibus tyrannorum humi contundi volumus, libertati semper studeamus et eam numquam impediamus.

Unless we wish to endure chains (bondage) and to be crushed on the ground beneath the feet of tyrants, let us always strive for freedom and never impede it (stand in its way).

11. Pauca opera mihi sedendo fiunt, multa agendo et experiendo.

To me (In my estimation), few deeds are accomplished by sitting (inaction), (but) many by acting and trying (taking action and making an attempt/trying things).

12. Illa mulier mirabilis fructus amoris libenter carpsit et viro gratissimo nupsit.

That amazing woman gladly harvested the fruits of love and married the very pleasant man.

13. They are going to Rome to talk about conquering the Greeks.

Rōmam eunt ut dē Graecīs vincendīs (superandīs) loquantur (dīcantur). (Conceivably a student might use a gerund or gerundive with **ad** or **causā** to express the notion of purpose here, but Lat. would not likely employ two gerundive phrases in a single clause; i.e., **ad loquendum dē Graecīs vincendīs** would not be particularly good Lat. idiom.)

14. By remaining at Rome he persuaded them to become braver.

Rōmae (re)manendō eīs persuāsit ut fortiōrēs fierent.

15. Who is there who has hope of doing great works without pain?

Quis est quī spem magnōrum operum sine dolōre agendōrum (faciendōrum) habeat?

16. We urged the consul to save the state and preserve our dignity by attacking these injustices.

Cōnsulem hortātī sumus ut hīs iniūriīs oppugnandīs cīvitatē servāret et dignitatem nostram cōservāret.

SENTENTIAE ANTIQUAE

1. Coniurationem nascentem non credendo corroboraverunt.

They strengthened the rising conspiracy by not believing (it existed).

2. Mali desinant insidias rei publicae consuli parare et ignes ad inflammandam urbem.

Let the evil men cease to prepare their plot against the Republic and the consul and (cease to prepare) fires for setting the city ablaze.

3. Multi autem propter gloriae cupiditatem sunt cupidi bellorum gerendorum.

However many men are fond of waging war on account of their desire for glory.

4. Veterem iniuriam ferendo invitamus novam.

By enduring an old injustice we invite a new one.

5. Curemus ne poena maior sit quam culpa; prohibenda autem maxime est ira in puniundo.

Let us take care that the punishment is not greater than the offense; moreover, in punishing (when inflicting punishment) anger must especially be avoided.

6. Syracusis captis, Marcellus aedificiis omnibus sic pepercit—mirabile dictu—quasi ad ea defendenda, non oppugnanda venisset.

After Syracuse had been (was) captured, Marcellus spared all the buildings (monuments) in such a way—amazing to say—as if he had come to defend them and not to attack them.

7. Regulus laudandus est in conservando iure iurando.

Regulus should be praised in keeping his oath (for doing what he had sworn).

8. In oratione mea dicam de moribus firmis Sestii et de studio conservandae salutis communis.

In my speech, I shall speak about the reliable character of Sestius and about his pursuit of (devotion to) maintaining the public safety.

9. Transitus ad senectutem nos avocatur a rebus gerendis et corpus facit infirmius.

The transition to old age calls us away from accomplishing things and makes the body weaker.

10. Cum recreandae vocis infirmae causa necesse esset mihi ambulare, has litteras dictavi foris ambulans.

Since it was necessary for me to walk for the sake of restoring my weak voice, I dictated this letter (while) walking outside.

11. Semper metuendo sapiens vitat malum.

A wise man avoids evil by always being cautious.

12. Haec virtus ex providendo est appellata prudentia.

This virtue was called "prudence" ("foresight") from "foreseeing."

13. Fama vires acquirit eundo.

Rumor gains strength by going (as it spreads).

14. Hae vicissitudines fortunae, etsi nobis iucundae in experiendo non fuerunt, in legendo tamen erunt iucundae. Recordatio enim praeteriti doloris delectationem nobis habet.

These changes of fortune, even if they were not agreeable to us in experiencing (them), will nevertheless be agreeable in reading (about them). For the recollection of past grief holds pleasure for us.

15. Acerrimus ex omnibus nostris sensibus est sensus videndi.

The keenest [out] of all our senses is the sense of seeing (sight).

PROMISES, PROMISES!

Nulli se dicit mulier mea nubere malle

quam mihi, non si se Iuppiter ipse petat.

Dicit: sed mulier cupido quod dicit amanti,

in vento et rapida scribere oportet aqua.

