CHAPTER 1

GAIUS JULIUS CAESAR

AN INTRODUCTION TO CAESAR

Gaius Julius Caesar is considered one of Rome's leading politicians (aedile in 65 BCE, *pontifex maximus* in 63, quaestor in 61, and consul in 59) and most successful generals. An accomplished orator, he also was an author of the first rank. His impact on Rome's political and religious institutions was decisive and long-lasting despite the fact that his life was cut short by his assassination in 44 BCE.

Caesar's literary fame rests on his surviving "commentaries" on the Gallic and Civil Wars: *Commentāriī dē bellō Gallicō* and *Commentāriī dē bellō Cīvīlī*. Caesar's actual reports to the Senate are not what we read today. We read reports modeled on the genre of those reports. When Caesar departed for Gaul, he probably chose *commentāriī* as a genre to publicize his accomplishments among as wide a public as possible in a format that made it appear as if he were sharing his official reports to the Senate with all Roman citizens. Similarly, Caesar's "reports" on the civil war were likely crucial in presenting Caesar's side in this bitterly divisive conflict.

Caesar's style has often been praised for its distinctive qualities. He tells his stories logically, clearly, and without obscure Latin vocabulary. Caesar also writes about himself in the third person. His intent in doing so has been the subject of scholarly debate. Caesar's *commentāriī* have persuaded many readers over thousands of years with this seemingly objective authority. A cursory glance, however, at the bitterly partisan times in which they appeared quickly reveals what was at stake for Caesar: his reputation, his public career, and even his life, as the subsequent civil war and Caesar's murder amply demonstrate.

READING 1

Caesar discusses the Druids in some detail in this passage, one of two groups that are respected among the Gauls.

THE DRUIDS AS PRIESTS AND ARBITRATORS

CAESAR *DĒ BELLŌ GALLICŌ* 6.13

1   [13] In omnī Galliā eōrum hominum quī aliquō sunt numerō atque honōre, genera sunt duo. Nam plēbēs paene servōrum habētur locō, quae nihil audet per sē, nūllō adhibētur cōnsiliō. Plērīque, cum aut aere aliēnō aut magnitūdine tribūtōrum aut

5   iniūriā potentiōrum premuntur, sēsē in servitūtem dicant nōbilibus, quibus in hōs eadem omnia sunt iūra quae dominīs in servōs. Sed dē hīs duōbus generibus alterum est druidum, alterum equitum. Illī rēbus dīvīnīs intersunt, sacrificia pūblica

NOTES AND VOCABULARY

Line 1:   **aliquis, aliquid** some, someone, anyone, something, anything
numerus, -ī, m. account, number

Line 2:   **honōs, honōris,** m. mark of honor, office; honor, esteem; *numerō* and *honōre* are ablatives of description.
genus, generis, n. type, kind
nam, *conj.* for
plēbēs, plēbeī or **plēbs, plēbis,** f. plebs, common people

Line 3:   **habeō, habēre, habuī, habitum** to have, hold; *habeō* often means "have" but sometimes, as here, the verb means "hold, consider."
locus, -ī, m. rank, position; *locus* often occurs in the ablative without the preposition *in* to express place where.
audeō, audēre, ausus sum to dare; be careful to distinguish between the forms of *audiō, audīre, audīvī, audītum* "to hear" and *audeō, audēre, ausus sum* "to dare."
adhibeō, adhibēre, adhibuī, adhibitum (+ *dat.*) to invite, summon; note *nūllō* = the dative *nūllī* here.
consilium, -(i)ī, n. council, deliberation, decision, planning

Line 4:   **plērīque, plērōrumque,** m. pl. the majority, most people

cum, *conj.* translate "whenever." Usually the conjunction *cum* means "when, since, although," but in some sentences when a general condition is being expressed, *cum* means "whenever."

aes aliēnum, aeris aliēnī, n. debt; *aes aliēnum* means literally "money belonging to another."

tribūtum, -ī, n. tribute, tax

Line 5:   **iniūria, -ae,** f. wrongdoing, oppression, injury

potēns, potentis powerful; *potentiōrum* is being used as a substantive with the noun *virōrum* understood.

premō, premere, pressī, pressum to suppress, press hard

sēsē: reduplicated form of the reflexive pronoun *sē*

dicō (1) to dedicate, give oneself; be sure to distinguish *dicō* (1), a verb of the first conjugation, from the verb of "saying" *dīcō, dīcere, dīxī, dictum,* which belongs to the third conjugation.

