

Dē Bello Gallico Book 6

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Section 11

Quoniam ad hunc locum perventum est, non alienum esse videtur de Galliae Germaniaeque moribus et quo differant hae nationes inter sese proponere. In Gallia non solum in omnibus civitatibus atque in omnibus pagis partibusque sed paene etiam in singulis domibus factiones sunt, earumque factionum principes sunt, qui summam auctoritatem eorum iudicio habere existimantur quorum ad arbitrium iudiciumque summa omnium rerum consiliorumque redeat.

Itaque eius rei causa antiquitus institutum videtur, ne quis ex plebe contra potentiores auxili egeret: suos enim quisque opprimi et circumveniri non patitur neque, aliter si faciat, ullum inter suos habet auctoritatem. Haec eadem ratio est in summa totius Galliae: namque omnes civitates in partes divisae sunt duas.

Since he has come to this location, it seems to be convenient to explain of the customs of Gaul and Germany and by what these nations differ among themselves.

In Gaul not only in all states and in all districts and fathers but also in almost each home there are factiones, and of those factions there are leaders, who are thought to hold the highest authority of them to judgement, of the sort who the highest of all events and plans return to their decision and judgement.

Section 12

Cum Caesar in Galliam venit, alterius factionis principes erant Aedui, alterius Sequani. Hi cum per se minus valerent, quod summa auctoritas antiquitus erat in Aeduis magnaee eorum erant clientelae, Germanos atque Ariovistum sibi adiunxerant eosque ad se magnis iacturis pollicitationibusque perduxerant.

At the time when Caesar came into Gaul, the leaders of one of the factions was Aedui, of the other Sequani. Since these men were less powerful by themselves, because the highest authority in ancient times rested with the Aedui and their dependent states were expensive, the Germans and Ariovistus

Section 13

1. *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.*

In all of Gaul there are two classes of these men who are of a certain number and honour. For the common people are being held almost in the position of slaves, who dares nothing by themselves,

none are being admitted to deliberation.

2. *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 seruos.*

The majority of them are either being overwhelmed by debt or by the size of tributes or by the wrongs done by more powerful folk, they offer themselves in slavery to the nobles: who have all the same rights over them as masters have over their slaves.

3. *Sed de his duobus generibus alterum est Druidum, alterum equitum.*

But of these two kinds one is of Druids, the other knights.

4. *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.*

The former take part in divine worship, they take care of public and private sacrifices, they explain questions of ritual: A great number of youth assemble to these men for the sake of instruction, and the Druids are held in great honour by them. and the Druids are held in great honor in the opinion of them.

5. *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;*

For they decide about almost all public and private disputes, and if any crime has been committed, if any slaughter has been committed, if there is dispute about inheritance or boundaries of property, the same men settle it, they decide rewards and penalties.

6. *si qui aut privatus aut populus eorum decreto non stetit, sacrificiis interdicunt. Haec poena apud eos est gravissima.*

If any individual or community does not abide by their decision, they exclude them from sacrifices. This penalty is very heavy among them.

7. *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.*

For those for whom there has been an interdiction, are held in the number of impious men and criminals, everyone keeps out of their way, they avoid their approach and conversation, so that that may receive nothing of misfortune from the contact and neither is justice returned to them when they are seeking it, nor distinction given to any man.

8. *His autem omnibus Druidibus praeest unus, qui summam inter eos habet auctoritatem.*

But, with all these druids one is in command, who has the highest authority among them.

9. *Hoc mortuo, aut si qui ex reliquis excellit dignitate succedit, aut, si sunt plures pares, suffragio Druidum, non numquam etiam armis de principatu contendunt.*

On his death, either if anyone with dignity is eminent out of the rest he succeeds, or, if there is several of equal standing, by a vote of the druids, sometimes they also compete about supreme command by means of weapons.

10. 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.

These druids at a certain time of the year in the boundaries of Carnutus, whose territory is held in the middle of all Gaul, they hold a meeting in the consecrated place. Hither from all of places all who have disputes convene and and they obey the decrees and judgements of them.

11. Disciplina in Britannia reperta atque inde in Galliam translata esse existimatur, et nunc qui diligentius eam rem cognoscere volunt plerumque illo discendi causa proficiscuntur.

(That) Discipline is thought to have been found existing in Britain and transferred from there into Gaul, and now he who wishes to carefully learn that subject generally set out to Britain to study it.

Section 14

1. Druides a bello abesse consuerunt, neque tributa una cum reliquis pendunt; militiae vacationem omniumque rerum habent immunitatem.

The druids are accustomed to take no part in war, nor do they pay tribute together with the others; They have the exemption from military service and have exemption of all things of military service.