*My woman says that she prefers to wed no one
more than me, not if Jupiter himself should seek her.*

*She says (this/so she says): but what a woman says to a desirous lover,
it is fitting to write on the wind and the swirling water.*

PAETE, NON DOLET

Casta suo gladium cum traderet Arria Paeto,

quem de visceribus strinxerat ipsa suis,

“Si qua fides, vulnus quod feci non dolet,” inquit,

sed quod tu facies, hoc mihi, Paete, dolet.”

*When chaste (devoted) Arria handed over to her Paetus her sword,
which she herself had pulled from her abdomen,*

*she says (said), “If there is any faith (If you have any faith in me), the wound which I have made
(inflicted) is not painful,”*

“but this (wound) that you will make (inflict on yourself), Paetus, is painful to me.”

HANNIBAL AND THE BEGINNINGS OF THE SECOND PUNIC WAR

Hannibal, filius Hamilcaris, Carthagine natus est In adulescentia pristinum odium patris erga Romanos sic firme conservavit ut numquam id deponeret. Cum patre exiit Carthagine et in Hispaniam longo itinere profectus est; et post multos annos, Hamilcare interfecto, exercitus ei imperium tradidit. Sic Hannibal, quinque et viginti annos natus, imperator factus est. Tribus annis non requievit, sed omnes gentes Hispaniae superavit et tres exercitus maximos paravit Ex his unum in Africam misit, alterum cum fratre in Hispania reliquit, tertium in

Italiam secum duxit. Ad Alpes adiit, quas nemo umquam ante eum cum exercitu transierat. Populos conantes prohibere eum transitu necavit; loca patefecit; et cum multis elephantis militibusque in Italiam iniit. In hoc itinere tam gravi morbo oculorum adfectus est ut postea numquam dextro oculo bene uti posset. Multos duces, tamen, exercitusque Romanos vicit, et propter illum imperatorem milia militum Romanorum perierunt.

Hannibal, the son of Hamilcar, was born in Carthage. In his youth he so intensely maintained his father's former hatred towards the Romans that he never put it aside. He left Carthage with his father and set out on a long journey into Spain; and after many years, with Hamilcar having been (after Hamilar had been) slain, the army handed over power to him. Thus Hannibal, born twenty-five years (at twenty-five years of age), was made (became) general. In three years he did not rest, but he conquered all the tribes of Spain and readied three very large armies. Of these he sent one into Africa, another he left in Spain with his brother, and the third he led with him into Italy. He arrived at the Alps, which no one had ever crossed with an army before him. He killed the tribes attempting to keep him from passage (from crossing over); he opened up the region; and he entered into Italy with many elephants and soldiers. On this journey he was afflicted by such a serious disease of his eyes that afterwards he was never able to use his right eye well. Still, he conquered many Roman leaders and armies, and because of that general thousands of Roman soldiers died.

(Ask students to answer the comprehension questions on these passages in the **Lectiones B** section of the Workbook; remember that an answer key to the Workbook is available to instructors online at www.harperacademic.com. Remind your students to listen to Mark Miner's readings of these Sententiae Antiquae and reading passages on the CD's in the set Readings from Wheelock's Latin, and to have them review vocabulary using both the Vocabulary Cards for Wheelock's Latin and the Cumulative Vocabulary Lists for Wheelock's Latin, all of which can be ordered online at www.bolchazy.com.)

SCRIPTA IN PARIETIBVS

Qui mihi docendi dederit mercedem, <h>abeat quod petit a superis!

May the man who (may whoever) has given (paid) me the fee of (for) my teaching have what he seeks (prays for) from the gods!

CAPVT XL

INTELLEGENDA

Upon completion of this lesson, students should be able to:

1. Recognize and translate the uses of **-ne**, **num**, and **nōnne** in direct questions.
2. Define, recognize, and translate the subjunctive “fear clause.”
3. Define, recognize, and translate the “genitive of description” and “ablative of description” constructions.

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EXERCITATIONES

1. **Nonne Romulus, sator huius urbis, fuit vir mirabilis virtutis et fidei pristinae atque qui deos semper vereatur?**

Wasn't Romulus, the progenitor of this city, a man of remarkable courage and venerable faith and also one who would always revere the gods?

2. **At postremum vereor, heu, ut a viris parvae sapientiae hoc studium vetus intellegi possit.**

But after all I fear, alas (sadly), that this ancient pursuit cannot be understood by men of little wisdom.

