

CHAPTER 21: BOOK 6.13

DRUIDS

[13] In omni Gallia eorum hominum qui aliquo sunt numero atque honore, genera sunt duo. Nam plebes paene servorum habetur loco, quae nihil audet per se, nullo adhibetur consilio. Plerique, cum aut aere alieno aut

5 servitutem dicant nobiles, quibus in hos eadem omnia sunt iura quae dominis in servos. Sed de his duobus generibus alterum est Druidum, alterum equitum. Illi rebus divinis intersunt, sacrificia publica ac privata procurant, religiones interpretantur: ad hos magnus adulescentium numerus disciplinae causa concurrat, magnoque hi sunt apud eos honore.

10 Nam fere de omnibus controversiis publicis privatisque constituunt et, si quod est admissum facinus, si caedes facta, si de hereditate, de finibus controversia est, idem decernunt, praemia poenasque constituunt; si qui aut privatus aut populus eorum decreto non stetit, sacrificiis interdicunt. Haec poena apud eos est gravissima. Quibus ita est interdictum, hi

15 numero impiorum ac sceleratorum habentur, his omnes decedunt, aditum sermonemque defugiunt, ne quid ex contagione incommodi accipiant, neque his petentibus ius redditur neque honos ullus communicatur. His autem omnibus Druidibus praeest unus, qui summam inter eos habet auctoritatem. Hoc mortuo, aut si qui ex reliquis excellit dignitate succedit, aut, si sunt plures pares, suffragio Druidum, non numquam etiam armis de principatu contendunt. Hi certo anni tempore in finibus Carnutum, quae regio totius Galliae media habetur, considunt in loco consecrato. Huc omnes undique, qui controversias habent conveniunt eorumque decretis iudiciisque parent. Disciplina in Britannia reperta atque inde in Galliam

20 translata esse existimatur, et nunc qui diligentius eam rem cognoscere volunt plerumque illo discendi causa proficiscuntur.

25

Preparatory Questions

- Line 1 What is the antecedent of *qui*? _____
- Line 2 What does *duo* modify? _____
- Identify the subject of *habetur*. _____
- Line 3 Give the infinitive form of *audet*. _____
- Identify the subject of *audet* and *adhibetur*. _____

- Line 4 Find a genitive of possession. _____
Find a reflexive pronoun. _____
- Line 5 What is the antecedent of *hos*? _____
- Line 6 What verb must be understood? _____
- Line 7 *Illi* refers to what group? _____
- Lines 7–8 Find three verbs whose subject is *illi*. _____
- Line 9 Identify the case and use of *disciplinae*. _____
Find the antecedent of *eos*. _____
- Lines 11–12 Find a conditional clause. _____
What is the tense and voice of *est admissum*? _____
- Line 12 Find the direct objects of *constituunt*. _____
Find the subject of a conditional clause. _____
- Lines 14–15 Find the antecedent of *quibus*. _____
- Line 15 Give the case and use of *his*. _____
- Line 16 What is the subject of *defugiunt*? _____
- Line 17 Identify the form, case, and use of *petentibus*. _____
- Line 18 What is the subject of *praeest*? _____
- Lines 19–20 Find an ablative absolute. _____
Find two conditional clauses. _____
- Line 21 What does *certo* modify? _____
- Line 22 What does *totius* modify? _____
- Line 23 What part of speech is *undique*? _____
- Lines 23–24 Give the case and use of *decretis iudiciisque*. _____
- Line 24 What word must be supplied with *reperta*? _____
- Line 25 Identify the form and use of *diligentius*. _____
- Line 26 Identify the form and use of *discendi*. _____

Multiple Choice Questions *Suggested time: 25 minutes*

1. *Numero* (line 1) is best translated
 - a. number
 - b. multitude
 - c. count
 - d. rank

2. In line 2 *genera* is in the
 - a. nominative plural
 - b. nominative singular
 - c. ablative singular
 - d. dative singular

3. *Plerique* (line 3) refers to
 - a. *genera* (line 2)
 - b. *plebes* (line 2)
 - c. *consilio* (line 3)
 - d. *servorum* (line 2)

4. Lines 3–4 contain three
 - a. ablatives of agent
 - b. ablatives of manner
 - c. ablatives of means
 - d. ablatives of time

5. In line 5 *dicant* is best translated
 - a. they predict
 - b. they say
 - c. they give . . . up
 - d. they teach

6. *Generibus* (line 6) governs the understood noun
 - a. *servorum*
 - b. *hominum*
 - c. *equitum*
 - d. *Druidum*

7. In lines 6–7 *alterum . . . alterum* is best translated
 - a. to . . . from
 - b. some . . . others
 - c. one . . . the other
 - d. ours . . . yours

8. In lines 7–8 we learn that the Druids are in charge of matters of
 - a. money
 - b. religion
 - c. war
 - d. the economy

