

Latin). Students who need a refresher on a particular figure of speech at this point should consult Appendix C, which gives definitions and examples for figures of speech presented in this textbook.

ORAL ACTIVITY

Instruct students to ask their grandparents (or other older adults) if they remember studying Caesar in school and if they were required to memorize the opening lines of *Dē bellō Gallicō* 1.1. Compare students' findings in class and then instruct students to memorize and recite aloud to the class or to the teacher alone lines 1–3 or lines 1–5. Teachers may choose to bill this as a “retro” activity or a chance for students to see what a Latin class was like in their grandparent’s day.

ORAL ACTIVITY

In *Schola Cantans*, available from Bolchazy-Carducci Publishers, Caesar’s *Dē bellō Gallicō* 1.1–3 is set to music by the Czech composer Jan Novak. The marching rhythm of Novak’s arrangement suits these passages and will sensitize students to the pronunciation and sound of Caesar’s prose. Students may also sing along with this music.

TRANSLATION P. 18

(NB: Only the first page of the Latin passage translation will be listed.)

The translations in the Teacher’s Manual are intended to be rather literal. Words that need to be supplied in the English translation, such as “part” in line 1 below, will be placed in brackets. Parentheses will be used to indicate very literal translations, such as “among themselves,” in lines 3–4 below, or to clarify the Latin, as (i.e., German), in line 13 below.

Gaul as a whole is divided into three parts, one [part] of which the Belgians inhabit, another [part] the Aquitanians, [and those] who are called Celts by their own language, Gaul by our language [inhabit] a third [part]. All these [peoples] differ from one another (among themselves) in language, customs, [and] laws. The Garonne river [divides] the Gauls from the Aquitanians, the Marne and the Seine rivers divide [the Gauls] from the Belgians. The bravest of all of these [peoples] are the Belgians because they are farthest away from the culture and civilization (humanity) of the Province, and merchants come and go least often to these [people] and they bring in those [items] which pertain to weakening courage. They (the Belgians) are nearest to the Germans, who live across the Rhine, with whom they continuously wage war. For this reason the Helvetians also surpass the rest of the Gauls in courage because they fight in

almost daily battles with the Germans, when either they keep them from their own boundaries or they themselves wage war in their (i.e., German) boundaries. One part of their territory (of them), which it has been said that the Gauls hold, takes its beginning from the Rhone river, is bounded by the Garonne river, the Ocean, [and] the territory of the Belgians, touches also the Rhine river on the side of the Sequanians and Helvetians, [and] slopes toward the north. The Belgians originate from the farthest territory of Gaul, extend to the lower part of the Rhine river, [and] face the north and east. Aquitania extends from the Garonne river to the Pyrenees mountains and that part of the Ocean which is near Spain, [and] it faces between the west and north.



TEACHING TIP

pp. 18, 20, 22

The teacher may wish to instruct students to draw the three parts of Gaul, along with the river, the Ocean, and mountain boundaries as described by Caesar in the text above. The teacher may choose to have the students draw what they understand from Caesar's words before they have looked at a map. Then students can check their comprehension of what Caesar wrote by comparing what was drawn to what is on the map on p. 17. Alternatively, the teacher may choose to have students compare the map on p. 17 to a modern map and note the Latin-based names still in use.



TEACHER BY THE WAY

p. 18, 20, 22

- In the note on line 1, reference is made to *Gallia Cisalpina*, “Gaul on this side (*cis*) of the Alps,” and to *Gallia Transalpina*, “Gaul across the Alps.” The teacher may wish to call the students’ attention to the use of these same prefixes in the word “cislunar” and the phrase “translunar space.”
- In the study tip on lines 2–3, it is noted that *linguā, institūtis, lēgibus* are ablatives of respect. Some books use the term ablative of specification instead, but in this book the term ablative of respect will be used.
- In line 6, *ā cultū atque hūmānitāte* is an ablative of separation.
- In line 9, *virtūte* is an ablative of respect.

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