Semester 1:

Week 1: No exercises assigned
Week 2: 2, 5-9, 11
Week 3: 12-17, 19-22
Week 4: 23-27
Week 5: 31-38, 40-42
Week 6: 44-47, 51-54
Week 7: 55, 56, 59, 60, 63, 64
Week 8: 65-69, 71-73, 75
Week 9: 76-78, 80, 83
Week 10: 84 – 85, Practice declining 1st and 2nd declension adjectives
Week 11: 86-94
Week 12: 96 – 103
Week 13: 104, 105, 107 – 111
Week 14: 112 – 115
Week 15: No exercises assigned
Exercise 2 (pg 8)

Copy the Latin word first, and then give the case and meaning. List all possible cases.

1. terram – accusative singular – the (a) land
2. silvās – accusative plural – the forests
3. portārum – genitive plural – of the gates
4. glōriam - accusative singular – the glory
5. portās - accusative plural – the gates
6. silvam - accusative singular – the (a) forest
7. victōriae – genitive singular – of the victory; nominative plural – the (a) victories
8. nautārum - genitive plural – of the sailors
9. terrae - genitive singular – of the land; nominative plural – the (a) lands
10. victōria – nominative singular, the (a) victory
11. nautae - genitive singular – of the sailor; nominative plural – the (a) sailors
12. victōriam - accusative singular – the (a) victory
13. glōriae - genitive singular – of the glory; nominative plural – the (a) glories
14. Marīae - genitive singular – of Mary; nominative plural – the Maries (as in two girls named Mary; rare)
15. porta - nominative singular, the (a) gate
16. silvīs - dative plural – to, for the forests; ablative plural – by, with, from the forests
17. victōriā – ablative singular – by, with, from the victory
18. terra - nominative singular, the (a) land
19. portīs - dative plural – to, for the gates; ablative plural – by, with, from the gates
20. nautīs - dative plural – to, for the sailors; ablative plural – by, with, from the sailors
21. portā - ablative singular – by, with, from the gate
22. Marīa - ablative singular – by, with, from Mary
23. terrārum - genitive plural – of the lands
24. terrā - ablative singular – by, with, from the land
25. silva - nominative singular, the (a) forest
26. Marīam - accusative singular – the (a) Mary
27. silvae - genitive singular – of the forest; nominative plural – the (a) forests
28. terrīs - dative plural – to, for the lands; ablative plural – by, with, from the lands
29. glōria - nominative singular, the (a) glory
30. silvā - ablative singular – by, with, from the forest
31. silvārum - genitive plural – of the forests
32. nauta - nominative singular, the (a) sailor
33. portae - genitive singular – of the gate; nominative plural – the (a) gates
Exercise 5 (pg 11)
Translate the following. Diagram Sentences 1, 4, and 10

1. Marīa ōrat. Mary prays.
5. Vident. They see.
8. Videt. He (she) sees.
9. Nautae nōn vident. The sailors do not see.
10. Nōn ōrat. He (she) does not pray

Note #4: When the sentence contains not, we use the helping verb do in English.
Diagram: # 1, 4, 10
Exercise 6 (pg 14)

1. Say in English;
2. Diagram # 1, 3, 6, 9

1. Nautae terram laudant. The sailors praise the land.

2. Nautae prōvinciam vident. The sailors see the province.

3. Maria silvās laudat. Mary praises the forests.

4. Nauta silvās videt. The sailor sees the forests.

5. Nauta portam videt. The sailor sees the gate.

6. Prōvinciam nōn laudant. They do not praise the province.

7. Nautae Mariam laudant. The sailors praise Mary.

8. Victōriam laudant. They praise the victory.


10. Mariam laudat. He (she) praises Mary.

11. Prōvinciam videt. He (she) sees the province.

Diagram # 1, 3, 6, 9
Say in Latin.

1. They praise Mary. Marīam laudant.
2. The sailors see the province. Nautae prōvinciam vident.
3. The sailors praise glory. Nautae glōriam laudant.
4. He sees the gate. Portam videt.
5. The sailor does not praise the province. Nautae prōvinciam nōn laudant
6. They praise the forest. Silvam laudat.
7. He sees the sailors. Nautās videt.
8. She praises the victory. Victōriam laudat.
9. They see the gate. Portam vident.
10. Mary does not praise the sailors. Marīa nautam nōn laudat.
11. The sailors see land. Nautae terram vident.
Say in English

1. glória prōvinciae – the glory (fame) of the province or the province’s glory (fame)

2. victōria nautae – the victory of the sailor or the sailor’s victory

3. glória Marīae – the glory of Mary or Mary’s glory

4. glória nautae – the glory of the sailor or the sailor’s glory

5. silva prōvinciae – the forest of the province or the province’s forest

6. victōria nautārum - the victory of the sailors or the sailors’ victory

7. porta prōvinciae - the gate of the province or the province’s gate
Exercise 9 (pg 16)

Say in Latin.

1. the sailor’s victory - victōria nautae

2. Mary’s victory - victōria Marīae

3. the gate of the province - porta prōvinciae

4. Mary’s fame – glōria Marīae

5. the sailors’ victory - victōria nautārum

6. the forest of the province – silva prōvinciae
Exercise 11 (pg 18)

1. Tell what form these are;
2. Give the English meaning

1. Deus - nominative singular, God
2. servōs – accusative plural, the servants, slaves
3. fīliīs – dative plural to, for the sons; ablative plural by, with, from the sons
4. Chrīstum - accusative singular, Christ
5. amīcus - nominative singular, the (a) friend
6. Deum - accusative singular, God
7. amīcīs - dative plural to, for the friends; ablative plural by, with, from the friends
8. servus - nominative singular, the (a) servant/slave
9. Chrīstiānī – genitive singular, of the Christian; nominative plural – the Christians
10. amīcōs - accusative plural, the friends
11. servōrum – genitive plural, of the servants/slaves
12. amīcum - accusative singular, the (a) friend
13. . fīliō – dative singular, to, for the son; ablative singular – by, with, from the son
14. servī - genitive singular, of the servant/slave; nominative plural – the servants/slaves
15. filium - accusative singular, the (a) son
16. amīcī - genitive singular, of the friend; nominative plural – the friends
17. servō - dative singular, to, for the slave/servant; ablative singular – by, with, from the slave/servant
18. filius - nominative singular, the (a) son
19. Deō - dative singular, to, for God; ablative singular – by, with, from God
Exercise 11 cont.

20. servīs - dative plural to, for the servants/slaves; ablative plural by, with, from the servants/slaves

21. amīcōrum - genitive plural, of the friends

22. filīi - genitive singular, of the son; nominative plural – the sons

23. Chrīstānōrum - genitive plural, of the Christians

24. filiōs - accusative plural, the sons

25. Chrīstus - nominative singular, Christ

26. servum - accusative singular, the (a) servant/slave

27. Deī - genitive singular, of God

28. Chrīstō - dative singular, to, for Christ; ablative singular – by, with, from Christ

29. amīcō - dative singular, to, for the friend; ablative singular – by, with, from the friend

30. filiōrum - genitive plural, of the sons
Exercise 12 (pg 19)

Translate

1. glōria Deī - the glory of God or God's glory
2. amīcus servī - the friend of the servant/slave or the servant's friend
3. amīcus Deī - the friend of God or God's friend
4. victōria Deī - the victory of God or God's victory
5. glōria Chrīstī - the glory of Christ or Christ's glory
6. glōria Marīae - the glory of Mary or Mary's glory
7. victōria Chrīstiānōrum - the victory of the Christians or the Christians' victory
8. servus Deī - the servant of God or God's servant
9. amīcus Chrīstī - the friend of Christ or Christ's friend
10. Fīlius Deī - the Son of God or God's son
Exercise 13 (pg 19)

1. Translate
2. Diagram Sentences 2, 3, and 10.


3. Chrīstiānī Filium Deī laudant. Christians praise the Son of God.


5. Nautae servōs Deī nōn vident. The sailors do not see the servants of God.


7. Chrīstiānī servōs Deī laudant. The Christians praise the servants of God.

8. Glōriam Deī vident. They see the glory of God.


11. Deus terram et silvās videt. Nautās et servōs et Chrīstiānōs videt. God sees the land (earth) and the forests. He sees the sailors and the servants and the Christians.

12. Chrīstiānī Filium Marīae laudant. Christians praise the Son of Mary.

Diagram: #2. 3, 10
Exercise 14

Translate into Latin:

1. Christians praise the son of Mary.
   *Christīāni Filium Mariae laudant.*

2. Mary sees the son of God.
   *Marīa Filium Deī videt.*

3. Christians praise the victory of Christ.
   *Christīāni victūriam Christī laudant.*

4. Mary praises God.
   *Marīa Deum laudat.*

5. God praises the glory of Christ.
   *Deus glōriam Christī laudat.*

6. Christ praises the friends of Mary.
   *Christus amicōs Marīae laudat.*

7. The servants of Mary praise Christ.
   *Servī Marīae Christum laudant.*

8. The friends of God praise Mary.
   *Amīcī Deī Marīae laudant.*

9. The sailors do not praise the victory of the slaves.
   *Nautae victūriam servōrum nōn laudant.*

10. Mary sees the glory of God and the victory of Christ.
    *Marīa glōriam Deī et victūriam Christī videt.*

11. God sees the earth; he sees the forest.
    *Deus terram videt; silvam videt.*
    or *Deus terram videt; silvās videt.*
    *(sometimes the singular forest in English is translated in the plural in Latin as it being used as a collective noun).*

    __________________________________________________________
Exercise 15

1. Tell what forms these are;
2. Translate:

1. caelō - dative singular; to/for sky/heaven; ablative singular – by, with, from sky/heaven
2. perīculōrum – genitive plural – of the dangers
3. perīculis – dative plural – to/for the danger; ablative plural – by, with, from the dangers
4. imperiō - dative singular; to/for command/power/empire; ablative singular – by, with, from command/power/empire
5. bellīs - dative plural – to/for the wars; ablative plural – by, with, from the wars
6. periculī – genitive singular – of the danger; nominative plural – the dangers
7. praemīīs - dative plural – to/for the rewards; ablative plural – by, with, from the rewards
8. rēgnī - genitive singular – of the kingdom (royal power); nominative plural – the kingdoms (royal powers)
9. imperium – nominative singular – command, power, empire; accusative singular – command, power, empire
10. bella – nominative and accusative plural – the wars
11. rēgnō - dative singular; to/for kingdom (royal power); ablative singular – by, with, from kingdom (royal power)
12. praemia - nominative and accusative plural – the rewards
Exercise 16 (pg 21)

Translate

1. regnum Chrīstī   - The kingdom of Christ
2. periculum servōrum - the danger of the servants
3. imperium Deī   - the power of God
4. praemia Chrīstiānī - the rewards of a Christian
5. porta Caelī - the gates of Heaven
6. praemium Marīae - the reward of Mary
7. perīculum amīcī – the danger of the friend
8. victōria Chrīstī – the victory of Christ
Translate; underline the direct objects

1. Amīcī Deī règnum Chrīstī laudant. The friends of God praise the kingdom of Christ.

2. Marīa praemium et victōriam Chrīstī videt. Mary sees the reward and victory of Christ.

3. Nautae caelum et terram vident. The sailors see the sky and the Earth.


5. Deus bella nōn laudat. God does not praise wars.

6. Servī Chrīstī imperium Chrīstī laudant. The servants of Christ praise the empire (or command or power) of Christ.

7. Marīa glōriam rēgnī Chrīstī videt. Mary sees the glory of the kingdom of Christ.

8. Filius Deī praemia Marīae laudat. The Son of God praises the rewards of Mary.

9. Nautae perīcula bellī nōn laudant. The sailors do not praise the dangers of war.
Exercise 19 (pg 23)

1. Translate;
2. Diagram Sentences 3, 5, and 9

1. Chrīstus Deō glōriam dedit.
   Christ gave glory to God.
   Or Christ gave God glory. (Other sentences in this exercise could follow this indirect object formation as well)

2. Servīs gladiōs nōn dedērunt sed nautīs gladiōs dedērunt.
   They did not give swords to the slaves but they gave swords to the sailors.

   The sailors gave victory to (their) friends.

4. Deus amīcīs Marīae praemia dedit.
   God gave rewards to the friends of Mary.

5. Deus Fīliō rēgnum dedit.
   God gave royal power to (His) Son. Or God gave the kingdom to His Son.

6. Chrīstiānī glōriam Marīae et Fīliō Marīae dedērunt.
   The Christians gave glory to Mary and to the Son of Mary.

7. Deus Chrīstō terram dedit.
   God gave the earth to Christ.

8. Nautae glōriam bellī laudant sed perīcula bellī nōn laudant.
   The sailors praise the glory of the war but they do not praise the dangers of war. (No indirect object)

   He gave the province to (his) friend.