3. **Non oportet nos transire haec liberalia humanaque studia, nam praemia eorum certe sunt maxima.**
It is not right for us to ignore these liberal and humane studies, for their rewards are indeed very great (quite considerable).
4. **Dignitas illius orationis fuit omnino idonea occasioni.**
The dignity of that speech was wholly fitting (suited) to the occasion.
5. **Equi eius, cum fatigati essent et ventus esset eis adversus, ad metam tamen quam celerrime currebant.**
His horses, although they (Although his horses) had been tired out and the wind was against them, were nevertheless racing as quickly as possible toward the turning-post.
6. **Vir corpore infirmo id non facere poterat.**
A man with a weak body was not able to do it (could not do this).
7. **Etsi tres filii sunt cupidi magnorum operum faciendorum, eis non licet domo abire.**
Even if the three sons are desirous of accomplishing (desire to accomplish) great works, it is not permitted for them to (they may not/they are not permitted to) leave home.
8. **Domina firma acerbe querebatur plurimos servos fuisse absentes—vae illis miseris!**
The strict mistress was complaining bitterly that very many slaves had been absent—alas to (too bad for) those wretched men!
9. **Mirabile rogatu, num istam mulierem amas, mi amice?**
Amazing to ask, you don't love that woman do you, my friend?
10. **Nonne timent ne et Romae et ruri magni tumultus sint?**
Aren't they afraid that there are (may be) great uprisings both in Rome and in the countryside?
11. **Num opinaris tot homines iustos omnino errare?**
You don't suppose that so many just men are completely mistaken, do you?
12. **Recognovistine, ut illa aedificia visum ambulabas, mulierem sub arbore humi requiescentem?**
Did you recognize, as you were walking to see those buildings, the woman resting on the ground under the tree?
13. I am afraid, in my heart, that few things can be accomplished now even by trying.
Vereor (Timeō) mihi (in animō meō) nē etiam experiendō nunc pauca fierī possint.

14. You do not hesitate to say this, do you?
Num dubitās id dīcere?
15. They supposed that, after all, he was a man of very little faith.
Postrēmum (post omnia) opīnātī sunt (putāvērunt) eum esse virum minimae fideī (minimā fidē).
16. You do recognize how great the danger is, do you not?
Nōnne recognōvistī (recognōvistis) quantum esse perīculum?

SENTENTIAE ANTIQUAE

1. **Quattuor causas reperio cur senectus misera videatur. Videamus quam iusta quaeque earum sit.**
I find four reasons why old age seems wretched. Let us see how justifiable each of these (reasons) is.
2. **Vereri videntur ut habeam satis praesidi.**
They seem to be afraid that I do not have enough protection.
3. **Necesse est enim sit alterum de duobus: aut mors sensus omnino aufert aut animus in alium locum morte abit. Si mors somno similis est sensusque exstinguuntur, di boni, quid lucri est mori!**
For it is necessary that it is (it be) one or the other of the two: either death takes away our senses entirely or the soul goes away into (migrates to) another place at death. If death is similar to sleep and our senses are extinguished, good gods, what a gain (an advantage) it is to die!
4. **Aetas semper transitum et aliquid novi adfert.**
Life is always bringing transition (change) and something new.
5. **Nonne unum exemplum luxuriae aut cupiditatis multum mali facit?**
Doesn't (merely) a single example of extravagance or cupidity produce much evil?
6. **Miror tot milia virorum tam pueriliter identidem cupere currentes equos videre.**
I wonder (am amazed) that so many thousands of men desire so childishly, again and again, to see horses racing.

7. Nonne vides etiam guttas, in saxa cadendo, pertundere illa saxa?

Don't you see that even drops of water, by falling onto rocks, erode those rocks?

8. Metuo ne id consili ceperimus quod non facile explicare possimus.

I am afraid that we have taken up a plan which we cannot easily manage.

9. Antonius, unus ex inimicis et vir minimae clementiae, iussit Ciceronem interfici et caput eius inter duas manus in Rostris poni.

Antony, one of his enemies and a man of very little leniency, ordered that Cicero be slain and that his head be placed between his two hands on the Rostra.

10. Omnes qui habent aliquid non solum sapientiae sed etiam sanitatis volunt hanc rem publicam salvam esse.

All who have not only some wisdom but also (some) sanity want this Republic to be safe.

11. Salve, nec minimo puella naso nec bello pede nec nigris ocellis nec longis digitis nec ore sicco!

Hello, girl with neither a very small nose, nor a lovely foot, nor black eyes, nor long fingers, nor a dry mouth!

12. Homo sum; nihil humani alienum a me puto.

I am a human being; I consider nothing human foreign to me.

13. Amicus animum amici ita cum suo miscet quasi facit unum ex duobus.

A friend mixes a friend's spirit with his own in this way, as if he is creating a single one from the two.

14. Sex diebus fecit Dominus caelum et terram et mare et omnia quae in eis sunt, et requievit die septimo.

In six days, God created the heaven and the earth and the sea and all things that are in them, and on the seventh day he rested.

