

TABLE OF CONTENTS

ADDITIONS AND AMENDMENTS	1
NOTE TO GRADERS	25
INTRODUCTION	26
ROMAN IMPERIALISM IN GAUL	26
JESUS CHRIST, KING OF KINGS	60
EXERCISES BASED ON CAESAR	
Lesson 1	63
Lessons 2-3	64
Lessons 4-5	66
Lesson 6	68
Lesson 7	70
Lesson 8	71
Lesson 9	72
Lesson 10	73
Lesson 11	74
Lesson 12	76
Lesson 13	77
Lesson 14	78
Lesson 15	80
Lessons 16-17	81
Lesson 18	83
Lesson 19	85
Lesson 20	87
Lesson 21	89
Lesson 22	91
Lesson 23	93
Lesson 24	95
Lesson 25	96
Lesson 26	97
Lesson 27	99
Lesson 28	100
Lesson 29	101
Lesson 30	102
Lessons 31-32	103
CONTINUOUS PASSAGE FOR TRANSLATION	104
CLASSIFIED REVIEW EXERCISES	105

Additions and Amendments

N.B.: The text of the original answer key has been altered to direct the user to the new answers provided in the following section.

Exercise 1

	Gen. Sing.	Gender	Acc. Sing	Trans.	Abl. Sing.	Nom. Plu.	Gen. Plu.
1. clāmor	clāmoris	m/49	clāmorem	shout	clāmore	clāmore	clāmorum/59
2. dux	ducis	m/46	ducem	leader	duce	ducēs	ducum/59
3. eques	equitis	m/46	equitem	horseman	equite	equitēs	equitum/59
4. frāter	frātris	m/46	frātre	brother	frāter	frātres	frātrum/62
5. homō	hominis	m/none	hominem	man	homine	hominēs	hominum/59
6. imperātor	imperātoris	m/46	imperātorem	general	imperātorē	imperātorēs	imperātorum/59
7. legiō	legionis	f/50	legionem	legion	legione	legionēs	legionum/59
8. lēx	lēgis	f/50	lēgem	law	lēge	lēgēs	lēgum/57
9. māter	mātris	f/47	mātre	mother	mātre	mātrēs	mātrum/62
10. mīles	mīlitis	m/46	mīlitem	soldier	mīlite	mīlitēs	mīlitum/59
11. pater	patris	m/46	patrem	father	patre	patrēs	partum/62
12. prīnceps	prīncipis	m/46	prīncipem	prince	prīncipe	prīncipēs	prīncipum/59
13. rēx	rēgis	m/46	rēgem	king	rēge	rēgēs	rēgum/59
14. virtūs	virtūtis	f/50	virtūtem	virtue	virtūte	virtūtēs	virtūtum/59
15. cohors	cohortis	f/50	cohortem	cohort	cohorde	cohortēs	cohortium/61
16. vōx	vōcis	f/50	vōcem	voice	vōce	vōcēs	vōcum/59
17. collis	collis	m/none	collem	hill	colle	collēs	collium/60
18. gēns	gēntis	f/50	gēntem	tribe	gēnte	gēntēs	gēntium/61
19. hostis	hostis	m/46	hostem	enemy	hoste	hostēs	hostium/60
20. mōns	mōntis	m/none	mōntem	mountain	mōnte	mōntēs	mōntium/60
21. pars	partis	f/50	partem	part	parte	partēs	partium/58
22. pōns	pōntis	m/none	pōntem	bridge	pōnte	pōntēs	pōntium/61
23. ōrātiō	ōrātiōnis	f/50	ōrātiōnem	prayer	ōrātiōne	ōrātiōnēs	ōrātiōnum/59
24. urbs	urbis	f/50	urbem	city	urbe	urbēs	urbium/61
25. agmen	agminis	n/51	agmen	column	agmine	agmina	agminum/59
26. flūmen	flūminis	n/51	flūmen	river	flūmine	flūmina	flūminum/64
27. obses	obsidis	m/52	obsidem	hostage	obside	obsidēs	obsidum/59
28. iter	itineris	n/none	iter	journey	itinere	itinerā	itinerum/64
29. nōmen	nōminis	n/51	nōmen	name	nōmine	nōmina	nōminum/64
30. vulnus	vulneris	n/52	vulnus	wound	vulnere	vulnera	vulnerum/64
31. centuriō	centuriōnis	m/46	centuriōnem	centurion	centuriōne	centuriōnēs	centuriōnum/59
32. cīvitās	cīvitātis	f/47	cīvitātem	state	cīvitāte	cīvitātēs	cīvitātum/59
33. cōsul	cōsulis	m/46	cōsulem	consul	cōsule	cōsulēs	cōsulum/59
34. classis	classis	f/50	classem	fleet	classe	classēs	classium/60