2. Tantis excitati praemiis et sua sponte multi in disciplinam conveniunt et parentibus propinquisque mittuntur. Magnum ibi numerum versuum ediscere dicuntur.

Having been incited by the great rewards many of their own will both assemble to be given this training and are being sent by parents and kinsman. There they are being said to learn by heart a great number of verses.

3. Itaque annos non nulli xx in disciplina permanent. Neque fas esse existimant ea litteris mandare, cum in reliquis fere rebus, publicis privatisque rationibus, Graecis litteris utantur.

And so for 20 years some remain in training. And they do not think that it is right to commit those things to writing, although in nearly all other things, such as the records for public and private things, they use Greek characters.

4. Id mihi duabus de causis instituisse videntur, quod neque in vulgum disciplinam efferri velint neque eos qui discunt litteris confisos minus memoriae studere; quod fere plerisque accidit ut praesidio litterarum diligentiam in perdiscendo ac memoriam remittant.

It seems to me that they had adopted this concerning two causes, for the purpose of wishing the training to neither be spread commonly about nor do they want those who learn having relied on writing and pay too little attention to cultivating their memory; For it generally happens to most people that by the assistance of writing they relax their diligence in learning by heart and memory.

Section 15

1. Alterum genus est equitum. Hi, cum est usus atque aliquid bellum incidit (quod fere ante Caesaris adventum quot annis accidere solebat, uti aut ipsi iniurias inferrent aut inlatas propulsarent), omnes in bello versantur;

The other kind is knights. These men, whenever needed and some war broke out (which was becoming in habit to happen almost every year before Caesar arrived, in order that they might either themselves inflict injuries or repulse that having been inflicted), all engaged in war;

2. atque eorum ut quisque est genere copiisque amplissimus, ita plurimos circum se ambactos clientesque habet. Hanc unam gratiam potentiamque noverunt.

and as each of them is the most distinguished with respect to birth and supplies, thus he has the most vassals and clients around him. They knew this influence and power alone.

Section 16

1. *Natio est omnium Gallorum admodum dedita religionibus,*

The people of all of Gaul are very devoted to religion,

2. *atque ob eam causam qui sunt adfecti gravioribus morbis quique in proliis periculisque versantur aut pro victimis homines immolant aut se immolatuos vovent, administrisque ad ea sacrificia Druidibus utuntur;*

and on account of this reason those who are afflicted with more severe diseases and to those who are engaged in battle and danger either they sacrifice humans for the victims or vow that they are going to sacrifice themselves, and they use the druids as ministers for these sacrifices;

3. *quod, pro vita hominis nisi hominis vita reddatur, non posse deorum immortalium numen placari arbitrantur, publiceque eiusdem generis habent instituta sacrificia.*

Because, unless the life of a man should be returned for the life of a man, they do think that the divine will of the immortal gods is not able to be placated, and in the name of the state they have instituted sacrifices of the same kind.

4. *Alii immani magnitudine simulacra habent, quorum contexta viminibus membra vivis hominibus complent; quibus succensis circumventi flamma exanimantur homines.*

Some have images of enormous size, of whose limbs, woven from twigs, they fill it with alive humans; after these images have been set on fire the men are killed having been surrounded by fire.

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

They think that the punishments of those of the sort who have been caught in theft and robbery or in some other crime are deemed to be more satisfying to the immortal gods. But when the supply of this type is lacking, they resort even to the punishment of the innocent.

Section 17

1. 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. 2 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. 4 Multis in civitatibus harum rerum exstructos tumulos locis consecratis conspici licet; 5 neque saepe accidit, ut neglecta quispiam religione aut capta apud se occultare aut posita tollere auderet, gravissimumque ei rei supplicium cum cruciatu constitutum est.

They worship the God Mercury the most There are more images of him: They bear him the inventor of all arts, The leader of their journeys and roads, and the one to have the greatest strength for the profit of money and trade

After this they value Apollo and Mars and Jupiter and Minerva.

About these gods they have the same opinion as the remaining nations: That Apollo drives away sickness and that Minerva hands over the beginnings of work and trade That Jupiter holds the authority of the Heavens That Mars controls war

2. Huic, cum proelio dimicare constituerunt, ea quae bello ceperint plerumque devovent: quae superaverunt, animalia capta immolant reliquasque res in unum locum conferunt.

When they decided to fight in battle: they generally devote these things, which they will seize in war to him. Which have remained: They sacrificed the captured animals They collect these remaining things in one place.

In many communities one might observe mounds of these things that have been constructed in sacred places

Nor does it often happen that anyone with religious neglected dares to hide

never does it often happen, with any religion disregarded, dares either to hide things captured among his house or take deposited things

the most serious punishment for this thing with torture has been set up.

