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Standards 1.1, 1.2, 3.1, 3.2, 4.1, 5.1

Workbook Exercises 4, 5

► EXERCISE 4 ANSWERS

1. (Utinam) hī equitēs urbem ingentem nostram defēndant!
2. (Utinam) hī equitēs portam nostram ligneam defēderent!
3. (Utinam) hī equitēs pontem ligneum invēnissent!
4. (Utinam) nē custōdem improbum inveniās!
5. (Utinam) nē custōdem improbum timērēs!
6. (Utinam) nē custōdem improbum recēpissēs!



TEACHING TIP

It may prove beneficial before introducing the indirect question to review quickly these interrogative words. Remind students that many Latin interrogative words, i.e., question words, begin with a “q.”

cūr – why?

quandō – when?

quantus, a, um – how great?

quī, quae, quod – which? what? (interrogative adjective)

quis, quid – who? what? (interrogative pronoun)

quōmodo – how?

ubi – where?

Students may also need to look at the forms of the interrogative pronouns and adjectives in order to refresh that knowledge in their minds.

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Oral Exercise 3

ORAL EXERCISE 3

This exercise may be used after indirect questions have been presented.

The teacher should use the preferred CPO to show these questions and then divide the class into two groups. Individual students of the first group will read each of the questions. The teacher will ask individual students of the second group: *Quid rogat Mārcus?*, thus ensuring the use of indirect questions in the answers. Finally the teacher will ask *Quid rogāvit Mārcus?* in order to exercise the sequence of tenses.

Venitne agmen?

Quis stat in ponte?

Quam multī hostēs vēnerunt?

Quī fuērunt victōrēs?

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Quot virī portam dēfendunt?

Quam bene cīvēs resistunt?

Quid rogat Mārcus?

Mārcus rogat veniatne agmen; quis stet in ponte; quam multī hostēs vēnerint; quī fuerint victōrēs; quot virī portam dēfendant; quam bene cīvēs resistant.

Quid rogāvit Mārcus?

Mārcus rogāvit veniretne agmen; quis stāret in ponte; quam multī hostēs vēnissent; quī fuissent victōrēs; quot virī portam dēfenderent; quam bene cīvēs resisterent.



TEACHER BY THE WAY

Damascus

Capturing Damascus would have been a significant achievement for the crusaders as it was a city sacred to Muslim pilgrims as one of the stopping points en route to Mecca, as they performed the *Hajj*, the fifth pillar of Islam which requires the follower at least once in a lifetime, if possible, to visit Mecca. Damascus celebrates its antiquity as one of, if not “the” city continuously inhabited for the longest period. Visitors through the ages praised Damascus for its orchards, its water, and its beautiful appearance. Crusaders spoke glowingly of the power of Damascus steel. The tradition of steel and metal work is memorialized in damascene work in gold and silver still produced in Damascus, and its production in Toledo, Spain, attests to the abiding influence of the Muslim rule of Al-Andalus. An important stop on the caravan routes and center for trade from the Silk Road, Damascus is the origin for the lustrous fabric known as damask.

Inhabited as early as 10,000 BCE, Damascus was celebrated for its water system first installed by the Aramaeans. Damascus entered the Greco-Roman world with Alexander the Great’s conquest and subsequently it regularly passed from the Ptolemaic dynasty to the Seleucid dynasty. The Seleucids were descended from Alexander the Great’s General Seleucus. The Roman general Pompey the Great conquered the city in 64 BCE and it was one of the ten important cities of the Decapolis. Paul was traveling on the road to Damascus when he was knocked from his horse and experienced his conversion to Christianity. He and the apostle Thomas lived in Damascus. The city was taken by the Muslims in 634. With the fall of the Umayyads to the Abbasids, Baghdad ruled over Damascus. In the tenth century, the Fatimid caliphs of Cairo ruled the city until they were replaced by the Seljuk Turks and then the Turkish Burid Emirs who withstood the Second Crusade’s siege in 1148. Later Saladin took control of the city and made it his capital which was a renowned center of learning. During this period, a Spanish Muslim, Ibn Jubayr (1145–1217), who traveled to Egypt, Arabia, Iraq, and Sicily, visited Damascus. He describes his arrival from the north in his journal entry for July 5th, 1184, and gushes about the beauty of the city. In his journal he details how Christian and Muslim pilgrims, despite armies in conflict, were treated with respect when in the others’ territory and with the payment of a tax were granted safety of passage.

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