9. In line 10 *constituunt* is best translated
 - a. they stand
 - b. they travel
 - c. they decide
 - d. they ignore

10. In line 12 *idem* refers to
 - a. the common people
 - b. the Druids
 - c. the decisions
 - d. the knights

11. *Stetit* (line 13) is best translated
- a. has abided by
 - b. stood under
 - c. saw
 - d. built
12. In line 16 *ne . . . accipiant* is a(n)
- a. clause of result
 - b. ablative of means
 - c. clause of purpose
 - d. relative clause
13. In lines 16–17 we learn that
- a. Druids have little power
 - b. decisions are arbitrated
 - c. Druids are merciful
 - d. interdiction is irreversible
14. In line 18 *omnibus* modifies
- a. *his* (line 17)
 - b. *honos* (line 17)
 - c. *Druidibus* (line 18)
 - d. *ullus* (line 17)
15. In line 19 *dignitate* is best translated
- a. good manners
 - b. influence
 - c. grace
 - d. worthiness
16. In line 20 *non numquam* is best translated
- a. sometimes
 - b. never
 - c. immediately
 - d. at length
17. In line 21 *anni* is in the
- a. nominative
 - b. genitive
 - c. dative
 - d. ablative
18. In line 22 we learn that the meeting place is considered
- a. very pleasant
 - b. the center of all Gaul
 - c. cool in summer
 - d. defensible
19. In line 23 *qui . . . habent* is a
- a. relative clause
 - b. conditional statement
 - c. purpose clause
 - d. result clause
20. In line 24 *disciplina* is best translated
- a. behavior correction
 - b. teaching
 - c. good manners
 - d. punishment

21. In lines 24–26 we learn that
- a. the most serious students go to Britain
 - b. Britain and Gaul are at war
 - c. British ideas are different
 - d. the Druids do not respect Britain

Translation *Suggested time: 15 minutes*

Haec poena apud eos est gravissima. Quibus ita est interdictum, hi numero impiorum ac sceleratorum habentur, his omnes decedunt, aditum sermonemque defugiunt, ne quid ex contagione incommodi accipiant, neque his petentibus ius redditur neque honos ullus communicatur.

Short Analysis Questions

Nam plebes paene servorum habetur loco, quae nihil audet per se, nullo adhibetur consilio. Plerique, cum aut aere alieno aut magnitudine tributorum aut iniuria potentiorum premuntur, sese in servitutem dicant nobilibus, quibus in hos eadem omnia sunt iura quae dominis in servos.

1. What place in the power structure do the common people have? Cite the Latin that supports your answer or accurately paraphrase.

2. What are the three major factors that bring the common people to financial ruin? Cite the Latin that supports your answer or accurately paraphrase.

3. What happens to them then? Cite the Latin that supports your answer or accurately paraphrase.

His autem omnibus Druidibus praeest unus, qui summam inter eos habet auctoritatem. Hoc mortuo, aut si qui ex reliquis excellit dignitate succedit, aut, si sunt plures pares, suffragio Druidum, non numquam etiam armis de principatu contendunt.

4. How are the Druids themselves ruled? Cite the Latin that supports your answer or accurately paraphrase.

5. Explain the three ways by which new rulership is chosen. Cite the Latin that supports your answer or accurately paraphrase.

Essay *Suggested time: 20 minutes*

- 5 **Illi rebus divinis intersunt, sacrificia publica ac privata procurant, religiones interpretantur: ad hos magnus adolescentium numerus disciplinae causa concurrat, magnoque hi sunt apud eos honore. Nam fere de omnibus controversiis publicis privatisque constituunt et, si quod est admissum facinus, si caedes facta, si de hereditate, de finibus controversia est, idem decernunt, praemia poenasque constituunt; si qui aut privatus aut populus eorum decreto non stetit, sacrificiis interdicunt. Haec poena apud eos est gravissima.**

The Druids held great power in Gallic life. In a short essay, discuss the broad range of their power over religious and secular life and their means of enforcing their will.

Support your assertions with references to the Latin text throughout the passages above. All Latin words must be copied or their line numbers provided, AND they must be translated or paraphrased closely enough that it is clear that you understand the Latin. It is your responsibility to convince the reader that you are basing your conclusions on the Latin text and not merely on a general recollection of the passage. Direct your answer to the question; do not merely summarize the passage. Please write your essay on a separate piece of paper.

CHAPTER 22: BOOK 6.14–16

POWER AND PRIVILEGE AMONG THE GAULS

[14] *Druides a bello abesse consuerunt, neque tributa una cum reliquis pendunt; militiae vacationem omniumque rerum habent immunitatem. Tantis excitati praemiis et sua sponte multi in disciplinam conveniunt et a parentibus propinquisque mittuntur. Magnum ibi numerum versuum ediscere dicuntur. Itaque annos non nulli XX in disciplina permanent.*

5 *Neque fas esse existimant ea litteris mandare, cum in reliquis fere rebus, publicis privatisque rationibus, Graecis litteris utantur. Id mihi duabus de causis instituisse videntur, quod neque in vulgum disciplinam efferri velint neque eos qui discunt litteris confisos minus memoriae*

10 *studere; quod fere plerisque accidit ut praesidio litterarum diligentiam in perdiscendo ac memoriam remittant. In primis hoc volunt persuadere, non interire animas sed ab aliis post mortem transire ad alios, atque hoc maxime ad virtutem excitari putant, metu mortis neglecto. Multa praeterea de sideribus atque eorum motu, de mundi ac terrarum magnitudine,*

15 *de rerum natura, de deorum immortalium vi ac potestate disputant et iuventuti tradunt. [15] Alterum genus est equitum. Hi, cum est usus atque aliquod bellum incidit (quod fere ante Caesaris adventum quot annis accidere solebat, uti aut ipsi iniurias inferrent aut inlatas propulsarent), omnes in bello versantur; atque eorum ut quisque est genere copiisque*

20 *amplissimus, ita plurimos circum se ambactos clientesque habet. Hanc unam gratiam potentiamque noverunt. [16] Natio est omnium Gallorum admodum dedita religionibus, atque ob eam causam qui sunt adfecti gravioribus morbis quique in proeliis periculisque versantur aut pro victimis homines immolant aut se immolatuos vovent, administrisque*