Section 18

1. *Galli se omnes ab Dite patre prognatos praedicant, idque ab Druidibus proditum dicunt.*

All Gauls assert that they are descended from Dis, the father, and they say that it has been recorded by the druids.

This is two pieces of indirect speech, where *esse* has been inserted into both parts of the sentence. The *esse* turns *proditum* into *proditum esse*, a perfect passive infinitive, whereas in the first part, it stands by itself as a present active infinitive.

2. *Ob eam causam spatia omnis temporis non numero dierum sed noctium finiunt; dies natales et mensum et annorum initia sic observant ut noctem dies subsequatur.*

On account of this reason they do not reckon all periods of time by the number of days but of nights; They thus observe birthdays and the beginnings of months and years so that the day may follow closely the night.

“All periods of time” is from a note, as opposed to all spaces of time. Purpose clause with present subjunctive.

3. *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.*

In the other customs of life they generally differ from the rest with respect to this thing because they do not openly allow their own children to approach them, except when they have grown up so that they may be able to withstand the duty of military service, and they consider that it is a shameful thing that the son with a childish age shows himself in public in the presence of the father.

Stinky shitty translation, two indirect statements where the esse in drops out in the first?

Section 19

1. *Viri quantas pecunias ab uxoribus dotis nomine acceperunt tantas ex suis bonis aestimatione facta cum dotibus communicant.*

The men with an estimation having been made with their dowries they share so much from their own goods as how much money they received from the wives in the name of a dowry.

dotis nomine = “in the name of dowry” ablative of specification.

2. *Huius omnis pecuniae coniunctim ratio habetur fructusque servantur: uter eorum vita superarit, ad eum pars utriusque cum fructibus superiorum temporum pervenit.*

An account of all this money is jointly held and the income is protected. whichever of them will have survived in life, to him comes the part of both and with the income of former time.

To ask, what is the que in *utriusque* doing, why is the and necessary.

3. *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.*

The men held the power of life or death over their wives, just as over their children; and when the father of the family, born of a more honorable place, died, the relatives of his assemble and, if the thing came into suspicion regarding the death, they hold a questioning of the wives in a servile manner and, if it is discovered, they kill and torture them with fire and all tortures.

“born of a more honorable place”: notes say that this is ablative of origin. Note also said to treat *excruciatas interficiunt* as *eas excruciant et interficiunt*.

4. *Funera sunt pro cultu Gallorum magnifica et sumptuosa; omniaque quae vivis cordi fuisse arbitrantur in ignem inferunt, etiam animalia;*

The funerals are splendid and expensive considering the civilization of the Gauls; and all which is judged to have been near to the heart for the living they carry into the fire, even animals;

5. *ac paulo supra hanc memoriam servi et clientes quos ab eis dilectos esse constabat iustis funeribus confectis una cremabantur.*

and a little before this time the servants and vassals whom he was agreed were beloved by him were burned with him with the just funeral having been completed.

Section 20

1. *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:*

The states that are thought to administrate their republic more efficiently have it established by law, if anyone who will have heard from the neighboring republic by means of rumor or report, that he may bring it to the magistrate and that he may not share it with who else:

acceperit is either perfect subjunctive or future perfect indicative. Both verbs in prodasis are present subjunctive. Is this just a piece of a future more vivid clause?

2. *quod saepe homines temerarios atque imperitos falsis rumoribus terreri et ad facinus impelli et de summis rebus consilium capere cognitum est.*

because it is known that rash and ignorant humans are often terrified by false reports and are driven to crime and seize a plan concerning the highest things.

3. *Magistratus quae visa sunt occultant, quaeque esse ex usu iudicaverunt multitudini produnt. De re publica nisi per concilium loqui non conceditur.*

The magistrates hide what seems best, and they record what has been judged is in the interest of the people. Concerning the republic, except through assembly it is not allowed to speak.

Section 21

1. *Germani multum ab hac consuetudine differunt. Nam neque Druides habent qui rebus divinis praesint neque sacrificiis student.*

The Germans greatly differ from this custom. For neither do they have druids to be in command of the divine things nor do they pay attention to sacrifices.

Praesum takes the dative which is why *rebus divinis* is dative.

2. *Deorum numero eos solos ducunt quos cernunt et quorum aperte opibus iuvantur, Solem et Vulcanum et Lunam; reliquos ne fama quidem acceperunt.*

They consider only those in the number of gods whom they see and of who they are openly helped by means of power, the Sun, Vulcan, and Moon. They have not heard of the others even by means of rumor.

3. *Vita omnis in venationibus atque in studiis rei militaris consistit: ab parvulis labori ac duritiae student.*

His whole life consists with hunting and with military pursuits: from childhood pay attention to labour and hardiness.