Line 6:   **nōbilis, nōbile** noble; *nōbilibus* is another substantive with the noun *virīs* understood. Here the word refers to the most distinguished of the Knights (see line 8 below).

quibus and **dominīs:** datives of possession; *eadem . . . quae* signify "same . . . as." Translate *quibus in hōs eadem omnia sunt iūra quae dominīs in servōs*: "who possess all the same rights toward these as masters [possess] toward slaves."

iūs, iūris, n. right, law, prerogative

Lines 7–8:   **alter. . . alter** the one . . . the other

druidum . . . equitum genitives of possession; translate *est* as "consists of."

Line 7:   **druidēs, druidum,** m. pl. Druids

Line 8:   **eques, equitis,** m. here, knight (Gallic aristocracy)

illī: refers to the Druids because in the previous sentence they had been mentioned first, i.e., *alterum est druidum, alterum equitum. Ille* refers to "that one" or the first mentioned (the former), while *hī* refers to "this one" or "these," i.e., the last mentioned (the latter). Note that the Druids are referred to only by pronouns in the rest of this passage.

dīvīnus, -a, -um holy, divine

intersum, interesse, interfuī to take part in, attend to; this compound verb, like many in Latin, governs the dative case.

sacrificium, -ī, n. sacrifice

CAESAR *DĒ BELLŌ GALLICŌ* 6.13, CONTINUED

ac prīvāta prōcūrant, religiōnēs interpretantur: ad hōs magnus

10   adulēscentium numerus disciplīnae causā concurrit, magnōque

hī sunt apud eōs honōre. Nam ferē, dē omnibus contrōversiīs

pūblicīs prīvātīsque cōnstituunt, et, sī quod est admissum facinus,

sī caedēs facta, sī dē hērēditāte, dē fīnibus contrōversia est, īdem

dēcernunt, praemia poenāsque cōnstituunt; sī quī aut prīvātus

15   aut populus eōrum dēcrētō nōn stetit, sacrificiīs interdīcunt.

Haec poena apud eōs est gravissima. Quibus ita est interdictum,

hī numerō impiōrum ac scelerātōrum habentur, hīs omnēs

dēcēdunt, aditum sermōnemque dēfugiunt, nē quid ex contāgiōne

incommodī accipiant, neque hīs petentibus iūs redditur,

NOTES AND VOCABULARY

Line 9:   **prōcūrō** (1) to attend to, administer

          religiō, religiōnis, f. religion, religious rites

          interpretor, interpretārī, interpretātus sum to interpret, explain

Line 10:   **adulēscēns, adulēscentis,** m./f. young man, young woman, youth

          disciplīna, -ae, f. education, knowledge

          causā, + *preceding gen.* for the sake of, because of; don't confuse this
             use of *causā* with the noun *causa, -ae,* f. "reason."

          concurrō, concurrere, concurrī, concursum (+ *ad*) to flock (to) in
             crowds, to assemble together

Line 11:   **apud,** *prep.* + *acc.* among; *apud eōs* = among the Gauls

          ferē, *adv.* nearly, almost, usually

          contrōversia, -ae, f. dispute

Line 12:   **cōnstituō, cōnstituere, cōnstituī, cōnstitūtum** to decide,
             determine, judge

          facinus, facinoris, n. crime

Line 13:   **caedēs, caedis,** f. murder

          facta: supply *est.*

          hērēditās, hērēditātis, f. inheritance

          fīnis, fīnis, m. end; pl. boundary

          īdem, eadem, idem the same

Line 14:   **dēcernō, dēcernere, dēcrēvī, dēcrētum** to settle, decide

          praemium, -ī, n. reward

          poena, -ae, f. punishment

Line 14–15: **sī quī . . . populus:** translate "if anyone whatever individual or tribe . . . ."