10. Deus glōriam et victōriam Chrīstiānīs dedit.
    God gave glory and victory to the Christians.

11. Amīcō gladium dedit.
    He gave the sword to a friend.
Translate:

1. God gave a kingdom to Christ.
   Deus Christō rēgnum dedit.

2. He gave a sword to the friend but not to the slave.
   Gladium amīcō dedit sed nōn servō.

3. The Christians gave glory to God.
   Chrīstīanī glōriam Deō dedērunt.

4. They did not give the province to the slaves.
   Servīs prōvinciam nōn dedērunt.

5. The Son of God gave heaven to the Christians.
   Fīlius Deī Caelum Chrīstīanīs dedit.

6. Sailors do not praise the dangers of war but they praise victory and the rewards of war.
   Nautae perīcula bellī nōn laudant sed victōriam et praemia bellī laudant.

7. God gave a kingdom and an empire to Christ.
   Deus rēgnum et imperium Chrīstō dedit.

8. The sailors see the sky.
   Nautae caelum vident.
Exercise 21 (pg 24)

Complete these sentences and translate:

4. Nautae terram vident. The sailors see the land.
   or  Nautae terrās vident. The sailors see the lands.
5. Servus Chrīstī Caelum laudat. The servant of Christ praises Heaven.
10. Marīa glōriam Deō dedit. Mary gave God the glory. or Mary gave the glory to God.
11. Servīs gladium nōn dedit. He did not give the slaves the sword. or He did not give the sword to the slave.
    Or Servīs gladiōs nōn dedit. He did not give the slaves the swords.
12. Crīstiānī rēgnum et imperium Chrīstī laudant. The Christians praise the kingdom and power of Christ.
1. Translate;  
2. Explain the cases of the nouns:

1. in oppidō - in the town - in takes the ablative case
2. in silvā – in the forest – in takes the ablative case
3. cum Gallō - with the Gaul – cum takes the ablative case
4. cum Mariā – with Mary – cum takes the ablative case
5. propter glōriam Rōmae – on account of the glory of Rome – propter takes the accusative case
6. post victōriam – after the victory – post takes the accusative case
7. in silvīs Galliae – in the forests of Gaul – in takes the ablative case
8. cum nautā – with the sailor – cum takes the ablative case
9. propter pericula oppidi – on account of the dangers of the town– propter takes the accusative case
10. in terrā – in/on the land - in takes the ablative case
11. propter victōriam – on account of the victory - propter takes the accusative case
12. in portīs Rōmae – in the gates of Rome - in takes the ablative case
13. cum Deō - with God - cum takes the ablative case
14. propter praemīa Gallōrum – on account of the rewards of the Gauls - propter takes the accusative case
15. in caelō – in heaven - in takes the ablative case
16. post victōriam Rōmānōrum – after the victory of the Romans – post takes the accusative case
17. cum amīcis – with friends - cum takes the ablative case
18. in silvīs – in the forests - in takes the ablative case
19. in portīs oppidi – in the gates of the town - in takes the ablative case
20. cum Rōmānīs – with the Romans - cum takes the ablative case
21. in Galliā - in Gaul - in takes the ablative case
22. propter glōriam bellī – on account of the glory of war - propter takes the accusative case
Exercise 22 cont.

23. in prōvincīs - in the provinces - in takes the ablative case
24. in prōvinciā - in the province - in takes the ablative case
25. cum servō - with the servant/slave - cum takes the ablative case
26. post bellum - after the war - post takes the accusative case
27. cum Rōmānō - with the Roman - cum takes the ablative case
28.; in regnō - in the kingdom - in takes the ablative case
29. in oppidīs - in the towns - in takes the ablative case
30. cum filiis - with the friends - cum takes the ablative case
31. propter perīculum - on account of the danger - propter takes the accusative case
32. in silvīs et oppidīs - in the forests and the towns - in takes the ablative case
33. post perīculum - after the danger - post takes the accusative case
34. cum Chrīstō - with Christ - cum takes the ablative case
35. in bellō - in the war - in takes the ablative case
36. cum Chrīstiānīs - with the Christians - cum takes the ablative case
37. cum Gallīs - with the Gauls - cum takes the ablative case
38. propter bellum - on account of the war - propter takes the accusative case
39. post oppidum - behind the town - post takes the accusative case
40. in portā - in/on the gate - in takes the ablative case
Translate:

1. with Mary - cum Mariā
2. after the war - post bellum
3. with God - cum Deō
4. on account of the war - propter bellum
5. in the town - in oppidō
6. after the danger - post perīculum
7. on account of the reward - propter praemium
8. with the Son of God – cum filiō Deī
9. on account of the Christians – propter Christianōs
10. in heaven - in caelō
11. on account of the kingdom – propter regnum
12. with friends - cum amīcīs
13. in Gaul - in Galliā
14. with the Romans - cum Rōmānīs
15. with the sailors - cum nautīs
16. in the forests - in silvīs
17. on land - in terrā
18. in the provinces - in prōvincīs
Exercise 23 cont.

19. with the slave  - *cum servō*

20. in danger – *in perīculō*

21. on account of power  - *propter imperium*

22. with a Gaul – *cum Gallō*

23. behind the town  - *post oppidum*

24. on earth – *in terrā*

25. on the account of the fame of Rome – *propter gloriām Romae*
Exercise 24

Translate:
Diagram sentences 2, 4, and 7:

1. “Estis filii Dei” (Words of Christ to His disciples).
   “You are sons of God.”

2. Christus est Filius Mariae.
   Christ is the Son of Mary.

3. Christiani sunt servi Dei.
   Christians are servants of God.

4. Caelum est praemium Christianorum.
   Heaven is the reward of Christians.

5. Maria est in Caelo cum Deo.
   Mary is in Heaven with God.

   The war is in the province.
   There is a war in the province.

7. Sumus filii Dei.
   We are sons of God.

8. Amicus Dei es.
   You are a friend of God.

9. Galli sunt in Galli, sed Romani non sunt in Galli.
   The Gauls are in Gaul, but the Romans are not in Gaul.

10. Galli sunt in oppidis et in silvis.
    The Gauls are in the towns and in the forests.

11. Romani gladios Gallis non dederunt.
    The Romans did not give swords to the Gauls.

12. Silvae in Galli sunt.
    The forests are in Gaul.
    There are forests in Gaul.

13. Roma non est in Galli.
    Rome is not in Gaul.

    On account of war the Gauls are not friends of the Romans.
15. Gladiī sunt in oppidō.
   The swords are in the town.
   There are swords in the town.

    You are sailors.

17. Nautae in silvīs nōn sunt.
    The sailors are not in the forests.

18. Cum amīcō in prōvinciā sum.
    I am with a friend in the province.

    The forests are behind the town.

    The sailors are Christians.

    We are in the town.

22. Rōmānus servō praemium dedit.
    The Roman gave the reward to the servant.

    They are friends of God.

24. Chrīstiānus es  sed servus Rōmānī es.
    You are a Christian but you are a servant of the Roman.

25. In Caelō nōn estis.
    You are not in Heaven.

Diagram: # 2. 4. 7
Translate:

1. Christ is the Son of God.
   
   Christus est Deī Fīlius.

2. Sailors see the sky, but not the land.
   
   Nautae caelum vident sed nōn terram.

3. Christians are servants of Christ.
   
   Chrīstiānī servī Chrīstī sunt.

4. We are friends of God.
   
   Sumus amīcī Deī.

5. Mary is with Christ in Heaven.
   
   Maria cum Chrīstō in Caelō est.

6. The slaves are in the towns and in the forests.
   
   Servī sunt in oppidīs et in silvīs.

7. Christians praise God on account of the glory of Christ.
   
   Chrīstiānī Deum propter glōriam Chrīstī laudant.

8. The Gauls are in Gaul.
   
   Gallī sunt in Galliā.

9. You are the sons of God.
   
   Estis fīliī Deī.

10. You are a servant of Christ.

    Es servus Chrīstī.

11. I am on the earth.

    In terrā sum.

12. Heaven is the reward of the servants of Christ.

    Caelum est praemium servōrum Chrīstī.

13. After the war – the rewards of victory!

    Post bellum – praemia victōriae!

14. Romans are in the provinces.

    Rōmānī sunt in prōvinciīs.

15. Mary is the "Gate of Heaven."

    Mariā est “Porta Caelī”.


16. The servants are in the towns.
   Servī sunt in oppidīs.

17. You are not in Gaul.
   In Galliā nōn estis.
What you see on the map (see pg 30 in Henle Latin text)

In tabulā¹ vidētis Rōmam et imperium Rōmānōrum. Rōmānī Rōmam incolunt. Prōvinciās imperiī

Rōmānōrum vidētis. Galliam vidētis.

On the map you see Rome and the empire of the Romans. The Romans inhabit Rome. You see the provinces of the empire of the Romans. You see Gaul.

Rōmānī Gallōs in bellīs vīcērunt. Gladiī nōn sunt in oppidīs Gallōrum quod Gallī post bellum gladiōs

Rōmānīs dedērunt. Itaque post victōriās Rōmanōrum prōvincia in Gallīa est.

The Romans conquered the Gauls in war. The swords are not in the towns of the Gaul, because after the war the Gauls gave the swords to the Romans. And so after the victories of the Romans there is a province in Gaul.

Prōvinciam Gallī et Rōmānī incolunt. Perīcula sunt in silvīs Galliae, quod Gallī nōn sunt amīcī

Rōmānōrum. Gallī sunt servī Rōmānōrum, quod Rōmānī Gallōs vīcērunt.

Gauls and Romans inhabit the province. There are dangers in the forests of Gaul, because the Gauls are not friends of the Romans. The Gauls are slaves of the Romans, because the Romans conquered the Gauls.

Itaque Gallī imperium Rōmānōrum nōn laudant, sed Rōmānī propter glōriam bellī imperium laudant.

And so the Gauls do not praise the power of the Romans, but the Romans praise the power on account of the glory of war.

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¹ tabula, ae: *map*
1. Vidētis Chrīstiānōs.
   You see Christians.

2. Vidētis Marīam et Chrīstum et Deum.
   You see Mary and Christ and God.

   The Christians are on earth, but Christ and Mary are in Heaven with God.

   The dangers of the Christians are on earth, but the rewards are in Heaven.

5. Itaque Chrīstiānī (in terrā) ōrant.
   Therefore Christians pray on earth.

6. Marīa (cum Chrīstiānīs) ōrat quod Chrīstiānī filii Marīae sunt.
   Mary prays with Christians because Christians are sons of Mary.

7. Chrīstiānī Marīam laudant quod Chrīstus est filius Marīae.
   Christians praise Mary because Christ is the son of Mary.

8. Christum laudant quod filius Deī est.
   They praise Christ because He is the son of God.
1. Tell what form these are:
2. Translate:

1. lēgibus - dative plural – to, for the laws
   ablative plural – by, with, from the laws.

