

CAPVT III

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Grammatica

1. m., n., -ī 2. -us, -er 3. a. agr-, agriculture, agrarian b. puer-, puerile, puerility 4. dat., abl.

5. a.	sg.	adverbial	by/with/from, etc.
b.	acc.	sg.	dir. obj.
c.		sg.	indir. obj.
d.		pl.	dir. address
e.	gen.	pl.	poss.
f.	nom.	sg.	subj.
g.	acc.	pl.	dir. obj.
h.	gen.	sg.	poss.
i.	voc.	sg.	dir. address
j.		pl.	adverbial
k.	nom.	pl.	subj.
l.		pl.	indir. obj.

6. numer-

nominative	numerus	the number
genitive	numerī	of the number
dative	numerō	to/for the number
accusative	numerum	the number
ablative	numerō	by/with/from the number
vocative	numere	(O) number
nominative	numerī	the numbers
genitive	numerōrum	of the numbers
dative	numerīs	to/for the numbers
accusative	numerōs	the numbers
ablative	numerīs	by/with/from the numbers
vocative	numerī	(O) numbers

7. c 8. a 9. 1, 5, 4, 3, 2 10. a

11. a. gen.	poss.	of my sons
b.	adverbial	by/with/from my daughters
c.	poss.	of the Roman people
d.	indir. obj.	to/for the Roman people
e.	adverbial	by/with/from the Roman men
f.	subj.	the great men
g. gen.	poss.	of a few friends

h.	indir. obj.	to/for my friends
i.	dir. address	Roman friends
j. acc.	dir. obj.	a great man
k. nom.	subj.	my boy
l. acc.	dir. obj.	many fields
m. gen.	poss.	of the great number
n. voc.	dir. address	great friend

Exercitātiōnēs

A. 1. Multam sapientiam	We always have much wisdom.
2. amīcōrum tuōrum	The number of your friends is great.
3. filiīs meīs	The farmer gives my sons wisdom.
4. magnum numerum, magnōrum virōrum	Few boys see the large number of great men.
5. virōs, magnae sapientiae	Summon men of great wisdom.
B. 1. Fāma virōrum et fēminārum est magna, mī amīce. 2. Populus filiīs Rōmānōrum multam pecūniā dat. 3. Fīlius amīcī meī puellā videt. 4. Amīcōs puerī saepe laudāmus. 5. Multī virī sapientiam philosophiae antīquae hodiē nōn amant.	
C. 1. Ó mī amīce	Oh, my friend
2. in agrō	in the field
3. sine puerīs	without the boys
4. Puerī rosās vident.	The boys see the roses.
5. virī avārī	the greedy man's
D. 1. patria virī	
2. poena amīcī	the friend's punishment
3. sententia populi	the people's opinion
4. ager agricolae	the farmer's field
5. fortūna fīliae	the daughter's luck

Vis Verborum

A. 1. cultivates fields 2. satisfied
B. 1. friends 2. daughter, son 3. boy 4. few

Lēctionēs

A. 1. Goodbye, my friend. 2. Oh great man, save the Roman people. 3. If nothing satisfies me, I often err. 4. The sailors are giving my daughters nothing. 5. I do see the farmers in the field. 6. Today you see my son's friend. 7. Girls and boys love the roses' beauty. 8. You should not frighten your daughters and sons. 9. They must praise your girlfriend. 10. Life gives fame to few men, my son. 11. Great men often have few friends. 12. My friend is always thinking about philosophy. 13. The son of a great man is not always great. 14. What does a greedy man think about money? 15. You ought to praise philosophy, the wisdom of great men.

B. 1. *Agricola* vītam et fortūnam nautae laudat. 2. Nautae fortūnam et vītam poētae saepe laudant. 3. much money/multam pecūniām 4. greed

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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 patria (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) mī amīce, magnam fortūnam in vītīs filiārum (tuārum) vidēmus.

11. He always gives my daughters and sons roses.
Filiābus et filiīs meīs rosās 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 famae, 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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