Line 15:   **dēcrētum, -ī,** n. decision, decree; here, the ablative is used with the intransitive verb *stetit*, which should be translated in the present tense, "abide by."

          sacrificiīs: ablative of separation

          interdīcō, interdīcere, interdīxī, interdictum to banish (someone) from

Line 16:   **Quibus:** dative after *est interdictum*. The pronoun refers to the persons banished. Translate "those who have been banished" (*lit.*, "for those whom it has been banished" or "for those for whom a decree of banishment has been issued").

Line 17:   **impius, -a, -um** impious, wicked

          scelerātus, -a, -um criminal, outlawed

Line 18:   **dēcēdō, dēcēdere, dēcessī, dēcessum** to abandon, leave, withdraw; *hīs* is dative of separation used with a verb compounded with *dē*.

          aditus, aditūs, m. approach, encounter

          sermō, sermōnis, m. talk, conversation

          dēfugiō, dēfugere, dēfūgī to avoid

          nē quid = *nē aliquid*; remember that "after *sī, nisi, num,* or *nē*, all the *ali*'s fall away."

          contāgiō, contāgiōnis, f. contact

Line 19:   **incommodum, -ī,** n. disadvantage, misfortune, harm; *incommodī* is a partitive genitive (genitive of the whole) used with *quid*.

          petō, petere, petīvī, petītum to demand, entreat, seek

          reddō, reddere, reddidī, redditum to give back, restore, render

CAESAR *DĒ BELLŌ GALLICŌ* 6.13, CONTINUED

20 neque honōs ūllus commūnicātur. Hīs autem omnibus druidibus
    praeest ūnus, quī summam inter eōs habet auctōritātem. Hōc
    mortuō, aut sī quī ex reliquīs excellit dignitāte succēdit, aut, sī
    sunt plūrēs parēs, suffrāgiō druidum, nōn numquam etiam armīs
    dē prīncipātū contendunt. Hī certō annī tempore in fīnibus

25 Carnūtum, quae regiō tōtīus Galliae media habētur, cōnsīdunt
    in locō cōnsecrātō. Hūc omnēs undique quī contrōversiās habent
    conveniunt eōrumque dēcrētīs iūdiciīsque parent. Disciplīna in
    Britanniā reperta atque inde in Galliam trānslāta esse exīstimātur,
    et nunc quī dīligentius eam rem cōgnōscere volunt plērumque illō

30 discendī causā proficīscuntur.

NOTES AND VOCABULARY

Line 20: **commūnicō** (1) to share

Line 21: **praesum, praeesse, praefuī, praefutūrum** to preside over, be in
          charge of

          summus, -a, -um highest

          auctōritās, auctōritātis, f. authority, power, influence

Line 22: **mortuus, -a, -um** dead, deceased

          sī quī = *sī aliquī*

          reliquus, -a, -um remaining, left over

          excellō, excellere, excelluī (+ *abl.*) to excel in, be superior in

          dignitās, dignitātis, f. worth, reputation, authority

          succēdō, succēdere, successī, successum to advance, become the
          successor

Line 23: **plūs, plūris** more, several

          pār, paris equal; distinguish carefully between this adjective and the
          noun *pars, partis,* f. "part."

          suffrāgium, -(i)ī, n. vote; *suffrāgiō* is an ablative of means; take with
          contendunt.

          numquam, *adv.* never; translate *nōn numquam* "sometimes."

Line 24: **prīncipātus, prīncipātūs,** m. leadership, rule, first place

          contendō, contendere, contendī, contentum to fight, compete

Line 25: **Carnūtes, Carnūtum,** m. pl. a people in Gaul on both sides of the
Loire

regiō, regiōnis, f. region, area

medius, -a, -um middle

cōnsīdō, cōnsīdere, cōnsēdī, cōnsessum to hold sessions, encamp,
settle

Line 26: **cōnsecrō** (1) to consecrate, dedicate to the gods

hūc, *adv.* here, to this place

Line 27: **iūdicium, -(i)ī,** n. trial, decision

pareō, parēre, paruī (+ *dat.*) to obey; be careful to distinguish
between *parō* (1) "to prepare" and *pareō, parēre, paruī* "to obey."
Don't confuse forms of the noun *pars, partis,* f. "part" or the
adjective *pār, paris* "equal" with either of these verbs.