2. rēgum - genitive plural – of the kings

3. imperātōrī – dative singular – to, for the emperor

4. ducum – genitive plural – of the leaders

5. lūce - ablative singular – by, with, from the light

6. ducēs - nominative plural – the leaders
   accusative plural – the leaders

7. vēritātī - dative singular – to, for the truth

8. homō - nominative singular – the (a) man

9. imperātōrīm – genitive plural – of the emperors

10. ducibus - dative plural – to, for the leaders
    ablative plural – by, with, from the leaders

11. hominum - genitive plural – of the men

12. vēritātem - accusative singular – the (a) truth

13. rēgem - accusative singular – the (a) king

14. imperātōrem - accusative singular – the (a) emperor

15. lūcem - accusative singular – the (a) light

16. hominibus – dative plural – to, for the men
    ablative plural – by, with, from the men

17. duce - ablative singular – by, with, from the leader

18. vēritātem - accusative singular – the (a) truth

19. homine – ablative singular – by, with, from the man

20. rēgibus - dative plural – to, for the kings
    ablative plural – by, with, from the kings

21. lēgī – dative singular – to, for the law
Exercise 32 (pg 37)
Translate

1. lūx vēritātis - the light of truth
2. rēx rēgum - King of kings
3. rēx hominum – king of men
4. lēx Deī – The law of God.
5. rēx Christiānōrum – King of Christians
6. propter lēgem Deī – on account of the law of God
7. cum rēge – with the king
8. propter vēritātem - on account of the truth

Exercise 33 (pg 37)
Translate

1. behind the king - Post rēgem
2. for men - Hominibus
3. the light of truth - lūx vēritātis
4. for the commander in chief - Imperātōrī
5. on account of the law of Christ – propter lēgem Chriṣtī
6. with the leader of the Gauls - Cum duce Gallōrum
Exercise 34 (pg 38)

1. Translate;
2. Underline the Direct Objects

1. Christus est Rēx Rēgum. (predicate noun)
   Christ is the King of Kings.

2. Hominēs lūcem vident. (direct object)
   Men see the light.

3. Nautae sunt hominēs. (Why is hominēs in the Nominative case?) (predicate noun)
   Sailors are men. (Hominēs is in the nominative case because it is a predicate noun – rule on pg 27 in purple Henle Latin book)

4. Christiānī vēritātem Chrīstī laudant. (direct object)
   Christians praise the truth of Christ.

5. Lūx in silvīs nōn est. (predicate noun)
   There is no light in the forests.

6. Rōmānī lēgem et vēritātem Chrīstī nōn laudant. (direct object)
   Romans do not praise the law and truth of Christ.

7. Imperātōrēs Rōmānōrum Gallōs vīcērunt. (direct object)
   The commanders in chief of the Romans conquered the Gauls.

8. Gallōrum ducēs lēgem et imperium Rōmānōrum nōn laudant. (direct object)
   The leaders of the Gauls do not praise the law and the power of the Romans.

9. Chrīstus est Rēx hominum quod Deus est. (predicate noun)
   Christ is King of men because He is God.
10. Dux Rōmānōrum in Galliā est quod bellum est in Galliā. (Explain the use of quod) (predicate noun)

The leader of the Romans is in Gaul because the war is in Gaul.

The leader of the Romans is in Gaul because there is a war in Gaul.

Quod is being used here as a conjunction which joins a subordinate clause to a main clause.

11. Rōmānī imperātōrī et ducibus praemia dedērunt quod Gallōs vīcērunt. (Explain the use of ducibus) (direct object)

The Romans gave rewards to the commander in chief and the leaders because they conquered the Gauls.

Ducibus is the dative of indirect object.

12. Rōmānī ducēs et rēgēs Gallōrum vīcērunt. (direct object)

The Romans conquered the leaders and kings of the Gauls.
Exercise 35 (pg 38)

Translate:

1. The commander in chief does not praise the leaders of the Gauls.
   Imperātor ducēs Gallōrum nōn laudat.

2. Christ is the Light of Men because He gave men truth.
   Chrīstus lūx hominum est quod vēritātem hominibus dedit.

3. The Gauls do not praise the laws of the Romans.
   Gallī lēgēs Rōmānōrum nōn laudant.

4. Christ is the King of Kings.
   Chrīstus est Rēx Rēgum.

5. The leaders of the Romans are in Gaul. And so the kings of the Gauls are servants of the Romans.
   Ducēs Rāmānōrum sunt in Galliā. Itaque rēgēs Gallōrum servī Rōmānōrum sunt.

6. The general sees the dangers of the war.
   Imperātor perīcula bellī videt.
1) Translate
2) Diagram Sentences 2, 3, and 7

1. Gallī Caesarī, imperātōrī Rōmānōrum, praemia nōn dedērunt.
   The Gauls did not give rewards to Caesar, the commander in chief of the Romans.

2. Servus vōcem Caesaris imperātōris audīvit.
   The slave heard the voice of Caesar, the commander in chief.

3. Deus, Rēx Caelī et terrae, salūtem hominibus dedit.
   God, the King of heaven and earth, gave salvation to men.

   Caesar, the leader of the Romans, heard the voices of the Gauls in the forests.

5. Propter salūtem hominum Chrīstus est homō.
   For the sake of (On account of) the salvation of men, Christ is man.

6. Chrīstus, Fīlius Deī, est Fīlius Marīae.
   Christ, the Son of God, is the Son of Mary.

   The Gauls, slaves of the Romans, do not praise the Romans.

8. Chrīstiānī Chrīstum, Fīlium Marīae, laudant.
   Christians praise Christ, the Son of Mary.
Diagram

2. Servus vōcem Caesaris imperātōris audīvit.
Nom Sing  Verb Trans  Direct Object
Servus       audīvit       vōcem
Gen Sing  appositive
(of) Caesar  (imperatoris)

How to diagram an appositive (pg 40 in purple Henle Latin book)

3. Deus, Rēx Caelī et terrae, salūtem hominibus dedit.
Nom sing  Appostive  Verb trans  direct object  Acc sing
Deus     (Rēx)  dedit  salutem
Gen Sing  (of)  Caelī et terrae
Indirect Object Dative Plural
(to) hominibus

How to diagram an appositive (pg 40 in purple Henle Latin book)
How to diagram an indirect object (pg 23 in purple Henle Latin book)

Nom pl  Appostive  Verb trans  direct object  Acc plural
Galli  servī  laudant  Rōmānōs
Gen Pl  Adverb
Rōmānōrum  nōn
Add the correct ending to the incomplete noun & translate.

1. Christus, Rēx hominin, in Caelō est.
   Christ, the King of men, is in Heaven.

2. Salus hominin in Christō, Fīliō Dei, est.
   The salvation of men is in Christ, the Son of God.

3. Caesar, imperātōr Romanorum, in Gallia est.
   Caesar, the commander in chief of the Romans, is in Gaul.

4. Vox Christi, Fīliī Dei, est vox Dei.
   The voice of Christ, the Son of God, is the voice of God.

5. Romani Caesarem imperātōrem laudant.
   The Romans praise Caesar, the commander in chief.
Translate

1. Christ, the Son of God, is man (on account of the salvation of men).

Chrīstus, Fīlius Deī, est homō propter salūtem hominum.

2. He heard the voice of Christ, the Son of Mary.

Vōcem Chrīstī, Filiī Mariæ, audīvit.

3. Christ, the Son of God, is the King of kings.

Chrīstus, Fīilius Deī, est Rēx Rēgum.

4. God gave a kingdom to Christ, the friend of men.

Deus Chrīstō, amīcō hominum, rēgnum dedit.

5. Christians praise Christ, the King and Friend of men.

Chrīstiānī Chrīstum, Rēgem et amīcum hominum, laudant.

6. Caesar, the general of the Romans, heard the cries of the Gauls.

Caesar, imperātor Rōmānōrum, vōcēs Gallōrum audīvit.

7. (On account of the safety of the province) Caesar, the commander in chief, is in Gaul.

Propter salūtem prōvinciae Caesar, imperātor, est in Galliā.
Exercise 40 (pg 42)

1. Tell what forms these are:
2. Translate

1. imperātorum – genitive plural – of the commanders in chief

2. Rōmānōrum - genitive plural – of the Romans

3. amīcum – accusative singular – the (a) friend

4. perīculum – nominative singular – the (a) danger
   accusative singular – the (a) danger

5. rēgum - genitive plural – of the rulers

6. rēgnum – nominative singular – the (a) kingdom
   accusative singular – the (a) kingdom

7. vēritātem – accusative singular – the truth

8. Chrīstum – accusative singular – Christ

9. hominum - genitive plural – of the men

10. ducī - dative singular – to, for the leader

11. amīcī - nominative plural – the friends
   genitive singular – of the friend

12. hominī - dative singular – to, for the man

13. filiīs – dative plural – to, for the sons
   ablative plural – by, with, from the sons
14. bellīs  dative plural – to, for the wars
    ablative plural – by, with, from the wars

15. lūcis  - genitive singular – of the (a) light

16. lēgis  - genitive singular – of the (a) law
Translate

   There are dangers in the forests of Gaul.

2. Nôn est pâx (in Galliâ) quod Caesar (cum mîlitibus) (in Galliâ) est.
   There is no peace in Gaul because Caesar is in Gaul with the soldiers.

   There are roads in the province.

4. Populus ducem mîlitum (propter virtûtem) laudat.
   The people praise the leader of the soldiers on account of (his) courage.

5. Rômânî viâs (in prôvinciâ) mûnîvîrunt.
   The Romans constructed roads in the province.

   There is peace in Heaven.

   There are Christians in Heaven.

8. (In pâce) et (in bellô) Chrîstînî ôrant.
   In peace and in war Christians pray.

   There are soldiers on the road.

10. Caesar mîlitibuspraemia virtûtis dedit quod Gallôs vîcêrunt.
    Caesar gave the soldiers the rewards of courage because they conquered the Gauls.

11. Ducês Gallôrum oppida mûnîvîrunt.
    The leaders of the Gauls fortified the towns.
1. There are roads in Gaul.
   Sunt viae in Galliā.

2. There is a war in the province.
   Est bellum in prōvinciā.

3. There are soldiers in the forest.
   Sunt mīlitēs in silvā.

4. The Romans constructed roads.
   Rōmānī viās mūnīvērunt.

5. There is not peace in Gaul because Caesar and the soldiers are in Gaul.
   Nōn est pāx in Galliā quod Caesar et mīlitēs in Galliā sunt.

6. On account of the courage of the soldiers there is peace in the province.
   Propter virtūtem mīlitum pāx in prōvinciā est.

7. They fortified the towns on account of the people's danger.
   Propter perīculum populī oppida mūnīvērunt.

8. Christ is the Way and the Truth.
   Chrīstus est Via et Vēritās.

9. They praise the virtue of the nation.
   Virtūtem populī laudant.
Exercise 44 (pg 45)

1. Tell what form these are;

2. Translate:

1. pars hostium – *pars* (nominative singular); *hostium* (genitive plural) – part of the enemy

2. propter caedem gentium  - *caedem* (acc. singular); *gentium* (genitive pl) – on account of the slaughter of the tribes

3. cum hostibus – *hostibus* (ablative singular) – with the enemies

4. in colle  - *colle* (ablative singular) – on the hill

5. post caedem Gallōrum – *caedem* (acc. singular); *Gallorum* (genitive plural) – after the slaughter of the Gauls

6. in oppidīs hostium  - *oppidis* (ablative singular); *hostium* (gen plural) – in the towns of the enemies

7. in collibus – *collibus* (ablative plural) – in, on the hills

8. rēx gentium  - *rex* (nominative singular); *gentium* (genitive plural) - king of the tribes

9. post collem – *collem* (accusative singular) – after the hill

10. gentibus – dative plural – to, for the tribes

   ablative plural – by, with, from the tribes

11. post caedem hostium  *caedem* (accusative singular); *hostium* (genitive plural) – after the slaughter of the enemies
Translate:

1. on account of the welfare of the tribes - *Propter salūtem gentium*
2. part of the leaders and soldiers - *Pars dūcum et mīlitum*
3. with the general of the enemy - *Cum imperātōre hostium*
4. on account of the slaughter of the men - *propter caedem hominum*
5. on the hill - *In colle*
6. with the enemy – *cum hostibus*
7. in the way – *in viā*
8. the leaders of the tribe - *Dūces gentium*
1. Translate

2. Diagram sentences 1, 2, 7 and 9

1. (Ducēs Rōmānōrum) hostēs (in colle) vīcērunt.
   
The leaders of the Romans conquered the enemy on the hill.

2. (Propter caedem mīlitum) bellum (in Galliā) est.
   On account of the slaughter of the soldiers, there is a war in Gaul.
   On account of the slaughter of the soldiers, the war is in Gaul.

3. Sunt perīcula (in Galliā) quod Gallī hostēs Rōmānōrum sunt.
   There are dangers in Gaul because the Gauls are enemies of the Romans.

4. Chrīstus est (Rēx populōrum) et (salūs hominum) quod Deus est.
   Christ is the King of nations and the salvation of men because He is God.

5. (Pars hostium) (in silvīs) est, sed pars est (in colle).
   Part of the enemy is in the forests, but part is on the hill.

6. (In Galliā) sunt collēs et silvae et oppida et viae.
   In Gaul there are hills and forests, towns, and roads.

7. Rōmānī (rēgēs et gentēs Galliae) vīcērunt.
   The Romans conquered the kings and tribes of Gaul.

8. (Propter salūtem populī) et (pācem prōvinciārum) Rōmānī viās mūnīvērunt.
   On account of the welfare of the people and the peace of the provinces the Romans constructed roads.

9. Hominēs (virtūtem et vēritātem) laudant.
   Men praise courage and truth.

10. (Post caedem hostium) Caesar mīlitēs (propter virtūtem) laudat.
   After the slaughter of the enemy, Caesar praises the soldiers on account of (for) their courage.
Translate:

1. Part of the enemy is in the towns, but part is on the hill.

   Pars hostium in oppidīs est, sed pars in colle est.