4. *Qui diutissime impuberes permanserunt, maximam inter suos ferunt laudem: hoc alii staturam, alii vires nervosque confirmari putant.*

They who have remained unmarried for the longest time obtain the maximum praise amongst themselves: by this some think that height is strengthened, and others think that muscle power is strengthened.

5. *Intra annum vero vicesimum feminae notitiam habuisse in turpissimis habent rebus; cuius rei nulla est occultatio, quod et promiscue in fluminibus perluuntur et pellibus aut parvis renonum tegimentis utuntur magna corporis parte nuda.*

They indeed hold it in the most shameful things to have held knowledge of a woman before the twentieth year; of this thing there is no concealment, because are washed together in the rivers and they use hide or small coverings of reindeer skin with a great part of the body bare.

Section 22

1. *Agri culturae non student, maiorque pars eorum victus in lacte, caseo, carne consistit.*

They hold no eagerness for agriculture, and the greater part of their food stands in milk, cheese, and meat.

2. *Neque quisquam agri modum certum aut fines habet proprios; sed magistratus ac principes in annos singulos gentibus cognationibusque hominum, qui una coierunt, quantum et quo loco visum est agri attribuunt atque anno post alio transire cogunt.*

and nobody has a fixed amount of land or of one's own territory; but the magistrates and the leaders every year assign to the clans and families of humans, who have assembled together, how much of the land and which place seems best and after one year they compel them to move elsewhere.

3. *Eius rei multas adferunt causas: ne assidua consuetudine capti studium belli gerendi agri cultura commutent; ne latos fines parare studeant, potentioresque humiliores possessionibus expellant; ne accuratius ad frigora atque aestus vitandos aedificent; ne qua oriatur pecuniae cupiditas, qua ex re factiones dissensionesque nascuntur;*

They bring many reasons of that thing: so that they may not exchange the zeal of waging war with agriculture captured with the constant custom; so that they may not desire to acquire wide borders, and so that the powerful may not expel the weak from their possessions; so that they may not build more carefully towards avoiding the cold and heat; so that they may not begin the desire of money, out of which thing factions and dispute is born;

4. *ut animi aequitate plebem contineant, cum suas quisque opes cum potentissimis aequari videat.*

so that they may keep that of the common people by justice of mind, since each man sees that his own power is made equal with the most powerful.

Section 23

1. *Civitatibus maxima laus est quam latissime circum se vastatis finibus solitudines habere.*

The maximum glory for the states is to have wilderness as wide as possible about themselves with the frontiers having been laid waste.

quam latissime = “over as wide an area as possible” is by the notes. *vastatis finibus* is treated as vanilla ablative of absolute.

2. *Hoc proprium virtutis existimant, expulsos agris finitimos cedere neque quemquam prope audere consistere;*

They think that this is the characteristic mark of virtue, that their neighbors retreat having been expelled from their territory, and that no one dares to stand close by.

Hoc... existimant is translated as indirect speech, actually they’re all indirect speech.

3. *simul hoc se fore tutiores arbitrantur, repentinae incursionis timore sublato.*

at the same time they judge that they will be more safe because of this, when the fear of sudden invasion has been raised.

repentinae... sublato one big temporal ablative absolute, the first half is indirect speech.

4. *Cum bellum civitas aut inlatum defendit aut infert, magistratus qui ei bello praesint, ut vitae necisque habent potestatem, deliguntur.*

When a state either repels having been made war or makes war, the magistrates are chosen to take command of that war, so that they may hold the power of life and death.

5. *In pace nullus est communis magistratus, sed principes regionum atque pagorum inter suos ius dicunt controversiasque minuunt.*

In peace there is no common magistracy, but the leaders of the regions and districts administer justice and settle disputes amongst their own men.

ius dicunt = “administer justice” comes from the notes.

6. *Latrocinia nullam habent infamiam quae extra fines cuiusque civitatis fiunt, atque ea iuventutis exercendae ac desidia minuendae causa fieri praedicant.*

Raiding expeditions which happen outside the territories of each state are have no infamy, and they assert that these happen for the sake of exercising the youth and diminishing idleness.

7. *Atque ubi quis ex principibus in concilio dixit se ducem fore, qui sequi velint profiteantur, consurgunt ei qui et causam et hominem probant suumque auxilium pollicentur atque ab multitudine collaudantur:*

and when any out of the leaders said in the council that he will be their leader, and that to let those who wish to follow him volunteer, they rise up for him and the cause and they approve of the man and of the aid of his men ???

8. *Qui ex his secuti non sunt, in desertorum ac proditorum numero ducuntur omniumque his rerum postea fides derogatur.*

9. Hospitem violare fas non putant; qui quaque de causa ad eos venerunt ab iniuria prohibent, sanctos habent, hisque omnium domus patent victusque communicatur.