15. Misit legatum Valerium Procillum, summa virtute et humanitate adolescentem, cum imperatore hostium colloquendi causa.

He sent Valerius Procillus as an ambassador, a young man of the utmost virtue and humanity, for the sake of speaking (in order to speak) with the commander of the enemy.

16. Num negare audes? Quid taces? Convincam, si negas; video enim esse hic in senatu quosdam qui tecum una fuerunt. O di immortales!

You don't dare to deny it, do you? Why are you silent? I will prove you wrong (prove it), if you deny (it); for I see that there are certain men here in the Senate who were together with you. O immortal gods!

17. Nunc timeo ne nihil tibi praeter lacrimas queam reddere.

Now I fear that I can give you nothing in return besides (but) tears.

**JUPITER PROPHECIES TO VENUS THE
FUTURE GLORY OF ROME**

**Olli subridens hominum sator atque deorum
vultu, quo caelum tempestatesque serenat,
oscula libavit natae, dehinc talia fatur:
“Parce metu, Cytherea; manent immota tuorum
fata tibi. Cernes urbem et promissa Lavini
moenia sublimemque feres ad sidera caeli
magnanimum Aenean; neque me sententia vertit.**

...

**Bellum ingens geret Italia populosque ferocis
contundet moresque viris et moenia ponet.**

...

**Romulus excipiet gentem et Mavortia condet
moenia Romanosque suo de nomine dicet.
His ego nec metas rerum nec tempora pono:
imperium sine fine dedi. Quin aspera Iuno,
quae mare nunc terrasque metu caelumque fatigat,
consilia in melius referet, mecumque fovebit
Romanos, rerum dominos gentemque togatam.**

*The father of men and of gods, smiling down on that one (her)
with the face by which he calms the sky and the storms,
ritualistically poured kisses on his daughter, then speaks such (these) words:
“Spare your fear, Cytherean; the fates of your people remain
unmoved (unchanged) for you (I assure you). You will behold your city and the promised
walls of Lavinium, and you will bear great-hearted Aeneas
on high to the stars of the sky; nor does my thinking turn me (away from my plan/I have not
changed my mind).*

...

*He shall wage a huge war in Italy and will crush
fierce peoples (tribes) and (he) will establish customs and walls for his men.*

...

*Romulus will take up the nation and will found the walls of Mars,
and he will call the Romans from (after) his own name.
For these people I shall set neither limits of things (of space) nor times (of time).
I have given (them) power without limit (limitless empire). Indeed even harsh Juno,
who now wearies the sea and lands and sky with fear,
will recall her plans into a better one, and with meshe shall cherish
the Romans, the masters of things (of the world) and the toga-clad race.*

THE VALUE OF LITERATURE

Si ex his studiis delectatio sola peteretur, tamen, ut opinor, hanc animi remissionem humanissimam ac liberalissimam iudicaretis. Nam ceterae neque temporum sunt neque aetatum omnium neque locorum; at haec studia adulescentiam alunt, senectutem oblectant, res secundas ornant, adversis perfugium ac solacium praebent, delectant domi, non impediunt foris, pernoctant nobiscum, peregrinantur, rusticantur.

If enjoyment alone were sought from these studies, still, as I suppose, you would judge this relaxation of the mind (to be) most humane and liberal. For others (other forms of relaxation) are not of (for) all times nor all ages nor places; but these studies nourish our youth, delight our old age, embellish favorable circumstances (make good times better), and offer refuge and solace in adverse times, they delight (us) at home, do not hinder (us) out of doors, they spend the night with us, travel abroad, and live in the country (with us).

A MONUMENT MORE LASTING THAN BRONZE

Exegi monumentum aere perennius

...

**Non omnis moriar, multaque pars mei
vitabit Libitinam.**

I have completed a monument more lasting than bronze

...

*I shall not entirely die, and a considerable part of me
will avoid Libitina.*

(Ask students to answer the comprehension questions on these passages in the **Lectioes B** section of the *Workbook*; remember that an answer key to the *Workbook* is available to instructors online at www.harperacademic.com. Remind your students to listen to Mark Miner's readings of these *Sententiae Antiquae* and reading passages on the CD's in the set *Readings from Wheelock's Latin*, and to have them review vocabulary using both the *Vocabulary Cards for Wheelock's Latin* and the *Cumulative Vocabulary Lists for Wheelock's Latin*, all of which can be ordered online at www.bolchazy.com.)

SCRIPTA IN PARIETIBVS

Catus valeat— et vos!

May Catus fare well—and you all (too)!

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