2. On account of the slaughter of the leaders of the tribe, the Gauls do not praise Caesar.

   Propter caedum ducum gentis, Gallī Caesarem nōn laudant.

3. Christ is the King of tribes and nations.

   Chrīstus est Rēx gentium et populōrum.

4. There are hills behind the town.

   Sunt collēs post oppidum.

5. After a victory there is a slaughter of part of the leaders of the tribe.

   Post victōriam est caedēs partis ducum gentis.

6. Part of the enemy is in the hills and forests.

   Pars hostium in collibus et in silvīs est.
1) Tell what case these nouns are     2) Translate
3) Give their nominative and genitive singular and their gender  4) Give the genitive plural of all italicized words

1. propter virtūtem mīlitum
   1. virtūtem – accusative singular; mīlitum – genitive plural
   2. on account of the courage of the soldiers
   3. virtūtem- virtūtus, virtūtis; mīlitum – mīles, mīlitum

2. pāx populōrum et gentium
   1. pāx – nominative singular; populorum – genitive plural; gentium – genitive plural
   2. peace of the people and the tribes
   3. pax – pax, pacis; populorum – populus, populī; gentium – gēns, gēntis

3. propter clāmōrem hostium
   1. clāmōrem – accusative singular; hostium – genitive plural
   2. on account of the shout of the enemy
   3. clāmōrem – clāmōr, clāmōris; hostium – hostis, hostis

4. post caedem patrum et mātrum
   1. caedem – accusative singular; patrum – genitive plural; mātrum – genitive plural
   2. after the slaughter of the fathers and mothers
   3. caedem – caedēs, caedis, patrum - pater, patris; mātrum – māter, mātris

5. propter lūcem et vēritātem Chrīstī
   1. lūcem – accusative singular; vēritātem – accusative singular; Chrīstī – genitive singular
   2. on account of the light and truth of Christ
   3. lūcem – lūx, lūcis; vēritātem - vēritātus, vēritātis; Chrīstī – Chrīstus, Chrīstī

6. cum imperātōre Rōmānōrum
   1. imperātōre - ablative singular; Rōmānōrum – genitive plural
   2. with the emperor of the Romans
   3. imperātōre - imperātōr, imperātōris; Rōmānōrum Rōmānus, Rōmāni
   4. imperātōre - genitive plural – imperātōrum

7. propter salūtem frātrum
   1. salūtem – accusative singular; frātrum – genitive plural
   2. on account of the salvation of the brothers
   3. salūtem – salūs, salūtis; frātrum – frāter, frātris

8. in colle
   1. colle – ablative singular
   2. on the hill
   3. colle – collis, collis
   4. colle – genitive plural – collium
9. in *montibus*
   1. *montibus* – ablative plural
   2. in, on the mountains
   3. *mons*, *montis*
   4. genitive plural – *montium*

10. *post ducem*
    1. *ducem* – accusative singular
    2. after the leader
    3. *duce- dux, ducis*
    4. genitive plural – *ducum*

11. *cum rēge*
    1. *rēge* – ablative singular
    2. with the king
    3. *rēge* – *rēx, regis*
    4. genitive plural – *rēgum*

12. *vōcēs hominum*
    1. *vōcē* – nominative plural; *hominum* – genitive plural
    2. voices of men
    3. *vōcē – vōx, vōcis hominum – homō, hominis*
    4. genitive plural – *vōcum*

13. *cum parte mīlitum*
    1. *parte* - ablative singular; *mīlitum* – genitive plural
    2. with part of the soldiers
    3. *parte – pars, partis; mīlitum – mīles, mīlitis*
    4. genitive plural – *partium*

14. *cum Caesare*
    1. *Caesar* – ablative singular
    2. with Caesar
    3. *Caesare – Caesar, Caesaris*
1. Frātrēs Estis

You are brothers

Christ is the King of men but He is (also) the brother of men, and God is the King of men but He is (also) the Father of men.

Itaque, hominēs sunt frātrēs. Itaque, bellum est caedēs frātrum. Itaque, Deus et Christīlus bellum nōn laudant.

And so men are brothers. And so war is the slaughter of brothers. And therefore God and Christ do not praise war.

2. Caedēs Gallōrum

The Slaughter of the Gauls

Rōmānī partem prīncipum Gallōrum occidērunt. Itaque, Deus clāmōrem mātrum et patrum et frātrum in silvīs et montibus Galliae audīvit.

The Romans killed a part of the chiefs of the Gauls. And so God heard the shouting of mothers and of fathers and of brothers in the forests and mountains of Gaul.

3. In Galliā

In Gaul

In Galliā sunt silvae et montēs et collēs. Sunt oppida in collibus, sed pars gentium Gallōrum montēs et silvās incolunt.

There are forests and mountains and hills in Gaul. There are towns in the hills, but part of the tribes of the Gauls inhabit the mountains and forests.
4. Chrīstus, Dux Hominum

Christ, the Leader of Men

Chrīstus est dux hominum quod vēritātem et lēgem et lūcem hominibus dedit. Chrīstus est “Via” et “Veritas.”

Christ is the leader of men because He gave truth and law and light to men.

5. "Our Tainted Nature's Solitary Boast" - Wordsworth

Maria est Mater Christi. Sed Christus est Deus quod Filius Dei Patris est.

Mary is the Mother of Christ. But Christ is God because He is the Son of God the Father.

Itaque Maria est Mater Dei. Mariam, Matrem Dei, Christiani laudant.

And so Mary is the Mother of God. Christians praise Mary, the Mother of God.

Maria est mater hominum quod Christus in cruce² Mariam hominibus dedit. Itaque Chrisitani sunt filii et servi Mariae. Maria est Porta Caeli.

Mary is mother of men because Christ on the cross gave Mary to men. And so Christians are sons and servants of Mary. Mary is the gate of heaven.

² cruce: on the cross
Exercise 53 (pg 50)

1. He heard the shouting of the leading men.
   Clāmōrem prīncipum audīvit.

2. They killed the chiefs of the tribe.
   Prīncipēs gentis occīdērunt.

3. There are dangers in the mountains.
   Sunt perīcula in montibus.

4. The general praises the mothers and fathers of the soldiers.
   Imperātor mātrēs et patrēs mīlitum laudat.

5. The brothers are with Caesar in Gaul.
   Frātrēs in Galliā cum Caesare sunt.

6. They fortified the hills on account of the war.
   Propter bellum collēs mūnīvērunt.

7. The Romans constructed roads in the mountains.
   Rōmāni viās in montibus mūnīvērunt.
Tell what forms these are;  
Translate

1. flūmina – nominative plural, accusative plural - the rivers

2. in itinere – ablative singular – on the journey

3. propter nōmen - nōmen accusative singular - on account of the name

4. in nōmine Patris – nōmine (ablative singular) Patris (genitive singular) - in the name of the Father

5. in propter nōmen Chrīstī - nōmen (accusative singular); Chrīstī (genitive singular) – on account of the name of Christ

6. nōminum – genitive plural – of the names

7. nōmen patris - nōmen (nominative singular) patris (genitive singular) – the name of the father

8. nōmine - ablative singular – by, with, from the name

9. flūminibus – Dative plural – to, for the rivers; Ablative plural – by, with, from the rivers

10. in flūmine – flumine – ablative singular – in, on the river

11. in agmine – agmine – ablative singular - in the column

12. agmina – nominative plural, accusative plural – the columns

13. in nōmine Deī - nōmine (ablative singular) Deī (genitive singular) – in the name of God

14. vulnera mīlitis – vulnera (nominative/accussitive plural) mīlitis (gen singular) – the wounds of the soldier

15. vulneribus - Dative plural – to, for the wounds; Ablative plural – by, with, from the wounds
Exercise 54 cont.

16. *iter hostium* – *iter* (nominative/acc singular); *hostium* (genitive plural) - the march of the enemy

17. *vulnerum* – accusative singular – the (a) wound

18. *corporibus* - Dative plural – to, for the bodies; Ablative plural – by, with, from the bodies
Translate

1. in the river – in flūmine
2. on account of the wounds – propter vulnera
3. on the journey – in itinere
4. on the column – In agmine
5. in the name of Mary – In nōmine Marīae
6. in the body – in corpore
7. with the army – Cum agmine or cum equitātū
8. on the march – in itinere
9. after the journey – Post iter
10. the name of the river – nōmen flūminis
11. on account of the law – propter lēgem
12. with the generals – cum imperātōribus
13. the safety of the tribes – Salūs gentium
14. on the mountain – in monte
Translate

1. (Propter vulnera) mīles (in agmine) nōn est.
   On account of wounds the soldier is not in the column.

2. Imperātor vulnera mīlitum videt.
   The general sees the soldiers' wounds.

   There are bodies in the river.

4. (In Galliā) sunt flūmina et silvae.
   There are rivers and forests in Gaul.

5. Rōmānī (in itinere) sunt.
   The Romans are on the march.

   There are enemies in the forests and in the mountains. Ans so we are in danger.

7. Caesar (agmen hostium) videt.
   Caesar sees the enemy's column.

8. Chrīstiānī nōmen Marīae laudant.
   Christians praise the name of Mary.

   The enemy’s column is on the river.

10. Rōmānī Christiānōs occīdērunt quod Chrīstiānī (nōmen Chrīstī) laudant.
    The Romans killed Christians because Christians praise the name of Christ.
Exercise 59 (pg 54)

Translate.

1. “Estis lūx mundī.” (Words of Christ to His disciples).
   “You are the light of the world”

2. (Propter salūtem hominum) Chrīstus erat (in mundō).
   Christ was in the world on account of the salvation of men.

3. Chrīstus (lūcem et lēgem et salūtem et vēritātem) hominibus dedit.
   Christ gave light and law and salvation and truth to men.

   Caesar, commander in chief of the Romans, was with the soldiers in Gaul.

5. Christus est salūs mundī.
   Christ is the salvation of the world.

6. Servī (nōmen rēgis) laudant.
   The slaves praise the king’s name.

7. (Agmen hostium) (in montibus) erat.
   The army of the enemy was in the mountains.

8. (Propter caedem prīncipum) nōn erat pāx.
   On account of the slaughter of the leading men there was no peace.

9. (Propter vulnera) mīlitēs (in itinere) nōn erant.
   On account of wounds the soldiers were not on the march.

10. Deus, pater hominum, virtūtem laudat, sed (bella et caedem) nōn laudat.
    God, the Father of men, praises courage but he does not praise wars and slaughter.

11. Dux (vōcēs servōrum) et (clāmōrem mīlitum) audīvit.
    The leader heard the cries of the slaves and the shouting of the soldiers.

12. (Post bellum) corpora erant (in collibus) et (in flūminibus), et imperator (clāmōrem mātrum) audīvit.
    After the war there were bodies on the hills and in the rivers, and the commander in chief heard the shouting of mothers.

13. Chrīstiānī (frātrēs Chrīstī) et (mīlitēs Chrīstī) sunt.
    Christians are Christ’s brothers and Christ’s soldiers.

    The Romans killed a part of the leading men of the Gauls.

15. Gentēs et populī Galliae (imperium Rōmānōrum) nōn laudant.
    The tribes and people of Gaul do not praise the power of the Romans.
Exercise 60

Translate:

1. In the name of the king – In nōmine rēgis
2. On account of the salvation of men – Propter salūtem hominum
3. On the journey – In itinere
4. In the mountains and the hills – In montibus et in collibus
5. With the leading men of the tribes – Cum prīncipibus gentium
6. They see the light of the world – Lūcem mundī vident
7. After the slaughter of the leaders – Post caedem ducum
8. There were bodies in the road. – Erant corpora in viā
9. On account of the courage of the soldier – Propter virtūtem mīlitis
10. He praises the virtues of Christians. – Virtūtēs Chrīstiānōrum laudat
11. In peace and in war – In pāce et in bellō
12. He heard the voice of the general. – Vōcem imperātōris audīvit
13. They killed part of the enemy. – Partem hostium occīdērunt.
14. They praise the laws of the tribe. – Lēgēs gentis laudant
15. Caesar gave rewards to the soldiers – Caesar praemia mīlitis dedit.
16. On account of the wounds of the chiefs – Propter vulnera prīncipum
17. The commander in chief heard the shouts of the fathers. – Imperātor clāmorem pātrum audīvit.
18. The column was in the river. – Agmen in flūmine erat.
19. The mothers see the army. – Mātrēs agmen vident.

(Early versions of my workbook said: The shouts of the fathers - clāmor pātrum)
Exercise 60 cont.