Exercise 2

	Gen. Sing	Gen.	Acc. Sing.	Trāns.	Abl. Sing.
1. Caesar	Caesaris	m/46	Caesarem	Caesar	Caesare
2. lūx	lūcis	f/50	lūcem	light	lūce
3. timor	timoris	m/49	timorem	fear	timore
4. lībertās	lībertātis	f/50	lībertātem	freedom	lībertāte
5. salūs	salūtis	m/none	salūtem	safety	salūte
6. vēritās	vēritātis	f/50	vēritātem	truth	vēritāte
7. caedēs	caedis	f/50	caedēm	slaughter	caede
8. mors	mortis	f/50	mortem	death	morte
9. auctōritās	auctōritātis	f/50	auctōritātem	authority	auctōritāte

Exercise 7

1. homō miser hominis miserī hominī miserō hominem miserum homine miserō hominēs miserī hominum miserōrum hominibus miserīs hominēs miserōs hominibus miserīs	2. urbs nōbilis urbis nōbilis urbī nōbilī urbem nōbilem urbe nōbilī urbēs nōbilēs urbum nōbilium urbibus nōbilibus urbēs nōbilēs urbibus nōbilibus	3. magna rēs magnae reī magnae reī magnam rem magnā rē magnae rēs magnārum rērum magnīs rēbus magnās rēs magnīs rebus	4. mīles integer mīlitis integrī mīlitī integrō mīlitem integrum mīlite integrō mīlēs integrī mīlitum integrōrum mīlitibus integrīs mīlēs integrōs mīlitibus integrīs	5. perīculum grave perīculi gravis perīculō gravī perīculum gravem perīculō gravī perīcula gravia perīculōrum gravium perīculis gravibus perīcula gravia perīculis gravibus	6. cīvītās misera cīvītātis miserae cīvītātī miserae cīvītātem miseram cīvītāte miserā cīvītātēs miserae cīvītātum miserarum cīvītātibus miserīs cīvītātēs miserās cīvītātibus miserīs
7. rēs difficilis reī difficilis reī difficilī rem difficilem rē difficilī rēs difficilēs rērum difficilium rēbus difficilibus rēs difficilēs rēbus difficilibus	8. magna castra magnōrum castrōrum magnīs castrīs magna castra magnīs castris	9. imperium firmum imperī firmī imperīō firmō imperium firmum imperīō firmō imperia firma imperiōrum firmorum imperīs firmis imperia firma imperīs firmīs	10. locus idōneus locī idōneī locō idōneō locum idōneum loco idōneō loca idōnea locōrum idōneōrum locīs idoneīs loca idōnea locīs idoneīs	11. amīcus firmus amīcī firmī amīcō firmō amīcum firmum amīcō firmō amīcī firmī amīcōrum firmōrum amīcīs firmīs amīcōs firmōs amīcīs firmīs	12. vir fortis virī fortis virō fortī virum fortem virō fortī virī fortēs virōrum fortem virīs fortibus virōs fortēs virīs fortibus

INTRODUCTION

This key is intended as an aid to the busy teacher. It should serve to unlock readily and speedily whatever may be difficult or obscure, and to reassure those who wish to be certain that their own interpretations are the ones which the author himself would accept. A few points in connection with the key and its use merit a word of comment.

1. In the English translations of Latin exercises the literal meanings of Latin words and sentences are usually given, since the main purpose is to make the Latin text clear rather than to give an example of good style. Occasionally (especially when a literal translation results in pidgin English) a freer translation is added in parentheses. While it may often be necessary to demand a literal translation first, the final translation accepted by the teacher should always be pure, idiomatic English. Words added are placed in brackets: for example, "into [the territory of] the Helvetians" as a translation of "in *Helvētios*."

2. In translating English exercises into Latin this key seldom gives more than one version. "You" could often be either singular or plural; "they put" could be present, imperfect, or perfect; "I see" can be translated by three or more verbs. It would have been impossible to give every variant translation, nor would any useful purpose have been served by so doing.

3. Some simple exercises involving vocabulary and syntactical forms refer to Additions and Amendments section of this book, pages 1-25. The text will direct the user to the relevant page of the supplemental answers.

4. Numerical references such as "See No. . . ." are in all cases, without exception, to the author's *LATIN GRAMMAR*.

5. The author's purpose in calling for the parsing of italicized words in certain exercises is to focus attention on points of syntax requiring drill. It is understood that the amount of parsing actually done will depend on the teacher's judgment as to what the class needs and is able to do. In this key the complete parsing of every word is not given in full. It was felt that to give the parsing in full would be altogether unnecessary, almost an affront to the teacher. Comments are therefore made only when there might be some doubt as to what the author's interpretation would be or when because of some special difficulty a hurried teacher might possibly be spared the trouble of looking up the point in the *GRAMMAR*.

ROMAN IMPERIALISM IN GAUL

I. The Helvetian Drive to the West

The Scene of Operations (p. 17)

All Gaul (Gaul taken as a whole) is divided into three parts, of which the Belgians inhabit one, the Aquitanians inhabit another, and the Gauls the third. All of these [nations] differ among themselves (from one another) in language, laws, and many other matters. The Garonne River separates the Gauls from the Aquitanians. The Marne and the Seine separate the Gauls from the Belgians. Of all these [peoples] the Belgians are the bravest, for they are farthest from our province and merchants do not often come to (visit) them. Furthermore, they are nearest to the Germans, who dwell across (on the other side of) the Rhine, and with whom they are continually waging war.