disciplīna, -ae, f. system, discipline, knowledge

Line 28: **reperiō, reperīre, repperī, repertum** to find, discover

inde, *adv.* from there

trānsferō, trānsferre, trānstulī, trānslātum to carry across, transfer

exīstimō (1) to consider, think, judge

Line 29: **dīligēns, dīligentis** careful, strict

cōgnōscō, cōgnōscere, cōgnōvī, cōgnitum to know, learn

illō: to that place

Line 30: **discō, discere, didicī** to learn, know

COMPREHENSION QUESTIONS

1. In Gaul, to what group are the plebs considered equivalent? Cite
   the Latin.

2. Name the two types of men who are respected. Cite the Latin.

3. What are the Druids' chief responsibilities?

4. What happens if people do not abide by their decisions?

5. What possible scenarios may occur when the chief Druid dies? Cite
   the Latin.

6. Where did the practice of having Druids as arbitrators possibly
   originate?

READING 2

In 6.14 Caesar provides more information about the Druids, such as they are exempt from military service, they do not entrust their doctrine to writing, and they believe in transmigration of the souls; in 6.15 he discusses the Knights, who are very bellicose; in 6.16 he reveals how some of the Gauls engage in human sacrifice and the role the Druids play in these religious observances.

PRACTICE AND BELIEFS OF THE DRUIDS [14]; THE KNIGHTS [15]; AND HUMAN SACRIFICE [16]

CAESAR *DĒ BELLŌ GALLICŌ* 6.14–16

1   [14] Druidēs ā bellō abesse cōnsuērunt, neque tribūta ūnā cum
     reliquīs pendunt; militiae vacātiōnem omniumque rērum habent
     immunitātem. Tantīs excitātī praemiīs et suā sponte multī in
     disciplīnam conveniunt et ā parentibus propinquīsque mittuntur.

5   Magnum ibi numerum versuum ēdiscere dīcuntur. Itaque annōs
     nōn nūllī XX in disciplīnā permanent. Neque fās esse exīstimant
     ea litterīs mandāre, cum in reliquīs ferē rēbus, pūblicīs prīvātīsque
     ratiōnibus, Graecīs litterīs ūtantur. Id mihi duābus dē causīs
     īnstituisse videntur, quod neque in vulgum disciplīnam efferrī velint

10   neque eōs quī discunt litterīs cōnfīsōs minus memoriae studēre;

NOTES AND VOCABULARY

Line 1:   **ā bellō:** ablative of separation

          absum, abesse, afuī, afutūrum to refrain, be absent from

          cōnsuescō, cōnsuescere, cōnsuēvī, cōnsuētum to become
             accustomed to; *consuērunt* is the contracted form of *cōnsuēvērunt.*

          tribūtum, -ī, n. tribute, tax

          ūnā, *adv.* together; don't confuse the adverb *ūnā* that means "together"
             with the number for "one," *ūnus, -a, -um.*

Line 2:   **pendō, pendere, pependī, pēnsum** to pay

          mīlitia, -ae, f. the military, military service

vacātiō, vacātiōnis, f. exemption

Line 3: **immūnitās, immūnitātis,** f. immunity, exception

excitō (1) to rouse, inspire

sponte, f. (*abl. only*) of one's own accord

Line 4: **propinquus, -ī,** m. relative, relation

Line 5: **versus, versūs,** m. verse, line (of poetry)

ēdiscō, ēdiscere, ēdidicī to learn thoroughly or by heart

Line 6: **nōn nūllī:** translate "some"; an example of LITOTES.

permaneō, permanēre, permansī, permānsum to remain

fās, n. *indecl.* right, divine law

exīstimō (1) to consider, judge, think

Line 7: **ea:** translate "these things" or "these principles."

littera, -ae, f. letter (of the alphabet); pl. writing

mandō (1) to entrust, commit

cum, *conj.* when, since, although; use the concessive translation "although."

ferē, *adv.* nearly, almost, usually

Line 8: **ratiō, ratiōnis,** f. account, transaction, business; *ratiōnibus* refers to accounts and general records

ūtor, ūtī, ūsus sum (+ *abl.*) to use

mihi: notice the use of the first person pronoun *mihi*. Caesar's reference to himself in the first person in *dē bellō Gallicō* is very rare.

causa, -ae, f. reason; be careful to distinguish between the look-alike words: *causa, -ae,* f. "reason," *casa, -ae,* f. "hut, house," and *cāsus, cāsūs,* m. "misfortune."