20. On account of the welfare of the nation – *Propter salūtem gentis*

21. He heard the cries of the brothers. – *Vōcēs frātrum audīvit.*

22. God gave truth to men. – *Deus vēritātem hominibus dedit.*

23. On account of the safety of the column – *Propter salūtem agminis*

24. On the march. - *In itinere*

25. There was a route in the mountains. – *Erat iter in montibus.*

26. Caesar did not give swords to the chief. – *Caesar gladiōs prīncipī non dedit.*

27. The Gauls gave the commander in chief a reward. – *Gallī praemimum imperātōrī dedērunt.*
Tell what forms these are

Translate:

1. post adventum Chrīstī - adventum – acc. singular; Chrīstī - gen. sing. – after the coming of Christ
2. adventus Caesaris – adventus – nom. singular; Caesaris – gen. sing. – the arrival of Caesar

3. in portū - portū – abl. singular – in the harbor

4. portus prōvinciae - portus – nom. sing; prōvinciae – gen. sing – the harbor of the province

5. cum equitātū – equitātū – abl. sing – with the cavalry

6. in exercitū - exercitū – abl. sing – in the army

7. post equitātum - equitātum – acc. sing; after the cavalry

8. exercitūs – gen. sing – of the army; nom. and acc. plural – the armies

9. in senātū – abl. sing – in the senate

10. in prōvinciā – abl sing – in the province

11. senātus - nom sing – the (a) senate

12. lex senatūs - lex – nom. sing; senatūs – gen. sing - the law of the senate

13. propter metum – acc. sing. – on account of fear

14. amīcī senatūs – amīcī – nom. plural; senatūs – gen pl; the friends of the senate
   or amīcī – gen. sing; senatūs – gen pl; of the friend of the senate

15. metus Caesaris - metus – nom sing; Caesaris - gen. sing. – the fear of Caesar

16. impetum – acc sing. – the (a) attack
Exercise 63  cont.

17. dux equitātūs – dux – nom. sing. ; equitātūs – gen sing – the leader of the cavalry

18. cum exercitū - abl. sing – with the army

Exercise 64 (pg 57)

Translate:

1. on account of fear of danger – Propter metum perīculī

2. in the senate – in senātū

3. with Caesar's army – Cum exercitū Caesaris

4. after the coming of Christ - post adventum Chrīstī

5. with the cavalry of the Gauls - Cum equitātūs Gallōrum

6. the attack of the enemy – Impetus hostium

7. with the spirit of God – Cum spīritū Deī

8. in the harbor – in portū
Translate

1. Nunc sunt portūs in Galliā. (Why is Galliā in the ablative?)
   Now there are harbors in Gaul. Gallia is in the ablative because in takes the ablative when there is motion.

2. Post adventum Rōmānōrum bellum erat in Galliā.
   After the coming of the Romans, there was war in Gaul.

3. Caesar cum equitātū in prōvinciam vēnit. (prōvinciam is in the Accusative here; why?)
   Caesar came into the province with the cavalry. Prōvinciam is in the ablative because in takes the accusative when there is motion (moving into the province).

4. Caesar autem cum exercitū nōn erat.
   Caesar, however, was not with the army.

5. Propter metum Rōmānōrum Gallī in silvās vēnērunt.
   On account of feat of the Romans, the Gauls came into the forests.

   The sailors see the harbor.

7. Senātus Caesarem laudat quod Rōmānī hostēs vīcērunt.
   The Senate praises Caesar because the Romans conquered the enemy.

8. Impetum in hostēs fēcērunt.
   They made an attack against the enemy.

   After the arrival of the cavalry the soldiers made an attack against the Gauls.

    Gallōrum occidērunt et Gallōs vīcērunt. Post bellum, propter metum Caesaris, hostēs impetum in
    Rōmānōs nōn fēcērunt
    The Gauls were on the hill. Caesar’s soldiers, however, made an attack against the Gauls. They killed
    the leaders and chiefs of the Gauls and conquered the Gauls. After the war, on account of fear of
    Caesar, the enemy did not make an attack against the Romans.

    The Gauls killed the senate.
Tell what forms these are;
Translate

1. portibus - dative plural, to, for the harbors;
   ablative plural – by, with, from the harbors

2. portūs – genitive singular – of the harbor
   nominative plural – the harbors; accusative plural – the harbors

3. corpus - nominative singular – the (a) body

4. equitātū – ablative singular – by, with, from the cavalry

5. spīritū - ablative singular – by, with, from the spirit, breath

6. portum – accusative singular – the (a) harbor

7. portam – accusative singular – the (a) gate

8. portuum – genitive plural – of the harbors

9. portārum – genitive plural – of the gates

10. impetum - accusative singular – the (a) attack

11. rēgum – accusative singular – the (a) king

12. metum - accusative singular – the (a) fear
Read *Caedēs Chrīstiānōrum*. Answer the following questions in complete English sentences

**Caedēs Chrīstiānōrum**

*The Slaughter of the Christians*

Post Chrīsti adventum lūx vēritātis in mundō erat, sed Rōmānī amīcī Chrīstī et vēritātis nōn erant.

After the coming of Christ, the light of truth was in the world but the Romans were not friends of Christ and of truth.

Chrīstiānī autem amīcī Chrīstī erant. Erant multi\(^3\) Chrīstiānī in imperiō Rōmānōrum.

The Christians, however, were friends of Christ. There were many Christians in the empire of the Romans.

Erant in portibus et in oppidīs prōvinciārum et in silvīs et in montibus. Erant in exercitū et in equitātū et in senātū. Erant servī et mīlitēs; erant mātrēs et patrēs, Gallī et Rōmānī.

They were in the harbors and in the towns of the provinces and in the forests and in the mountains. They were in the army and in the cavalry and in the Senate. They were slaves and soldiers; they were mothers and fathers, Gauls and Romans.

Propter metum autem Chrīstī, Rēgis, et propter nōmen Deī Chrīstiānōrum Rōmānī Chrīstiānōs occīdērunt.

On account of feat of Christ the King, however, and on account of the name of the Christians’ God, the Romans killed the Christians.

\(^3\) *multi*: *many*
After the slaughter of the Christians the Romans were not friends and servants of God. The Christians, however, because the Romans killed the Christians on account of the law of Christ, are now in Heaven with Mary and Christ and see the glory of God the Father.

1. What did Christ give men? The light of truth

2. Did the Romans receive Christ's truth at once? No

3. Were there many Christians in the Roman Empire? Yes

4. Where were they to be found? In the harbors, towns, forestes, and mountains, in the army, cavalry and Senate.

5. What sort of persons were they? They were slaves and soldiers, mothers and fathers, Gauls and Romans

6. What did the Romans do to the Christians? They killed them.
Translate:

1. The Gauls were not friends of Caesar and of the Senate.
   Gallī nōn erant amīcī Caesaris et senātūs.

2. Therefore Caesar came into Gaul with the calvary and the soldiers.
   Itaque Caesar in Galliam cum equitātū et mīlitibus vēnit.

3. The Gauls, however, on account of fear of Caesar, came into the forests and mountains.
   Gallī autem, propter metum Caesaris, in silvās et in montēs vēnērunt.

4. Caesar's army was in the forests of the enemy, and there were dangers.
   Exercitus Caesaris in silvīs hostium erat, et perīcula erant.

5. The Romans, however, made an attack upon the enemy.
   Rōmānī autem in hostēs impetum fēcērunt.

6. They killed the leaders and the leading men of the Gauls.
   Ducēs et prīnicipēs Gallōrum occidērunt.

7. They conquered the cavalry and the army of the Gauls, and fortified the harbors and the towns and the hills of Gaul.
   Equitātum et exercitum Gallōrum vīcērunt, et portūs et oppida et collēs Galliae mūnīvērunt.

8. And so the Senate now praises Caesar on account of the fame of the war and the courage of the soldiers.
   Itqua Senātus propter glōriam bellī et virtūtem mīlitum Caesarem nunc laudat.

9. On account of fear of the soldiers the Gauls are now friends and servants of the Senate.
   Propter metum mīlitum Gallī nunc amīcī et servī senātūs sunt.
Exercise 69 (pg 61)

GOD IS EVERYWHERE

1. "Deus spīrtus est." "God is a spirit."

2. In Caelō et in terrā est. – He is in Heaven and earth.

3. Mundum videt. He sees the world.


5. Mīlitēs et nautās et servōs videt. He sees the soldiers and the sailors and the servants.

6. Mātrēs et patrēs et frātrēs et fīliōs videt. He sees the mothers and the fathers, the brothers, and the sons.

7. Homines propter virūtem laudat sed propter caedem nōn laudat. He praises men on account of virtue (courage), but He does not praise (them) on account of slaughter.
Exercise 71 (pg 62)

Tell what forms these are;

Translate:

1. in aciē - ablative singular – in the battle line

2. propter fidem – accusative singular – on account of faith

3. rēbus – dative plural – to, for the things, affairs
   ablative plural – by, with, from the things, affairs

4. propter spem - accusative singular – on account of hope

5. propter rem - accusative singular – on account of the thing

6. rē – ablative singular – by, with, from the thing

7. rērum – genitive plural – of the things, affairs

8. post aciem - accusative singular – after the battle line

9. aciēbus - dative plural – to, for the battle lines
   ablative plural – by, with, from the battle lines
Exercise 72 (pg 63)

Translate:

1. Mīlitēs (in aciē) erant.
The soliders were in the battle line.

2. Rōmānī Chrīstiānōs (propter fidem) occīdērunt.
The Romans killed the Christians on account of the (their) faith.

3. Mīlitēs spem (victōriae in virtūte) posuērunt.
The soldiers place hope of victory in courage.

4. Rōmānī (in aciem hostium) impetum fēcērunt.
The Romans made an attack against the enemy’s battle line.

5. Gallī (aciem Rōmānōrum) (in colle) vident.
The Gauls see the battle line of the Romans on the hill.

6. (In Christō) est (spēs mundī).
In Christ is the hope of the world.

7. Deus Chrīstiānōs (propter fidem et virtūtem) laudat.
God praises Christians on account of faith and virtue.

8. Mīlitēs rem vident.
The soldiers see the affair.
Translate:

1. Caesar was in the battle line.
   Caesar in aciē erat.

2. They praise the reliability of the soldier.
   Fidem mīlitis laudant.

3. The Senate does not praise the affair.
   Senātus rem nōn laudat.

4. The Gauls made an attack on the battle line of the Romans.
   Gallī in aciem Rōmānōrum impetum fēcērunt.

5. They placed hope in God.
   Spem in Deō posuērunt.
Translate:

1. Christians give thanks to God on account of the abundance of the grace of Christ.
   \( \text{Chrīsitiānī propter cōpiam grātiae Chrīstī Deō grātiās agunt.} \)

2. On account of fear of Caesar the tribes did not make an attack on the camp.
   \( \text{Propter metum Caesaris gentēs in castra impetum nōn fēcērunt.} \)

3. There was a supply of swords in the camp.
   \( \text{Erat cōpia gladiōrum in castrīs.} \)

4. The commander in chief was in favor with the king on account of the victory.
   \( \text{Imperātor propter victōriam in grātiā cum rēge erat.} \)

5. They made an attack on the camp.
   \( \text{In castra impetum fēcērunt.} \)

6. The forces of the enemy were not in the province.
   \( \text{Cōpiae hostium in prōvinciā nōn erant.} \)

7. They put hope in the grace of Christ.
   \( \text{Spem in grātiā Chrīstī posuērunt.} \)

8a. There was war in Gaul on account of the slaughter of the leading men.
   \( \text{Propter caedum prīncipum bellum erat in Galliā.} \)

8b. Caesar came into Gaul with troops and cavalry and a baggage train.
   \( \text{Caesar in Galliam cum cōpiīs et equitātū et impedīmentīs vēnit.} \)

8c. The forces of the enemy were on a hill.
   \( \text{Cōpiae hostium in colle erant.} \)

8d. The Romans, however, pitched camp behind the hill.
   \( \text{Rōmānī autem post collem castra posuērunt.} \)
8e. The Gauls on account of fear of Caesar did not make an attack upon the camp.
Gallī propter metum Caesaris in castra impetum nōn fēcērunt.

8f. The Romans, however, made an attack on the Gauls.
Rōmānī autem in Gallōs impetum fēcērunt.

8g. The Gauls placed hope in the calvary, but the Romans killed the cavalry of the Gauls and captured (cēpērunt) the hill.
Gallī in equitātū spem posuērunt, sed Rōmānī equitātum Gallōrum occīdērunt et collem cēpērunt.