25 *ad ea sacrificia Druidibus utuntur; quod, pro vita hominis nisi hominis vita reddatur, non posse deorum immortalium numen placari arbitrantur, publiceque eiusdem generis habent instituta sacrificia. Alii immani magnitudine simulacra habent, quorum contexta viminibus membra vivis hominibus complent; quibus succensis circumventi flamma exanimantur*

30 *homines. Supplicia eorum qui in furto aut in latrocinio aut aliqua noxia sint comprehensi gratiora dis immortalibus esse arbitrantur, sed, cum eius generis copia deficit, etiam ad innocentium supplicia descendunt.*

Preparatory Questions

- Line 1 Identify the tense and mood of *consuerunt*. _____
 Identify the case and use of *tributa*. _____
- Line 3 Identify the case and use of *tantis*. _____
 What word does it modify? _____
- Line 4 Identify the tense and voice of *mittuntur*. _____
 Identify the case and use of *versuum*. _____
- Line 5 On what word does *ediscere* depend? _____
- Lines 6-7 Find a *cum* clause. _____
 What type of *cum* clause is it? _____
- Line 7 Explain the case and use of *litteris*. _____
- Lines 8-9 What kind of clause does *quod* introduce? _____
- Line 9 Explain the tense and mood of *velint*. _____
 Identify the tense and voice of *efferi*. _____
- Line 11 Identify the form and use of *perdiscendo*. _____
- Line 12 Explain the case and use of *mortem*. _____
- Line 13 What degree and part of speech is *maxime*? _____
 What is the subject of *excitari*? _____
- Line 14 To what does *eorum* refer? _____
- Line 16 Identify the case and use of *iuventuti*. _____
 Identify the case and use of *equitum*. _____
 Find a *cum* clause. _____
- Line 17 What is the antecedent of *quod*? _____
 What does *quot annis* (usually *quotannis*) modify? _____
- Line 18 What does *inlatas* modify? _____
- Line 19 Explain the form and use of *versantur*. _____
 Identify the case and use of *genere*. _____
- Line 20 What is the object of *habet*? _____

- Line 21 Identify the case and use of *gratiam*. _____
- Line 22 What does *dedita* modify? _____
What word(s) does *ob* govern? _____
- Line 23 Explain the case and use of *morbis*. _____
- Line 24 Identify the tense and mood of *immolant*. _____
What is its subject? _____
- Line 25 Identify the case and use of *Druidibus*. _____
- Line 26 Identify the case and use of *vita*. _____
Identify the form and use of *placari*. _____
- Line 28 Identify the case and use of *magnitudine*. _____
Identify the case and use of *quorum*. _____
Identify the form and use of *contexta*. _____
- Line 29 What is the subject of *complent*? _____
Identify the subject of *exanimantur*. _____
- Line 30 What three prepositional phrases are connected by *aut*? _____

- Line 31 Identify the form and syntax of *sint comprehensi*. _____
Identify the form and use of *gratiora*. _____
- Line 32 Identify the tense and mood of *deficit*. _____
Identify the case and use of *supplicia*. _____
What is the subject of *descidunt*? _____

Multiple Choice Questions *Suggested time: 34 minutes*

1. In line 2 *pendunt* is translated
 - a. they hang
 - b. they pay
 - c. they are paid
 - d. they discuss
2. In line 2 the phrase *omniumque rerum* is dependent upon
 - a. *militiae* (line 2)
 - b. *vacationem* (line 2)
 - c. *immunitatem* (line 2)
 - d. *habent* (line 2)
3. The phrase *sua sponte* (line 3) is translated
 - a. with their wives
 - b. via a bridge
 - c. openly
 - d. voluntarily
4. The grammatical explanation for *annos* (line 5) is
 - a. time within which
 - b. duration of time
 - c. direct object
 - d. accusative with numerals
5. In line 6 *cum* is translated
 - a. although
 - b. with
 - c. because
 - d. when
6. From lines 6–7 we learn that the Druids
 - a. were taught by Greeks
 - b. use writing only for religious purposes
 - c. render their financial accounts orally
 - d. do not entrust their teachings to writing
7. In line 9 *eos* refers to
 - a. the letters
 - b. the students
 - c. the teachers
 - d. the training
8. The case of *litteris* (line 9) is
 - a. nominative
 - b. ablative
 - c. dative
 - d. accusative
9. In lines 10–11 (*ut praesidio . . . remittant*) we find an example of a
 - a. result clause
 - b. passive periphrastic
 - c. purpose clause
 - d. jussive subjunctive
10. The subject of *non interire* (line 12) is
 - a. *persuadere* (line 11)
 - b. *animas* (line 12)
 - c. *primis* (line 11)
 - d. *volunt* (line 11)

11. In line 13 *metu . . . neglecto* is an ablative
a. of cause
b. of means
c. of manner
d. absolute
12. In lines 13–16 we find an example of
a. hyperbole
b. apostrophe
c. chiasmus
d. anaphora
13. In line 16 *cum* is translated
a. although
b. with
c. because
d. when
14. In line 17 *aliquod* is translated
a. some
b. which
c. anyone at all
d. whichever
15. In line 18 *inlatas* is a form derived from
a. *intollere*
b. *inferre*
c. *inlatare*
d. *inlare*
16. In line 19 *genere copiisque* is ablative of
a. source
b. manner
c. specification
d. separation
17. The degree of the adjective *plurimos* (line 20) is
a. positive
b. comparative
c. superlative
d. exponential
18. In line 22 *admodum* is a(n)
a. adjective
b. adverb
c. preposition
d. conjunction
19. The tense and voice of *sunt adfecti* (line 22) are
a. present passive
b. perfect active
c. present active
d. perfect passive
20. In line 23 (*quique in proeliis periculisque*) we find an example of
a. metonymy
b. alliteration
c. chiasmus
d. anaphora