The 'Fighting' Helvetians (p. 20)

For this reason the Helvetians also surpass the other Gauls in courage, for they often contend with the Germans. For either they are warding them off from their own territory, or are themselves waging war in their (the Germans') territory.

Orgetorix Conspires to Become Dictator of All Gaul (p. 21)

Among (of) the Helvetians the noblest and richest by far was Orgetorix. Led on by the desire of royal power, he made (instigated) a conspiracy of the nobility, for he sought command of (to become supreme in) all Gaul.

The Helvetians are held (hemmed) in on all sides by the nature of the place (natural barriers); on one side by the Rhine River, very wide and deep, which separates the Helvetians from the Germans; on another side by the very high Jura Mountains (the lofty Jura range), which divides the Sequanians from the Helvetians; and on the third side by the Lake of Geneva and the River Rhone, which separates our province from [the country of] the Helvetians. They were therefore unable easily to make war on their neighbors. They were eager, however, for war and fame.

The Helvetians Agree to the Proposal of Orgetorix (p. 23)

And so, led on by these things (induced by these factors) and stirred

SECOND YEAR LATIN

The eternal Father's eternal splendor we shall see veiled under flesh, God an infant wrapped in bands. Come let us adore, etc.

Poor for us, lying on straw, let us fondle [Him] with pious (reverent) embraces. Who would not love in return [one] loving us so? Come let us adore, etc.

Let now the choir of angels sing hymns, all the court of heavenly [spirits] sing: Glory, glory to God in the highest! Come let us adore, etc.

Therefore, O Jesus, who was born today, to You be glory, Word of the eternal Father made flesh. Come let us adore, etc.

13. "And the Kings of the Orient Came . . ." (p. 296)

When therefore Jesus was born in Bethlehem of Juda, in the days of King Herod, behold, Magi came from the East to Jerusalem, saying, "Where is [He] who was born king of the Jews? For we have seen His star in the East, and have come to adore Him." Hearing [this], however, Herod the king was disturbed, and all Jerusalem with him. And gathering together all the leading men of the priests (the chief priests) and the scribes of the people, he inquired of them where Christ was to be born. But they said to him, "In Bethlehem of Juda; for so it was written by the Prophet: 'And you Bethlehem, land of Juda, [are] not at all the least among the princes of Juda; for out of you will come the leader who shall rule My people Israel.'" Then Herod, the Magi having been called (summoned) secretly, carefully learns from them the time of the star which appeared to them. And sending them to Bethlehem, he said, "Go, and ask carefully concerning the Child; and when you have found [Him], report to me, so that I too, coming, may adore Him."

Who when they had heard the king, went away. And behold, the star which they had seen in the East went before them, until coming it stood above [the place] where the Boy was. But seeing the star they rejoiced with exceedingly great joy. And entering the house, they found the Boy with Mary His mother, and falling down they adored Him; and, their treasures opened, they offered Him gifts, gold, incense, and myrrh. And an answer received (receiving an answer) in dreams [that they were] not to return to Herod, they returned by another route to their own region (land).

14. The Feast of the Holy Innocents

Then Herod, seeing that he had been deceived by the Magi, got

SECOND YEAR LATIN

exceedingly angry. And sending [soldiers], he killed all the boys who were in Bethlehem and in all its territories (neighborhood), from two years old and under.

Hail, flowers of the martyrs, whom on the very threshold of light Christ's persecutor put under (snatched away) as a whirlwind snatches away budding roses.

You, the first victims of Christ, tender flock of the immolated, simple [children] you play with your palm and crowns under (at the very foot of) the altar.

What does such an enormity profit, what (how) does [this] crime help Herod? Alone, among so many deaths, Christ is safely taken away.

15. Tantum Ergo

This great Sacrament, therefore, let us venerate, bending low. And let the ancient teaching yield to a new rite; faith furnishes help to the weakness of the senses.

To the Father and the Son [be] praise and rejoicing; salvation, honor, and power also, as well as blessing; to the One who proceeds from both be equal praise. Amen.

16. O Salutaris Hostia

O saving Victim, who opens the gate of heaven, hostile wars oppress us; give [us] strength, bring help.

To the one and triune Lord be everlasting glory, and may He bestow upon us life without end in [our] fatherland.

17. The Student's Lament

Our senses already languish, and in us already grows cold the heat (fire) of genius; if it is asked, "Who did this?" we answer, "The crowded (constant) effort of study has affected us."

EXERCISES BASED ON CAESAR

Lesson 1

Exercise 1.—See p. 1.

Exercise 2.—See p. 2.

Exercise 3.—1. *Patris*; *mātris*. (These nouns and many of the others in the exercise could be either singular or plural.) On account of the death of father, mother, and brothers. 2. *Nōmine*. In the name of God. 3. *Auctōritātem*. On account of the authority of God. 4. *Timōre*.