8h. They captured the leaders and the camp and the baggage of the Gauls.
Ducēs et castra et impedīmenta Gallōrum cēpērunt.

8i. After the war there was peace in Gaul and the Romans came into the province.
Post bellum erat pāx in Gallia et Rōmānī in prōvinciam venērunt.
Exercise 76 (pg 66)

Translate the Latin after reading the following paragraph:

A Roman army never spent a single night outside a fortified camp. Towards the end of the day’s march, a detachment was sent ahead to mark out the site for the night’s encampment. The plots assigned to the various divisions of the forces were indicated by colored flags. A rampart was always erected and a ditch dug. The camp was generally square and had four gates. The Roman legionnaire was as much a builder and a laborer as a fighting man. It was no doubt partly to continuous training that he owed his remarkable steadiness and endurance in the field. The camp depicted on page 67 of your text is rather more elaborate and permanent, yet the nightly encampments were constructed in the same general way.

Castra Rōmānōrum
The Camp of the Romans

Vidētis exercitum Rōmānōrum in castrīs.
You see the army of the Romans in camp.

Vidētis mīlitēs et ducēs et imperātōrem.
You see soldiers and leaders and the commander in chief.

Vidētis gladiōs mīlitum.
You see the soldiers’ swords.

Impedīmenta nōn vidētis, sed Impedīmenta sunt in castrīs.
You do not see the baggage, but the baggage is in the camp.

In castrīs est cōpia omnium rērum.
There is an abundance of all things in the camp.

Mīlitēs castra in colle posuērunt sed nōn in silvīs.
The soldiers pitched camp on a hill but not in the forest.

In castra agmen cum impedīmentīs vēnit.
The battle line came into the camp with the baggage train.
Exercise 76 cont.

Hostēs autem impetum in castra fecerunt, sed copiae Rōmānōrum hostēs vicerunt.

The enemy, however, made an attack against the camp, but the troops of the Romans conquered the enemy.

Nunc imperātor mīlitēs et ducēs propter virtūtem laudat, et ducēs propter victōriam grātiās mīlitibus agunt.

Now the commander in chief praises the soldiers and the leaders on account of (their) courage and the leaders give thanks to the soldiers on account of the victory.

Propter victōriam imperātor in grātiam cum senātū vēnit.

On account of the victory the commander in chief came into favor with the Senate.
Exercise 77 (pg 66)

Translate:

"VAE VICTIS!" ("Woe to the Conquered!")

1. Gallī erant hostēs Rōmānōrum.
The Gails were enemies of the Romans.

2. Itaque Rōmānī (cum cōpiīs) (in Galliam) vēnērunt et castra posuērunt.
Therefore the Romans came into Gaul with troops and pitched camp.

3. (In castrīs) erant mīlitēs et equitātūs et servī et mīlitum impedīmenta.
In the camp there were soldiers and cavalry and slaves and the soldier’s baggage.

There was an abundance of swords in the camp.

5. Erant aciēs (in collibus et montibus et silvīs).
There were battle lines on the holls, in the mountains, and in the forest.

6. Gallī (in Rōmānōs) impetum fēcērunt; Rōmānī, autem, (in Gallōs) impetum fēcērunt.
The Gauls made an attack against the Romans; the Romans, however, made an attack against the Gauls.

7. Rōmānī spem victōriae (in virtūte) posuērunt; Gallī spem salūtis (in virtūte) posuērunt.
The Romans placed hope of victory in courage; the Gauls placed hope of safety in courage.

8. Rōmānī, autem, Gallōs vīcērunt; partem prīncipum et ducum Gallōrum occīdērunt; portūs et oppida Gallōrum cēpērunt (they captured).
The Romans, however, conquered the Gauls. They killed part (some) of the leading men (chiefs) and the leaders of the Gauls; they captured the harbors and towns of the Gauls.

9. Itaque, Gallī cōpiam gladiōrum et servōrum Rōmānīs dedērunt.
And so, the Gauls gave an abundance of swords and slaves to the Romans.
Exercise 77 cont.

10. (Post bellum) erat pāx (in Galliā), sed erant castra Rōmānōrum (in Galliā) et Galli servī
   Rōmānōrum erant.
   After the war there was peace in Gaul, but there were camps of the Romans in Gaul and the
   Gauls were slaves of the Romans.

11. Imperātor Rōmānōrum erat Caesar.
   The commander in chief of the Romans was Caesar.

12. Senātus (propter victōriam et mīlitum virtūtem) Caesarem et exercitum laudat, et Rōmānī
   Caesarī grātiās agunt.
   The Senate praises Caesar and the army on account of the victory and the courage of the
   soldiers, and the Romans give thanks to Caesar.
Translate:

**BROTHERS IN CHRIST**

Propter Deī grātiam Chrīstiānī sumus. Itaque frāтрēs sumus propter lēgem Chrīstī: “Estis frāтрēs.”

On account of the grace of God we are Christians. And therefore we are brothers on account of the law of Christ: “You are brothers.”
Who is Christ?

Christ, the Son of God, is the son of Mary. Therefore, He is man and God. Christ is King of men because He is God. In Christ is man’s salvation because, on account of the salvation of men, He came into the world. He is the “Light of the World” because He gave men truth. And so Christians give thanks to God and to Christ, and praise Christ, King and Commander.
Exercise 83 (pg 71)

1. Translate
2. Explain the use of the italicized words.


God, the father of men, is in Heaven.

2. Deus lēgem *hominibus* dedit.

God gave a law to men.

*hominibus* – dative, indirect object

3. (Propter salūtem hominum) Chrīstus homō in terrā erat.

On account of (For the sake of) men's salvation, Christ was man on earth.

4. Chrīstus est *lūx* mundi.

Christ is the light of the world.

*lux* – predicate noun

5. Chrīstus, *Filius* Deī, est Rēx gentium et populōrum.

Christ, the Son of God, is King of tribes and peoples.

*Filius* – appositive

6. (Post *adventum* Chrīstī) vēritās erat (in mundō).

After the coming of Christ, there was truth in the world.

*adventum* - accusative with the preposition post

7. Spīritus Deī in Chrīstō erat.

The spirit of God was in Christ.

8. Rēgnum Chrīstī est rēgnum Caelī.

The kingdom of Christ is the kingdom of Heaven.


Christians pray in the name of Christ.
10. Marīā (in rēgnō Caelōrum) (cum Chrīstō) glōriam Deī nunc videt.

Mary, with Christ in the kingdom of Heaven, now sees the glory of God. 
*rēgnō*- ablative after in, no motion expressed

11. Marīa, Māter Deī, est Porta Caelī.

Mary, the Mother of God, is the gate of Heaven.

12. Caelum est praemium virtūtis.

Heaven is the reward of virtue.

13. Deus *fidem* Chrīstiānōrum laudat.

God praises the faith of Christians.

*fidem* – accusative, direct object

14. Frātrēs estis.

You are brothers.

15. Amīcus est amīcī servus.

A friend is the servant of a (his) friend.


Soldiers praise peace.

17. Rōma nōn est in Galliā, sed prōvinciā Rōmānōrum est in Galliā.

Romie is not in Gaul, but there is a province of the Romans in Gaul.

18. Gallī Galliam incolunt.

The Gauls inhabit Gaul.

The sailors see the harbors.

20. Rōmānī viās in prōvinciīs mūnīvērunt.

The Romans constructed roads in the provinces.


Christians do not praise the slaughter of the enemy's leading men.


Caesar did not give the command of Gaul to the Gauls.

23. Imperātor clāmōrem et vōcēs hostium audīvit.

The commander in chief heard the shouting and cries of the enemy.

24. (Propter vulnera) mīlitēs iter nōn fēcērunt.

On account of wounds the soldiers did not make the march.

25. (Propter metum) dux rēgem laudat.

On account of (Through) fear, the leader praises the king.

26. (Propter bellum) erant mīlitēs et cōpia gladiōrum (in oppidō).

On account of war there were soldiers and a supply of swords in the town.

(Erant agrees with mīlitēs et cōpia; see No. 471)

27. Hostēs (in montibus et collibus) erant.

The enemy was in the mountains and on the hills.

28. Corpora mīlitum (in silvīs) erant.

The bodies of the soldiers were in the forest.

29. Partem equitātūs (in flūmine) occīdērunt.

They killed a part of the cavalry in the river.
30. Senātus et prīncipēs exercituī (propter victōriam) grātiās agunt.

The Senate and the leading men give thanks to the army on account of the victory.

*exercituī – dative, indirect object*

31. Rōmānī spem in virtūte posuērunt.

The Romans placed hope in courage.

32. Caesar (cum cōpiīs et impedīmentīs) (in castra) vēnit.

Caesar came into the camp with troops and baggage.

33. (Propter grātiam Caesaris) prīncipēs Gallōrum servōs Rōmānīs dedērunt.

On account of the influence of Caesar, the leading men of the Gauls gave slaves to the Romans.


The enemy was behind the Romans’ battle line.


Caesar came into the forests of Gaul. The leading men of the Gauls, however, saw the affair.

They therefore made an attack against Caesar’s battle line.

36. Mīlitēs (in acie) órant quod (in perīculō) sunt.

Soldiers in battle line pray because they are in danger.

* viderunt: saw
Semester 1 Week 10

Week 10:

84-85, Practice declining 1st and 2nd Dec. adjectives

Exercise 84 (pg 74)
Translate

1. in altō flūmine – in the deep river
2. cum magnō exercitū – with a great army
3. post magnum bellum – after the great war
4. cum sānctā Mariā – with holy Mary
5. in longā viā – On a long road
6. cum hominibus bonīs – with good men
7. cum magnīs cōpiīs – with large forces
8. cum multis mīlitibus – with many soldiers
9. in magnō perīculō – in great danger
10. in altīs montibus – in high mountains
11. cum homine bonō – with a good man
12. post longum iter – after a long march
13. propter multa vulnera – on account of many wounds
14. cum servō malō – with a bad servant
Exercise 85 (pg 74)

Translate

1. with many soldiers – cum multīs mīlitibus
2. in the high mountains – in altīs montibus
3. on account of the holy law of God – propter lēgem sānctam Deī
4. with a good man – cum homine bonō
5. large bodies – magna corpora
6. with the first Christians – cum prīmīs Chrīstiānīs
7. bad laws - lēgēs mala
8. the deep rivers (as direct object) – alta flūmina
9. the long way – longa via
10. on account of a great fear of the Romans – propter magnum metum Rōmāmōrum
11. great shouting – magnus clāmor
12. Saint Mary – Sāncta Marīa
Practice declining adjectives on p 73 with all three genders using Grammar Rule No. 72

**Grammar No. 72: Adjectives in -us of the First and Second Declensions**

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*magnus, a, um – great, large*
altus, a, um – high, deep

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bonus, a, um – good

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### longus, a, um – long

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### malus, a, um – bad

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multus, a, um – *much (pl. many)*

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sāntus, a, um – *holy, saint*

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Translate

1. Multī Christīānī in prīmā aciē erant. (Why is aciē ablative?)

Many Christians were in the first battle line.

aciē is in the ablative because in takes the ablative when no motion is expressed.

2. Sāncta Marīa ōrat.

Holy Mary prays.

3. Longum agmen in altōs montēs vēnit. (Why is montēs accusative?)

A long column came into the high mountains.

montēs is in the accusative because in takes the accusative when motion is expressed.


The bad sailor does not pray.

5. Dux bonus magnam virtūtem mīlitum laudat. (Explain the position of bonus and magnum)

A good leader praises the great courage of the soldiers.

Bonus comes after the noun it modifies because it is an adjective of quality and magnum comes before the noun it modifies because it is an adjective of quantity.

6. In longō agmine multī mīlitēs et impedīmenta sunt.

In a long column there are many soldiers and much baggage.
Exercise 87 (pg 75)

Translate:

1. Good leaders praise peace.
   Ducēs bonī pācem laudant.

2. The bad kings killed many Christians.
   Rēgēs malī multōs Chrīstiānōs occīdērunt.

3. The long column was in the forests, but the first battle line was on the high mountains.
   Longum agmen in silvīs erat, sed prīma aciēs in altīs montibus erat.

   Propter magnam glōriam Rōmae multī hominēs lēgēs Rōmānōrum laudant.

5. There are large mountains and deep rivers in America (America, Americae).
   Sunt magnī montēs et alta flūmina in Americā.