21. From lines 21–25 (*Natio . . . utuntur*) we learn that the Gauls
- a. engage in human sacrifice
 - b. were often afflicted by disease
 - c. are not religious at all
 - d. throw themselves on the pyre as offerings
22. The main verb of the causal clause in lines 25–26 (*quod . . . arbitrantur*) is
- a. *reddatur* (line 26)
 - b. *posse* (line 26)
 - c. *placari* (line 26)
 - d. *arbitrantur* (line 26)
23. On what word does *deorum immortalium* (line 26) depend?
- a. *posse* (line 26)
 - b. *numen* (line 26)
 - c. *arbitrantur* (line 26)
 - d. *placari* (line 26)
24. The antecedent of *quorum* (line 28) is
- a. *magnitudine* (line 28)
 - b. *contexta* (line 28)
 - c. *simulacra* (line 28)
 - d. *membra* (line 28)
25. *Circumventi* (line 29) modifies
- a. *homines* (line 30)
 - b. *flamma* (line 29)
 - c. *succensis* (line 29)
 - d. *exanimantur* (line 29)
26. The case of *dis* (line 31) is
- a. nominative
 - b. accusative
 - c. dative
 - d. ablative
27. In line 31 *cum* is translated
- a. although
 - b. with
 - c. because
 - d. when
28. The object of the preposition *ad* (line 32) is
- a. *gratiora* (line 31)
 - b. *supplicia* (line 32)
 - c. *innocentium* (line 32)
 - d. *descidunt* (line 32)

Translation *Suggested time: 20 minutes*

- 5 Alterum genus est equitum. Hi, cum est usus atque aliquod bellum incidit (quod fere ante Caesaris adventum quot annis accidere solebat, uti aut ipsi iniurias inferrent aut inlatas propulsarent), omnes in bello versantur; atque eorum ut quisque est genere copiisque amplissimus, ita plurimos circum se ambactos clientesque habet. Hanc unam gratiam potentiamque noverunt.

Short Analysis Questions

- 5 Druides a bello abesse consuerunt, neque tributa una cum reliquis pendunt; militiae vacationem omniumque rerum habent immunitatem. Tantis excitati praemiis et sua sponte multi in disciplinam conveniunt et a parentibus propinquisque mittuntur. Magnum ibi numerum versuum ediscere dicuntur. Itaque annos non nulli XX in disciplina permanent.

1. In terms of military service and political life, what distinguishes the Druids from the rest of the tribe? Cite the Latin that supports your answer and translate or accurately paraphrase.

2. Were Gallic families eager to send their sons to be taught by the Druids? Cite the Latin that supports your answer and translate or accurately paraphrase.

3. How long was the training period among the Druids? Cite the Latin that supports your answer and translate or accurately paraphrase.

Neque fas esse existimant ea litteris mandare, cum in reliquis fere rebus,
 publicis privatisque rationibus, Graecis litteris utantur. Id mihi duabus
 de causis instituisse videntur, quod neque in vulgum disciplinam
 efferri velint neque eos qui discunt litteris confisos minus memoriae
 5 studere; quod fere plerisque accidit ut praesidio litterarum diligentiam
 in perdiscendo ac memoriam remittant. In primis hoc volunt persuadere,
 non interire animas sed ab aliis post mortem transire ad alios, atque hoc
 maxime ad virtutem excitari putant, metu mortis neglecto. Multa praeterea
 de sideribus atque eorum motu, de mundi ac terrarum magnitudine,
 10 de rerum natura, de deorum immortalium vi ac potestate disputant et
 iuventuti tradunt.

4. In lines 1–2, what does Caesar tell us about the use of writing among the Druids? Cite the Latin that supports your answer and translate or accurately paraphrase.

5. What two explanations does Caesar offer for cases where writing is not used? Cite the Latin that supports your answer and translate or accurately paraphrase.

6. What are the views of the Druids about the afterlife? What practical effects does this belief have? Cite the Latin that supports your answer and translate or accurately paraphrase.

7. What four subjects are discussed by the Druids with their students? Cite the Latin that supports your answer and translate or accurately paraphrase.

Essay *Suggested time: 20 minutes*

- 5 Natio est omnium Gallorum admodum dedita religionibus, atque ob eam causam qui sunt adfecti gravioribus morbis quique in proeliis periculisque versantur aut pro victimis homines immolant aut se immolatu-
 10 5 rous vovent, administrisque ad ea sacrificia Druidibus utuntur; quod, pro vita hominis nisi hominis vita reddatur, non posse deorum immortalium numen placari arbitrantur, publiceque eiusdem generis habent instituta sacrificia. Alii immani magnitudine simulacra habent, quorum contexta viminibus membra vivis hominibus complent; quibus succensis circumventi flamma exanimantur homines. Supplicia eorum qui
 10 in furto aut in latrocinio aut aliqua noxia sint comprehensi gratiora dis immortalibus esse arbitrantur, sed, cum eius generis copia deficit, etiam ad innocentium supplicia descendunt.

In this passage we are given Caesar's observations about the religious customs of the Gauls. In a short essay, discuss the principles that guide Gallic religious behavior, focusing on the Gallic understanding of their relationship with the gods. Does Caesar present this material objectively, or does he color the information in a way that suggests his attitude toward these practices?