Line 9: **īnstituō, īnstituere, īnstituī, īnstitūtum** to set up, establish

vulgus, -ī, n. crowd, public; *in vulgum* to the general public, publicly

disciplīna, -ae, f. doctrine

Line 10: **discō, discere, didicī** to learn, know

cōnfīdō, cōnfīdere, cōnfīsus sum (+ *dat.*) to rely on, trust; translate *litterīs cōnfīsōs* "relying on writing."

studeō, studēre, studuī (+ *dat.*) to study, apply oneself to

CAESAR *DĒ BELLŌ GALLICŌ* 6.14–16, CONTINUED

quod ferē plērīsque accidit ut praesidiō litterārum dīligentiam
in perdiscendō ac memoriam remittant. In primīs hoc volunt
persuādēre, nōn interīre animās sed ab aliīs post mortem trānsīre
ad aliōs, atque hōc maximē ad virtūtem excitārī putant, metū

15   mortis neglēctō. Multa praetereā dē sīderibus atque eōrum mōtū,
dē mundī ac terrārum magnitūdine, dē rērum nātūrā, dē deōrum
immortālium vī ac potestāte disputant et iūventūtī trādunt. [15]
Alterum genus est equitum. Hī, cum est ūsus atque aliquod bellum
incidit (quod ferē ante Caesaris adventum quotannīs accidere

20   solēbat, utī aut ipsī iniūriās īnferrent aut inlātās prōpulsārent),

NOTES AND VOCABULARY

Line 11:   **ferē,** *adv.* almost, generally, for the most part

        plērīque, plērōrumque, m. pl. the majority, most people

        accidō, accidere, accidī to occur, happen to (+ *dat. of person affected*)

        praesidium, -(i)ī, n. help, assistance, protection

Line 12:   **perdiscō, perdiscere, perdidicī** to learn thoroughly, learn by heart;
        the prefix of *perdiscendō*, like that of *ēdiscere*, shows that this material
        must be overlearned to the point of being part of the person.

        remittō, remittere, remīsī, remissum to relax, loosen, release

        in primīs: among the first, especially

        hoc: refers to what follows.

Line 13:   **persuādeō, persuādēre, persuāsī, persuāsum** (+ *dat.*) to convince,
        persuade

        intereō, interīre, interiī/interivī, interitum to die

Line 13–14:   **ab aliīs . . . ad aliōs:** from one . . . to another

Line 14:   **hōc:** ablative of means; "by this." The pronoun here refers to what has
        just been said.

        maximē, *adv.* especially

        virtūs, virtūtis, f. excellence, virtue

        excitō (1) to rouse, inspire; understand *hominēs* as the subject of
        excitārī.

        putō (1) to think

        metus, metūs, m. fear

Line 15: **neglegō, neglegere, neglēxī, neglēctum** to disregard

praetereā, *adv.* besides, moreover

sīdus, sīderis, n. star, constellation

mōtus, mōtūs, m. motion, movement

Line 16: **mundus, -ī,** m. world, universe

Line 17: **vīs, vīs,** f. force, power, strength

potestās, potestātis, f. power, authority

disputō (1) to dispute, discuss, argue

iuventūs, iuventūtis, f. youth, young people

trādō, trādere, trādidī, trāditum to pass on, hand down, teach

Line 18: **eques, equitis,** m. knight; *equitum* is a genitive of possession; note that the opening sentence of 15.1 picks up from 13.1: *eōrum hominum . . . genera sunt duo.*

usus, usūs, m. use, need

Line 19: **incidō, incidere, incidī, incasum** to fall in, happen, occur; be careful not to confuse *incidō, incidere, incidī, incasum* "to happen" with *incīdō, incīdere, incīdī, incīsum* "to cut into, cut short." The fourth principal part *incasum* shows that this verb is a compound of *cadō* "to fall, happen," while the verb with the fourth part *incīsum* is from *caedō* "to cut, kill."

adventus, adventūs, m. approach, arrival

quotannīs, *adv.* annually, every year

Line 20: **soleō, solēre, solitus sum** to be used to, be accustomed to

ut, utī, *conj.* so that, that, as, when; don't confuse this word with the second principal part of *utor, utī, usus sum* "to use."