6. We Christians are servants of Holy Mary.
   Chrīstiānī servī sānctae Marīae sumus.
Complete these sentences:

1. The way is narrow. Via est **angusta**.

2. God is good. Deus est **bonus**.

3. The soldiers are safe. Mīlitēs sunt **tūtī**.

4. The camp was Roman. Castra erant **Rōmāna**.

5. The soldiers were Christian. Mīlitēs erant **Chrīstiānī**.

6. The laws were bad. Lēgēs erant **malae**.

7. A part of the enemy was remaining. Pars hostium erat **reliqua**.

8. You are holy. Estis **sānctī**.

9. The river was deep. Flūmen erat **altum**.

10. The Gauls were first. Gallī erant **prīmī**.

11. He was holy. Erat **sānctus**.

12. The victories of the enemy were not many. Victōriae hostium nōn erant **multae**.

13. We are safe. Sumus **tūtī**.

14. The Gauls' swords were large. Gladiī Gallōrum erant **magnī**.

15. The leader was bad. Dux erat **malus**.

16. The road was long. Via erat **longa**.
17. God is holy. Deus est sānctus.

18. The sailors were safe. Nautae erant tūtī.
Exercise 89 (pg 78)

Translate

1. Legiōnēs Rōmānae (prō castrīs) erant.
   The Roman legions were in front of (before) the camp.

2. Sānctus Marīa (prō hominibus malīs et bonīs) ōrat.
   Holy Mary prays for bad men and for good men.

3. Multī Gallī (prō portīs castrōrum) erant.
   Many Gauls were before the gates of the camp.

4. Prīncipēs (prō mūrō altō) erant.
   The leading men were in front of a high wall.

5. Mīlitēs Rōmānī (prō mūrō) oppidī magnī castra posuērunt.
   The Roman soldiers pitched camp in front of (before) the wall of the large town.

6. Chrīstiānī (prō amīcīs) ōrant.
   Christians pray for (their) friends.

7. (Prō rēge bonō) mīlitēs impetum (in hostēs) fēcērunt.
   On behalf of the good king, the soldiers made an attack against the enemy.

8. Erat magna inopia frūmentī (in Galliā).
   There was a great scarcity of grain in Gaul.

9. Reliquī mīlitēs Chrīstiānī (in prīmā aciē) (prō silvīs) erant.
   The rest of the Christian soldiers were in the first battle line before the forest.

10. Servī dominum bonum laudant.
    Slaves praise a good master.
Translate

1. Erat magna inopia frūmentī (in castrīs Rōmānīs) quod Gallī Rōmānīs cōpiam frūmentī nōn dedērunt et frūmenta in Galliā nōn erant.

   There was a great scarcity of grain in the Roman camp because the Gauls did not give a supply of grain to the Romans and there were no crops in Gaul.

2. Gallī nōn erant amīcī Rōmānōrum.

   The Gauls were not friends of the Romans.

3. Itaque, Caesar (cum cōpiīs et impedīmentīs) (in Galliam) vēnit.

   Caesar, therefore, came into Gaul with troops and baggage.

4. Agmen Caesaris longum erat.

   Caesar’s column was long.

5. Via (in angustīs et altīs montibus) erat.

   The road was in (ran through) narrow and high mountains.


   The Gauls therefore made an attach against the long column, but the Roman legions conquered the Gauls.


   And so the remaining Gauls came into a safe city.

8. Rōmānī, autem, castra (prō mūrō altō) posuērunt.

   The Romans, however, pitched camp before the high wall.

9. Prīmā aciēs Caesaris (prō castrīs) erat.

   Caesar’s first battle line was in front of the camp.

10. Gallī autem (propter magnum metum Caesaris) impetum (in castra Rōmāna) nōn fēcērunt.

    The Gauls, however, on account of (their) great fear of Caesar, did not make an attack against the Roman camp.

11. Itaque, Rōmānī impetum (in Gallōs) fēcērunt et Gallōs vīcērunt.

    And so the Romans made an attack against the Gauls and conquered the Gauls.
Exercise 90 cont.

12. Multōs Gallōs et magnum partem prīncipum Galliae occīdērunt.

They killed many Gauls and a great part of Gaul’s leading men.

13. (Post victōriam Caesaris) erat pāx (in Galliā).

After Caesar’s victory there was peace in Gaul.


And so the Gauls gave the Romans a large supply of grain, and there was no scarcity of grain in the Roman camp.
Translate

1. In front of the large camp is a deep river.
   Prō magnīs castrīs altum flūmen est.

2. The walls of the town are high.
   Mūrī oppidī sunt altī.

3. Caesar was a great general.
   Caesar erat magnus imperātor.

4. There was a great scarcity of grain.
   Erat magna inopia frūmentī.

5. There were many legions with Caesar in Gaul.
   Erant multae legiōnēs cum Caesar in Galliā.

6. Holy Mary prays for men.
   Sāncta Marīa prō hominibus ōrat.

7. Christ the Lord prays on behalf of the world.
   Chrīstus Dominus prō mundō ōrat.

8. Roman slaves do not praise the masters.
   Servī Rōmānī dominōs nōn laudant.

9. There are great crops in Gaul.
   Sunt magna frūmenta in Galliā.
Exercise 92 (pg 80)

1. Translate;
2. Explain the position and agreement of the italicized word.

1. Agmen *longum* erat.

The column was long. *Longum* – predicate adjective, nominative singular, neuter, with *agmen*


The remaining Gauls were not safe. *Reliquī* – nominative plural, masculine, with *Galli*, adjective of quantity precedes the noun.

3. Mīlitēs *Chrīstiānī* prō imperātōre *bonō* impetum in hostēs fēcērunt.

On behalf of the good commander in chief, the Christian soldiers made an attack against the enemy. *Chrīstiānī* - nominative plural, masculine with *mīlitēs* adjective of quality follows the noun *bonō* - ablative singular masculine with *imperātōre*; adjective of quality follows the noun

4. Via angusta *erat*.

   The road was narrow.
   Forms of *sum* may stand anywhere.

5. Longum agmen in montēs altōs vēnit.

   The long column came into the high mountains. *Longum* – nominative singular, neuter with *agmen*; adjective of quantity precedes the noun

6. Prīma legiō in aciē erat.

   The first legion was in battle line. *Prīma* - nominative singular feminine with *legiō*; adjective of quantity precedes the noun

7. Magna frūmentī inopia in reliquīs gentibus erat.

   There was a great scarcity of grain in the remaining tribes. *Magna* - nominative singular feminine with inopia, adjective of quantity precedes the noun *reliquīs* – ablative plural feminine with *gentibus*, adjective of quantity precedes the noun

8. Hominēs *malī* prō reliquīs hominibus nōn orant.

   Bad men do not pray for the rest of men. *malī* – nominative plural masculine with *hominēs*, adjective of quality follows the noun
Exercise 92 cont.

9. Sunt *multa* flūmina in Galliā.

There are many rivers in Gaul.  
*Multa*, nominative plural neuter with flūmina, adjective of quantity precedes the noun

10. Dominus, homō *bonus* et sānctus, servīs frūmentum dedit.

The master, a good and holy man, gave grain to the servants.  
*Bonus*, nominative singular masculine, with homō; adjective of quality follows the noun

11. Legiōnēs Rōmānae in aciē prō mūrō *altō* erant.

The Roman legions were in battle line before the high wall.  
*altō* - ablative singular masculine with mūrō; adjective of quantity generally, but not invariably, precedes the noun
Exercise 93 (pg 80)
Add the correct endings to the adjectives in the following phrases and translate:

1. propter lēgēs malās.
   on account of the bad laws

2. cum ducibus bonīs.
   with the good leaders

3. propter magnum metum
   on account of the great fear

4. in magnā lūce
   in a great light

5. prō rēgē Rōmānō
   for a Roman king

6. prō hominibus bonīs
   for a good man

7. cum multīs nautīs
   with many sailors

8. propter vēritātem Christiānam
   on account of Christian truth

9. propter magnam virtūtem
   on account of great courage/virtue

10. in castra Rōmāna
    in the Roman camp

11. in longā viā
    on the long road

12. propter magnum corpus
    on account of the large body
Translate

1. cum Caesare, imperātōre Rōmānō
   With Caesar, the Roman general

2. propter salūtem populī Rōmānī
   On account of the welfare of the Roman people

3. in altīs montibus
   In the high mountains

4. post magnam caedem
   After a great slaughter

5. propter multa vulnera
   On account of many wounds

6. propter salūtem reliquārum gentium
   On account for the welfare of the remaining tribes

7. pro Sānctō Nōmine
   for the holy name

8. in alto flūmine
   in the deep river
Semester 1 Week 12

Week 12: 96 – 103

Exercise 96 (pg 84)

Complete and translate.

1. Dominus Christus, Rex hominum, erat fortis et nobilis.
   Christ the Lord, King of men, was strong and noble.

2. Spes Gallorum erat brevis.
   The hope of the Gauls was short.

3. Dux nobilis in prima acie erat.
   The renowned leader was in the first battle line.

4. Prœ castris milites fortæ erant.
   Before the camp there were brave soldiers.

5. Omnem spem salutis in virtute posuerunt.
   They placed all hope of safety in courage.

6. Christiani in nomine Christi omnem spem salutis posuerunt.
   Christians place all hope of salvation in the name of Christ.

7. Propter rem gravem Caesar in Galliam venit.
   On account of a serious affair, Caesaer came into Gaul.

8. Propter salutem communem omnês Galli in provinciam impetum fecerunt.
   On account of the common welfare, all the Gauls made an attack against the province.

   On account of the mountains and forests, the route was difficult.

10. Propter virtutem Gallorum res non erat facilis.
    On account of the courage of the Gauls, the thing was not easy.
Exercise 97 (pg 84)

Translate.

1. The danger was serious.
   Perīculum erat grave.

2. You are brave.
   Estis fortēs.

3. On account of the common salvation of men, Christ came into the world.
   Propter salūtem commūnem hominum Chrīstus in mundum vēnit.

4. The way was difficult.
   Via erat difficilis.

5. All men praise great courage.
   Omnēs hominēs magnam virtūtem laudant.

6. There were strong soldiers and renowned leaders in the Roman army.
   Erant mīlitēs fortēs et ducēs nōbilēs in exercitū Rōmānō.

7. The journey was not easy.
   Iter nōn erat facile.

8. The mountains are large and high.
   Montēs magnī et altī sunt.

9. Every general praises courage and faithfulness.
   Omnis imperātor virūtem et fidem laudat.

10. Caesar was a great and renowned general.
    Caesar imperātor magnus et nōbilis erat.

11. The victory was not easy.
    Victōria nōn erat facilis.
12. The route was short.
   *Iter erat breve.*

13. Roman swords were heavy.
   *Gladiī Rōmānī erant gravēs.*

14. The affair was serious.
   *Rēs erat gravis.*

15. Christ is a noble lord and a brave leader; therefore, all good and holy men praise Christ the Lord.
   *Chrīstus dominus nōbilis et dux fortis est. Itaque omnēs hominēs bonī et sānctī Chrīstum Dominum laudant.*

16. The Roman laws were severe.
   *Lēgēs Rōmānae erant gravēs.*

17. The long and deep rivers of America are renowned. (America, ae – 1st declension)
   *Flūmina longa et alta Americae sunt nōbilia.*
Translate.

1. Gallī glōriae cupidī erant.
   The Gauls were eager for fame.

2. Fīlius similes patris est.
   The son is like the father.

3. Gallī fīnitimī erant prōvinciae.
   The Gauls were next to the province.
   Or The Gauls were the tible living nearest to the province.

4. Maria est grātiā plēna.
   Mary is full of grace.

5. Gallia plēna Rōmānōrum erat.
   Gaul was full of Romans.

6. Oppidum plēnum erat mīlitum et gladiōrum.
   The town was full of soldiers and of swords.

7. Prōvincia plēna est omnium rērum bonārum.
   The province is full of all good things.

8. Caelum est plēnum glōriae Deī.
   Heaven is full of the glory of God.

9. Cupidī sumus omnium rērum bonārum.
   We are eager for all good things.
10. Finitimī Galliae erant.
   They were next to Gaul.
   OR They lived nearer to Gaul than any others.

11. Sānctī hominēs Chrīstō similēs sunt.
   Holy men are like Christ.
Exercise 99 (pg 87)

Complete the sentences.

1. The camp is full of swords. Castra plēna sunt gladiōrum (gladiīs).
2. The enemy were eager for victory. Hostēs cupidī erant victōriae.
3. The tribes were next to Gaul. Gentēs erant finitimae Galliae.
4. The Gauls were not like the Romans. Gallī nōn erant similēs Rōmānōrum (Rōmānīs).
5. They killed the leaders of the neighboring tribes. Ducēs gentium finitimārum occīdērunt.
6. A sailor is not like a soldier. Nauta nōn est similis mīlitis (mīlitī).
7. The Gauls are desirous of war. Gallī cupidī sunt bellī.
Exercise 100 (pg 88)

Translate.