Support your assertions with references to the Latin text throughout the passage above. All Latin words must be copied or their line numbers provided, AND they must be translated or paraphrased closely enough that it is clear that you understand the Latin. It is your responsibility to convince the reader that you are basing your conclusions on the Latin text and not merely on a general recollection of the passage. Direct your answer to the question; do not merely summarize the passage. Please write your essay on a separate piece of paper.

CHAPTER 23: BOOK 6.17-18

THE GAULS AND THEIR GODS

[17] Deum maxime Mercurium colunt. Huius sunt plurima simulacra,
 hunc omnium inventorem artium ferunt, hunc viarum atque itinerum
 duces, hunc ad quaestus pecuniae mercaturasque habere vim maximam
 arbitrantur. Post hunc Apollinem et Martem et Iovem et Minervam. De
 5 his eandem fere quam reliquae gentes habent opinionem: Apollinem
 morbos depellere, Minervam operum atque artificiorum initia tradere,
 Iovem imperium caelestium tenere, Martem bella regere. Huic, cum
 proelio dimicare constituerunt, ea quae bello ceperint plerumque
 devovent: quae superaverint, animalia capta immolant, reliquasque res
 10 in unum locum conferunt. Multis in civitatibus harum rerum exstructos
 tumulos locis consecratis conspicari licet, neque saepe accidit ut neglecta
 quispiam religione aut capta apud se occultare aut posita tollere auderet,
 gravissimumque ei rei supplicium cum cruciatu constitutum est. [18]
 Galli se omnes ab Dite patre prognatos praedicant, idque ab Druidibus
 15 proditum dicunt. Ob eam causam spatia omnis temporis non numero
 dierum sed noctium finiunt; dies natalis et mensum et annorum initia sic
 observant ut noctem dies subsequatur. In reliquis vitae institutis hoc fere
 ab reliquis differunt quod suos liberos, nisi cum adoleverunt ut munus
 militiae sustinere possint, palam ad se adire non patiuntur filiumque
 20 puerili aetate in publico in conspectu patris adsistere turpe ducunt.

Preparatory Questions

- Line 1 Identify the case and use of *deum*. _____
 Identify the case and use of *simulacra*. _____
- Line 2 Identify the person and number of *ferunt*. _____
- Lines 2-3 Find an example of indirect statement. _____
- Line 3 What two words does *duces* govern? _____
 Who is meant by *hunc*? _____
- Line 5 What does *eandem* modify? _____
- Line 6 Identify the case and use of *morbos*. _____
 Identify the case and use of *operum*. _____

- Line 7 Explain the form and use of *regere*. _____
 Identify the case and use of *huic*. _____
- Line 8 Identify the tense and mood of *ceperint*. _____
 What part of speech is *plerumque*? _____
- Line 9 Identify the form and use of *capta*. _____
- Line 10 What does *multis* modify? _____
- Line 11 Find an impersonal verb. _____
 What part of speech is *saepe*? _____
- Line 12 Explain the form and use of *auderet*. _____
- Line 13 What degree is the adjective *gravissimum(que)*? _____
 What does it modify? _____
 Identify the case and use of *cruciatu*. _____
- Line 14 Identify the case and use of *patre*. _____
 Find a word in apposition to *patre*. _____
- Line 15 What must be supplied with *proditum* to fit the syntax? _____
 Identify the case and use of *omnis*. _____
 Identify the case and use of *numero*. _____
- Line 16 Explain the form and function of *initia*. _____
- Line 17 Find a result clause. _____
- Line 18 What type of clause is introduced by *quod*? _____
- Line 19 What is the complement of the verb *possint*? _____
- Line 20 Identify the case and use of *puerili*. _____
 What does it modify? _____
 Identify the case and use of *conspectu*. _____
 Explain the tense and use of *adsistere*. _____

Multiple Choice Questions *Suggested time: 31 minutes*

1. In line 1 *colunt* is translated
 - a. they worship
 - b. they sacrifice to
 - c. they contemplate
 - d. they speak with

2. The positive degree form of *plurima* (line 1) is
 - a. *multa*
 - b. *magna*
 - c. *parva*
 - d. *plura*

3. In lines 2–4 (*hunc . . . arbitrantur*) we find an example of
 - a. alliteration
 - b. anaphora
 - c. hyperbaton
 - d. apostrophe

4. In line 2 *ferunt* is translated
 - a. they carry
 - b. they are reported
 - c. they consider
 - d. they bear

5. The object of *habere* (line 3) is
 - a. *mercaturas* (line 3)
 - b. *quaestus* (line 3)
 - c. *simulacra* (line 1)
 - d. *vim* (line 3)

6. In line 3 (*Post . . . Minervam*) what verb must be supplied from earlier in the passage?
 - a. *ferunt*
 - b. *colunt*
 - c. *arbitrantur*
 - d. *sunt*

7. In line 5 *his* refers to
 - a. sacrifices
 - b. gods
 - c. Gauls
 - d. roads and journeys

8. In line 5 *quam* is translated
 - a. which
 - b. as
 - c. whom
 - d. than

9. The subject of *tradere* (line 6) is
 - a. *operum* (line 6)
 - b. *gentes* (line 5)
 - c. *Minervam* (line 6)
 - d. *artificiorum* (line 6)

10. In line 7 the gender and case of *caelestium* are
 - a. neuter nominative
 - b. feminine genitive
 - c. masculine accusative
 - d. neuter accusative

11. In line 8 *proelio* is ablative of
- a. means
 - b. description
 - c. manner
 - d. accompaniment
12. The clause *quae bello ceperint* (line 8) is a(n)
- a. descriptive relative clause
 - b. relative clause of characteristic
 - c. indirect question
 - d. relative clause of result
13. The subject of *superaverint* (line 9) is
- a. *animalia* (line 9)
 - b. *capta* (line 9)
 - c. *plerumque* (line 8)
 - d. *quae* (line 9)
14. In line 10 *harum rerum* refers to
- a. soldiers
 - b. temples
 - c. plunder
 - d. warfare
15. *Locis* in line 11 is
- a. nominative
 - b. genitive
 - c. dative
 - d. ablative
16. The word on which *conspicari* (line 11) depends is
- a. *tumulos* (line 11)
 - b. *licet* (line 11)
 - c. *consecratis* (line 11)
 - d. *rerum* (line 10)
17. From lines 11-13 we learn that
- a. religious scruple was not respected
 - b. those who took religious property were severely punished
 - c. the plunder was distributed equally
 - d. captives were often hidden away
18. In line 13 *ei rei* refers to
- a. religious sacrifice
 - b. worship of the gods
 - c. theft of divine property
 - d. setting up piles of plunder
19. In line 14 the verb *praedicant* introduces a(n)
- a. indirect statement
 - b. ablative absolute
 - c. purpose clause
 - d. relative clause of characteristic
20. The phrase *ob eam causam* (line 15) is translated
- a. after seeing this
 - b. for this reason
 - c. from this purpose
 - d. towards a new cause

21. In line 15 the case of *numero* is
- a. nominative
 - b. dative
 - c. ablative
 - d. locative
22. In line 16 *sic* is translated
- a. for this reason
 - b. here
 - c. at this time
 - d. in this way
23. In lines 17–20 we learn that
- a. boys grow up to be warriors
 - b. children are sent away to school
 - c. boys are not to be seen with their fathers
 - d. children can only be seen in public
24. In line 19 *palam* is a(n)
- a. adverb
 - b. adjective
 - c. participle
 - d. verb
25. In line 20 *puerili aetate* is
- a. ablative of time within which
 - b. ablative absolute
 - c. ablative of manner
 - d. ablative of description
26. In line 20 *ducunt* is translated
- a. they consider
 - b. they lead
 - c. they march
 - d. they report

Translation *Suggested time: 15 minutes*

Deum maxime Mercurium colunt. Huius sunt plurima simulacra,
hunc omnium inventorem artium ferunt, hunc viarum atque itinerum
ducem, hunc ad quaestus pecuniae mercaturasque habere vim maximam
arbitrantur. Post hunc Apollinem et Martem et Iovem et Minervam. De his
5 eandem fere quam reliquae gentes habent opinionem.

Short Analysis Questions

- 5 Galli se omnes ab Dite patre prognatos praedicant, idque ab Druidibus proditum dicunt. Ob eam causam spatia omnis temporis non numero dierum sed noctium finiunt; dies natalis et mensum et annorum initia sic observant ut noctem dies subsequatur. In reliquis vitae institutis hoc fere ab reliquis differunt quod suos liberos, nisi cum adoleverunt ut munus militiae sustinere possint, palam ad se adire non patiuntur filiumque puerili aetate in publico in conspectu patris adsistere turpe ducunt.

1. From which god do the Gauls claim that they descend? Cite the Latin that supports your answer or accurately paraphrase.

2. From whom do they get this belief?

3. What distinctive elements are there in the Gallic system of time reckoning? Cite the Latin that supports your answer or accurately paraphrase.

4. Does Caesar consider the Gauls to be generally similar to other peoples? Cite the Latin that supports your answer or accurately paraphrase.

5. In what significant way do they differ? Cite the Latin that supports your answer or accurately paraphrase.

6. What are the distinguishing markers of adulthood among Gallic youths? Cite the Latin that supports your answer or accurately paraphrase.

7. Do young Gallic boys often appear in the company of their fathers? Briefly explain.

Essay *Suggested time: 20 minutes*

- 5 **Post [Mercurium] Apollinem et Martem et Iovem et Minervam. De his eandem fere quam reliquae gentes habent opinionem: Apollinem morbos depellere, Minervam operum atque artificiorum initia tradere, Iovem imperium caelestium tenere, Martem bella regere. Huic, cum proelio dimicare constituerunt, ea quae bello ceperint plerumque devovent: quae superaverint, animalia capta immolant, reliquasque res in unum locum conferunt. Multis in civitatibus harum rerum exstructos tumulos locis consecratis conspicari licet, neque saepe accidit ut neglecta quispiam religione aut capta apud se occultare aut posita tollere auderet,**
- 10 **gravissimumque ei rei supplicium cum cruciatu constitutum est.**

In this excerpt Caesar continues to explain the social, moral and religious customs of the Gauls, offering observations about the attributes assigned to each deity and the behavior expected by the community in worshipping these gods. In a short essay, discuss the ways that Caesar makes the elements of Gallic religion recognizable and understandable to his audience. For what purpose does he include such details about Gallic religious customs? What conclusions can we draw about the Gauls, as a people, from their religious values?

Support your assertions with references to the Latin text throughout the passage above. All Latin words must be copied or their line numbers provided, AND they must be translated or paraphrased closely enough that it is clear that you understand the Latin. It is your responsibility to convince the reader that you are basing your conclusions on the Latin text and not merely on a general recollection of the passage. Direct your answer to the question; do not merely summarize the passage. Please write your essay on a separate piece of paper.