Nomen Jēsū est Sānectum Nōmen. Est nōmen nōbile et speī plēnum.

The name of Jesus is the (a) holy name. It is a name noble and full of hope.

In nōmine Jēsū omnēs Christiānī ōrant; Jēsūm omnēs laudant;

All Christians pray in the name of Jesus; all praise Jesus;

Jēsū omnēs grātiās agunt; Jēsūm omnēs in Caelō cum Mariā vident.

all give thanks to Jesus; all in Heaven with Mary see Jesus.

In nōmine Jēsū prīmi Christiānī Rōmānōs vīcērunt.

In Jesus’ name the first Christians conquered the Romans.

Propter Jēsūm Deus Pater prīmīs Christiānīs præmium victōriae dedit.

On account of Jesus, God the Father gave the first Christians the reward of victory.

Itaque Jēsūs Chrīstus est et Dominus et Rēx omnium hominum.

And so Jesus Christ is both Lord and King of all men.
**Exercise 101 (pg 88)**

**Translate.**

   Christians praise both Jesus Christ and Mary.

2. Rōma est urbs et magna et nōbilis.
   Rome is a city both great and renowned.

3. Caesar et glōriae et imperiī cupidus erat.
   Caesar was eager for both fame and power.

4. Prīmā lūce equitēs fortēs impetum in reliquōs hostēs fēcērunt.
   At dawn the brave cavalry made an attack against the rest of the enemy.

5. Propter perīcula gravia et multa mīlitum vulnera Rōmānī iter breve in prōvinciam fēcērunt.
   On account of serious dangers and the soldiers' many wounds the Romans made a short march into the province.
Exercise 102 (pg 89)

Translate (see picture on text page 89)

Quid vidētis in pictūrā? In pictūrā vidētis agmen Rōmānum.
What do you see in the picture? In the picture you see a Roman column.

Agmen longum est, sed vidētis partem agminis.
It is a long column, but you see a part of the column.

Vidētis signa legiōnum et gladiōs mīlitum.
You see the standards of the legion and the swords of the soldiers.

Pars agminis est in ponte. Equitēs autem nōn sunt in ponte.
Part of the column is on the bridge. The cavalry, however, is not on the bridge.

Vidētis imperātōrem. Prīmus vēnit.
You see the commander in chief. He comes first.

In agmine sunt impedīmenta.
There is a baggage train in the column.

In impedīmentis est cōpia frūmentī et omnium rērum.
In the baggage train is a supply of grain and of all things.

Vidētis urbem et mūrum altum.
You see the city and the high wall.
Translate.

1. There are many bridges on the long and deep rivers of America.
   Sunt multī pontēs in flūminibus longīs et altīs in Americā.

2. The Roman soldiers killed many Christians on account of the name of Jesus.
   Mīlitēs Rōmānī propter nōmen Jēsū multōs Chrīstiānōs occīdērunt.

3. There are great and renowned cities in America.
   In Americā urbēs magna et nōbilia sunt.
   (Other answer keys say “oppida” which means “town” instead of “urbēs” which means cities)

4. Christians put all hope and faith in the Lord Jesus Christ.
   Chrīstiānī omnem spem et fidem in Dominō Jēsū Chrīstō posuērunt.

5. Both sailors and soldiers praise God.
   Et nautae et mīlitēs Deum laundant.

6. The city of Rome is large and renowned.
   (Do not use the genitive for of Rome; names of cities are put in apposition to urbs.)
   Urbs Rōma magna et nōbilis est.

7. The general gave the signal at dawn, and so the cavalry made an attack on the enemy and killed a large part of the leading men of the tribe.
   Prīmā lūce imperātor signum dedit. Itaque equitēs in hostēs impetum fēcērunt et magnam partem prīncipum gentis occīdērunt.

8. You see the standards of the legions.
   Vidētis signa legiōnum.

9. The wounds of the brave soldiers are many and serious.
   Vulnēra mīlitum fortium sunt multa et grāvia.
10. The enemy killed the Roman horseman.

   Hostēs equitem Rōmānum occīdērunt.

11. They fortified the bridges.

   Pontēs munīvērunt.

12. What do the Christians praise?

   Quid Christiānī laudant?
Exercise 104 - (pg 102)

From this group of present infinitives, pick out the verbs which belong to the first conjugation:

1. laudāre – 1st conjugation
2. monēre - No
3. pācāre - 1st conjugation
4. audīre - No
5. oppugnāre - 1st conjugation
6. dīcere - No
7. occupāre- 1st conjugation
8. mūnīre - No
9. parāre - 1st conjugation

Exercise 105 - (pg 102)

Give the principal parts of these first conjugation verbs;
occupō - occupō, occupāre, occupāvī, occupātus

oppugnō - oppugnō, oppugnāre, oppugnāvī, oppugnātus

ōrō - ōrō, ōrāre, ōrāvī, ōrātus

parō - parō, parāre, parāvī, parātus
**Exercise 107 (pg 104)**

1. **Tell what forms these are;**

2. **Give three English translations for each form:**

1. ōrant – 3rd person plural; they pray, they are praying, they do pray
2. oppugnant - 3rd person plural; they fight, they are fighting, they do fight
3. occupās – 2nd person singular – you seize, you are seizing, you do seize
4. ōrātis – 2nd person plural – you pray, you are praying, you do pray
5. ōrat – 3rd person singular – he, she, it prays; he, she, it are praying; he, she, it does pray
6. parāmus – 1st person plural – we prepare, we are preparing, we do prepare
7. occupat - 3rd person singular – he, she, it seizes; he, she, it are seizing; he, she, it does seize
8. occupāmus – 1st person plural – we seize, we are seizing, we do seize
9. ōrās - 2nd person singular – you pray, you are praying, you do pray
10. parō – 1st person singular – I prepare, I am preparing, I do prepare

**Exercise 108 (pg 104)**

*Add the required personal signs:*

1. They are preparing war. Bellum parant.
2. He is attacking the camp. Castra oppugnat.
3. You do praise God. Deum laudās (or tis).
4. They pray for (their) friends Prō amīcis ōrant.
5. We prepare swords. Gladiōs parāmus.
Exercise 109 (pg 105)

Translate:

1. He is praying.
   Orat.

2. You are preparing.
   Parās.
   Or Parātis.

3. What does he praise?
   Quid laudat?

4. We are praying.
   Orāmus.

5. They seize towns.
   Oppida occupant.

6. They are attacking the town.
   Oppidum oppugnant.

7. They praise virtue.
   Virūtem laudant.

8. He prepares swords.
   Gladiōs parat.

9. She prays.
   Orat.

10. What do they praise?
    Quid laudant?
Exercise 110 (pg 105)

1. Add the required personal signs;
2. Translate.

1. Rōmanī Caesarem laudant.
   The Romans praise Caesar.

2. Caesar legiōnem prīmam nōn laudat.
   Caesar does not praise the first legion.

3. Hostēs bellum parant.
   The enemy is preparing for war.

4. Dux nōbilis urbem et portum occupat.
   The renowned leader seized the city and the harbor.

5. Militēs castra oppugnant.
   The soldiers attack the camp.
Exercise 111 (pg 106)

Translate.

Omnēs hominēs bonī ōrant sed hominēs malī nōn ōrant.

All good men pray, but bad men do not pray.

Chrīstiānī in nōmine Chrīstī ōrant.

Christians pray in the name of Christ.

Rēx bonus prō rēgnō et mīlitibus ōrat.

A good king prays for (his) kingdom and soldiers.

Dux bonus prō mīlitibus ōrat.

A good king prays for (his) kingdom and soldiers.

Et mīlitēs et nautae propter bellī perīcula ōrant.

On account of the dangers of war both soldiers and sailors pray.

Et patrēs et mātrēs prō fīliīs ōrant.

Both fathers and mothers pray for (their) sons.

Fīliī prō patribus et mātribus ōrant.

Sons pray for (their) fathers and mothers.

Amīcī prō amīcīs ōrant.

Friends pray for (their) friends.

Chrīstus prō omnibus hominibus ōrat.

Christ prays for all men.

Cum ōrāmus, Deum laudāmus.

When we pray, we praise God.
All Christians praise God, the Father of all men, because He prepares many good things for men.

After victory and safety, soldiers praise God; fathers and mothers praise God on account of peace and safety of their sons.
Rēgēs et ducēs malī bellum parant.

Bad kings and leaders prepare (for) war.

Rēx malus, glōriae et rēgnī cupidus, gladiōs et legiōnēs parat.

A bad king eager for glory and power, gets swords and legions ready.

Castra gladiōrum et frūmentī plēna parat.

He prepares camps full of swords and grain.

Urbēs et oppida finitima oppugnat et occupat.

He attacks and seizes neighboring cities and towns.

Mīlitēs rēgis malī et silvās et collēs occupant.

The bad king’s soldiers seize both forests and hills.

Cupidī sunt victōriae sed nōn pācis.

They are eager for victory but not for peace.

Deus autem mīlitibus et rēgibus malīs praemia nōn parat!

God, however, does not prepare rewards for bad soldiers and kings!
Exercise 113 - (pg 107)

Translate.

Estis hominēs bonī.

You are good men.

Itaque pācem et virtūtem laudātis et prō omnibus hominibus ērātis.

Therefore you praise peace and virtue and pray for all men.

Bellum nōn parātis quod nōn estis glōriae et victōriāe cupidī.

You do not prepare (for) war, for you are not eager for fame and victory.

Urbēs fīnitimās nōn oppugnātis;

You do not attack neighboring cities;

oppida gentium fīnitimārum nōn occupātis;

you do not seize the towns of neighboring tribes;

gladiōs et legiōnēs nōn propter bellum sed propter pācem parātis.

you prepare swords and legions, not on account of war, but on account of peace.
Translate.

1. Christianī pró omnibus hominibus ōrāmus. (With what does Christianī agree?)

   We Christians pray for all men.
   Christianī agrees with we, understood from ōrāmus.


   You praise brave soldiers.

3. Urbem nōn oppugnās.

   You are not attacking the city.


   You are preparing a supply of swords.

5. Christianī Spīritum Sānctum laudāmus. (With what does Christianī agree?)

   We Christians praise the Holy Spirit.
   Christianī agrees with we, understood from laudāmus.

6. Hominem fortem et sānctum omnēs laudātis. (With what does omnēs agree?)

   You all praise a brave and holy man.
   Omnēs agrees with you, understood from laudātis.
Translate.

1. Roman generals praise the courage and reliability of brave soldiers.
   
   Imperātōrēs Rōmānī virūtem et fidem mīlitum fortium laudant.

Brave Roman soldiers prepare a supply of swords.

Mīlitēs Rōmānī fortēs cōpiam gladiōrum parant.

They storm cities and towns.

Urbēs et oppida oppugnant.

They seize hills and mountains and bridges.

Collēs et montēs et pontēs occupant.

They are the “bulwark (mūrus, ī) of empire.”

Mūrus imperiī sunt.

In the courage of the brave legions is all hope of victory and safety.

Omnis spēs victōriae et salūtis in virtūte legiōnum fortium est.

2. You are all Christians.

Omnēs Chrīstiānī estis.

Therefore do you all praise Jesus Christ, the Son of God, and Mary, the Mother of Christ.

Itaque omnēs Jēsum Chrīstum, Fīlium Deī, et Marīam, Mātrem Chrīstī, laudātis.

You pray for all men, for soldiers and sailors, for leading men and slaves.

Prō omnibus hominibus, mīlitibus et nautīs, prīncipibus et servīs ērātīs.

You pray in the name of Jesus Christ, and you praise the Father and Son and the Holy Spirit.

In nōmine Jēsū Chrīstī ērātīs, et Patrem et Fīlium et Spīritum Sānc tum laudātis.
3. We are praising Caesar because he is a great and brave general. (*Great* in this sentence does not mean *large* but *famous* or *outstanding*. Therefore it is not an adjective of quantity here).

Caesarem laudāmus quod imperātor magnus et fortis est.

4. The leader is attacking the camp.

Dux castra oppugnat.

5. They are preparing war.

Bellum parant.

6. We praise peace, but we do not praise war.

Pācem laudāmus, sed bellum nōn laudāmus.

7. The leaders are getting grain and swords ready. (*Are getting.. ready* = one Latin word)

Ducēs frūmentum et gladiōs parant.