CHAPTER 24: BOOK 6.19-20

LIFE AMONG THE GAULS

[19] Viri quantas pecunias ab uxoribus dotis nomine acceperunt tantas ex suis bonis aestimatione facta cum dotibus communicant. Huius omnis pecuniae coniunctim ratio habetur fructusque servantur: uter eorum vita superarit, ad eum pars utriusque cum fructibus superiorum temporum pervenit. Viri in uxores, sicuti in liberos, vitae necisque habent potestatem; et cum pater familiae inlustriore loco natus decessit, eius propinqui conveniunt et, de morte si res in suspicionem venit, de uxoribus in servilem modum quaestionem habent et, si compertum est, igni atque omnibus tormentis excruciatas interficiunt. Funera sunt pro cultu Gallorum magna et sumptuosa; omniaque quae vivis cordi fuisse arbitrantur in ignem inferunt, etiam animalia; ac paulo supra hanc memoriam servi et clientes quos ab eis dilectos esse constabat iustis funeribus confectis una cremabantur. [20] Quae civitates commodius suam rem publicam administrare existimantur habent legibus sanctum, si quis quid de re publica a finitimis rumore aut fama acceperit, uti ad magistratum deferat neve cum quo alio communicet: quod saepe homines temerarios atque imperitos falsis rumoribus terreri et ad facinus impelli et de summis rebus consilium capere cognitum est. Magistratus quae visa sunt occultant, quaeque esse ex usu iudicaverunt multitudini produnt. De re publica nisi per concilium loqui non conceditur.

Preparatory Questions

- Line 1 Find two correlatives. _____
 Identify the case and use of *dotis*. _____
- Line 2 Find an ablative absolute. _____
- Line 3 Identify the case and use of *omnis*. _____
 Identify the subject of *habetur*. _____
 Identify the form and use of *servantur*. _____
- Line 4 Identify the case and use of *eorum*. _____
- Line 5 Identify the tense and mood of *pervenit*. _____
 Identify the case and use of *uxores*. _____
- Line 6 What word(s) does *potestatem* govern? _____

- Find a *cum* clause. _____
- What is the mood of the verb in the *cum* clause? _____
- Explain the use of that mood. _____
- Line 7 Identify the case and use of *propinqui*. _____
- What is the subject of *venit*? _____
- Lines 7-8 Find two prepositional phrases containing *de*. _____
- Line 8 What does *servilem* modify? _____
- Find a conditional sentence. _____
- Identify the protasis of the condition. _____
- Identify the apodosis of the condition. _____
- Line 9 Identify the form and use of *excruaiatas*. _____
- What does it modify? _____
- What words modify *funera*? _____
- Lines 9-10 Identify the object of *pro*. _____
- Lines 10-11 Find a relative clause. _____
- Find an example of indirect statement. _____
- Line 11 Explain the tense of *fuisse*. _____
- Who/what is the subject of *inferunt*? _____
- Line 12 Identify the case and use of *hanc memoriam*. _____
- Explain the form and use of *dilectos esse*. _____
- Line 13 Identify the tense and voice of *cremabantur*. _____
- What part of speech is *una*? _____
- Lines 14-15 Find a conditional clause. _____
- Line 14 Identify the voice and mood of *existimantur*. _____
- What part of speech is *legibus*? _____
- Line 15 Identify the tense and mood of *acceperit*. _____
- What type of clause is introduced by *uti*? _____
- Line 16 Identify the case and use of *magistratum*. _____
- Identify the tense and mood of *communicet*. _____

- Lines 16–17 Find a causal clause. _____
 What word introduces it? _____
 What is the main verb of the causal clause? _____
- Line 17 What does *temerarios* modify? _____
 Identify the case and use of *rumoribus*. _____
- Line 18 Identify the case and use of *magistratus*. _____
 Find a relative clause. _____
- Line 19 Who/what is the subject of *produnt*? _____
 Explain the tense and mood of *iudicaverunt*. _____
- Line 20 Identify the case and use of *re publica*. _____
 Explain the form and use of *loqui*. _____

Multiple Choice Questions *Suggested time: 35 minutes*

- The object of *acceperunt* (line 1) is
 - uxoribus* (line 1)
 - pecunias* (line 1)
 - tantas* (line 1)
 - dotis* (line 1)
- Communicant* (line 2) is translated
 - they communicate
 - they meditate with
 - they share
 - they spread via disease
- In line 3 *coniunctim* is a(n)
 - adverb
 - preposition
 - indeclinable noun
 - adjective
- The case of *vita* (line 4) is
 - nominative
 - genitive
 - accusative
 - ablative
- The words *superiorum temporum* (lines 4–5) are translated
 - of better times
 - of previous times
 - of a higher power
 - of higher value

6. In line 5 *sicuti* is translated
- a. just as
 - b. in order that
 - c. whenever
 - d. in contrast with
7. From lines 5–6 (*Viri . . . potestatem*) we learn that Gallic husbands
- a. love all their children equally
 - b. live with their wives and children
 - c. are empowered to kill family members
 - d. set aside money for the family
8. In line 6 *cum* is translated
- a. although
 - b. since
 - c. when
 - d. with
9. The form of *natus* (line 6) is
- a. fourth declension noun
 - b. adjective
 - c. perfect active participle
 - d. adverb
10. To whom does *eius* (line 7) refer?
- a. *pater* (line 6)
 - b. *loco* (line 6)
 - c. *propinqui* (line 7)
 - d. *inlustriore* (line 6)
11. The subject of *venit* (line 7) is
- a. *morte* (line 7)
 - b. *res* (line 7)
 - c. *suspicionem* (line 7)
 - d. *pater* (line 6)
12. The tense and voice of *compertum est* (line 8) is
- a. present active
 - b. perfect active
 - c. pluperfect passive
 - d. perfect passive
13. The case of *igni* (line 9) is
- a. nominative
 - b. accusative
 - c. ablative
 - d. genitive
14. In line 9 *pro* is translated
- a. in proportion to
 - b. in front of
 - c. in return for
 - d. in the place of
15. The antecedent of *quae* (line 10) is
- a. *sumptuosa* (line 10)
 - b. *omnia(que)* (line 10)
 - c. *animalia* (line 11)
 - d. *cordi* (line 10)

16. The phrase *quae vivis cordi fuisse* (lines 10–11) is an example of
- a. a relative purpose clause
 - b. an indirect question
 - c. a double dative
 - d. an ablative absolute
17. The phrase *paulo supra hanc memoriam* (lines 11–12) is translated
- a. a little after this memorial
 - b. a little while in the future
 - c. a little before our time
 - d. a small gap in memory
18. To whom does *eis* (line 12) refer?
- a. the relatives of the dead person
 - b. the deceased
 - c. the animals
 - d. the slaves and clients
19. In line 12 *iustis* is translated
- a. with justice
 - b. rites
 - c. official
 - d. recent
20. In line 13 *commodius* is a(n)
- a. adverb in the comparative degree
 - b. adverb in the positive degree
 - c. adjective in the superlative degree
 - d. adjective in the comparative degree
21. *Legibus* (line 14) is an ablative of
- a. manner
 - b. separation
 - c. means
 - d. personal agent
22. In line 15 *quis* is translated
- a. whom
 - b. what
 - c. anyone
 - d. anything
23. The tense and mood of *deferat* (line 16) is
- a. present subjunctive
 - b. imperfect indicative
 - c. future indicative
 - d. perfect subjunctive
24. The phrase *cum quo alio* (line 16) is translated
- a. without another
 - b. within the tribe alone
 - c. since another person knows
 - d. with anyone else
25. The gender and case of *facinus* (line 17) is
- a. masculine nominative
 - b. neuter accusative
 - c. masculine genitive
 - d. neuter nominative

26. The subject of *occultant* (line 19) is
- a. *magistratus* (line 18)
 - b. *quae* (line 18)
 - c. *facinus* (line 17)
 - d. *quaeque* (line 19)
27. In line 19 the phrase *ex usu* is translated
- a. from experience
 - b. out of use
 - c. advantageous
 - d. out of necessity
28. The case of *multitudini* (line 19) is
- a. ablative
 - b. dative
 - c. genitive
 - d. accusative
29. The phrase *nisi per concilium* (line 20) is translated
- a. unless each councilor agrees
 - b. in exceptional circumstances
 - c. except through the council
 - d. if the council is present

Translation *Suggested time: 15 minutes*

Funera sunt pro cultu Gallorum magna et sumptuosa; omniaque quae vivis cordi fuisse arbitrantur in ignem inferunt, etiam animalia; ac paulo supra hanc memoriam servi et clientes quos ab eis dilectos esse constabat iustis funeribus confectis una cremabantur.

Short Analysis Questions

- 5 **Quae civitates commodius suam rem publicam administrare existimantur habent legibus sanctum, si quis quid de re publica a finitimis rumore aut fama acceperit, uti ad magistratum deferat neve cum quo alio communicet: quod saepe homines temerarios atque imperitos falsis rumoribus terreri et ad facinus impelli et de summis rebus consilium capere cognitum est. Magistratus quae visa sunt occultant, quaeque esse ex usu iudicaverunt multitudini produnt. De re publica nisi per concilium loqui non conceditur.**

1. What does Caesar mean when he says that some communities are managed *commodius*? Cite the Latin that supports your answer or accurately paraphrase.

2. What is the substance of the directive sanctioned by law (lines 2–3)? Cite the Latin that supports your answer or accurately paraphrase.

3. What type of information is covered by this law? Cite the Latin that supports your answer or accurately paraphrase.

4. What two things must someone who has this information do? Cite the Latin that supports your answer or accurately paraphrase.

5. What characteristics does Caesar ascribe to the Gauls here (lines 4–5)? Cite the Latin that supports your answer or accurately paraphrase.

6. What is the role of the magistrates? Cite the Latin that supports your answer or accurately paraphrase.

Essay *Suggested time: 20 minutes*

- 5 **Viri quantas pecunias ab uxoribus dotis nomine acceperunt tantas ex suis bonis aestimatione facta cum dotibus communicant. Huius omnis pecuniae coniunctim ratio habetur fructusque servantur: uter eorum vita superarit, ad eum pars utriusque cum fructibus superiorum temporum pervenit. Viri in uxores, sicuti in liberos, vitae necisque habent potestatem; et cum pater familiae inlustriore loco natus decessit, eius propinqui conveniunt et, de morte si res in suspicionem venit, de uxoribus in servilem modum quaestionem habent et, si compertum est, igni atque omnibus tormentis excruciatas interficiunt.**

In this excerpt Caesar turns to an account of Gallic family hierarchy and funeral customs. In a short essay, assess the position of wives among the Gallic tribes, as reported by Caesar. What benefits and disadvantages, whether financial or legal, do they have?

Support your assertions with references to the Latin text throughout the passage above. All Latin words must be copied or their line numbers provided, AND they must be translated or paraphrased closely enough that it is clear that you understand the Latin. It is your responsibility to convince the reader that you are basing your conclusions on the Latin text and not merely on a general recollection of the passage. Direct your answer to the question; do not merely summarize the passage. Please write your essay on a separate piece of paper.