īnferō, īnferre, intulī, illātum to bring forward, inflict

prōpulsō (1) to drive off, repel

CAESAR *DĒ BELLŌ GALLICŌ* 6.14–16, CONTINUED

omnēs in bellō versantur; atque eōrum ut quisque est genere
copiīsque amplissimus, ita plūrimōs circum sē ambactōs
clientēsque habet. Hanc ūnam grātiam potentiamque novērunt.
[16] Nātiō est omnis Gallōrum admodum dēdita religiōnibus,
25   atque ob eam causam quī sunt adfectī graviōribus morbīs quīque
in proeliīs perīculīsque versantur aut prō victimīs hominēs
immolant aut sē immolātūrōs vovent, administrīsque ad ea
sacrificia druidibus ūtuntur; quod, prō vītā hominis nisi hominis
vīta reddātur, nōn posse deōrum immortālium nūmen plācārī
30   arbitrantur, pūblicēque ēiusdem generis habent īnstitūta sacrificia.
Aliī immānī magnitūdine simulācra habent, quōrum contexta
vīminibus membra vīvīs hominibus complent; quibus succēnsīs
circumventī flammā exanimantur hominēs. Supplicia eōrum quī in
fūrtō aut in latrōciniō aut aliquā noxiā sint comprehēnsī grātiōra

NOTES AND VOCABULARY

Line 21:   **versor** (1) to occupy oneself with, be engaged in
        quisque, quidque, *pron.* each, each one, everybody
        genere: "in terms of birth"

Lines 21–22:   **ut quisque** + superlative **. . . ita:** translate "the more each . . . so the
        more."

Line 22:   **amplus, -a, -um** powerful, strong, prominent
        plūrimus, -a, -um most, very great, very many
        ambactus, -ī, m. vassal

Line 23:   **ūnam:** translate "only."
        grātia, -ae, f. influence, favor
        potentia, -ae, f. force, power
        nōscō, nōscere, nōvī, nōtum to learn, recognize; in perfect tenses,
        to know

Line 24:   **nātiō, nātiōnis,** f. nation, race, people
        admodum, *adv.* very, quite, just about
        dēdō, dēdere, dēdidī, dēditum to devote, give up

religiō, religiōnis, f. piety to the gods; (pl.) religious observances, religious matters

Line 25:   **adficiō, adficere, adfēcī, adfectum** to affect, impair

  gravis, grave serious, severe

  morbus, -ī, m. sickness, disease

Line 26:   **proelium, -(i)ī,** n. battle, fight

Line 27:   **immolō** (1) to sacrifice

  voveō, vovēre, vōvī, vōtum to pledge, devote

  administer, administrī, m. assistant

Line 28:   **nisi,** *conj.* unless, if not, except

Line 29:   **nūmen, nūminis,** n. divine will, divine power, divinity

  plācō (1) to calm, appease

Line 30:   **arbitror** (1) to consider, judge, think; note that *arbitror* is a synonym of *putō* and *existimō*, both appearing in these passages written by Caesar.

  pūblicē, *adv.* on behalf of the state, as a community, publicly

  īnstituō, īnstituere, īnstituī, īnstitūtum to put in place, establish, build; translate *habent īnstitūta sacrificia* "have sacrifices established."

Line 31:   **immānis, immāne** huge, enormous

  simulācrum, -ī, n. likeness, image, representation

  contexō, contexere, contexuī, contextum to weave together, entwine

Line 32:   **vīmen, vīminis,** n. twig, basket

  membrum, -ī, n. limb, part

  compleō, complēre, complēvī, complētum to fill, complete; *aliī* is the subject

  succendō, succendere, succendī, succēnsum to set fire to, light

Line 33:   **circumveniō, circumvenīre, circumvēnī, circumventum** to enclose, surround

  exanimō (1) to kill

  supplicium, -ī, n. supplication, punishment, execution

Line 34:   **fūrtum, -ī,** n. theft, trick

  latrōcinium, -ī, n. robbery, banditry

  noxia, -ae, f. harm, crime

  comprehendō, comprehendere, comprehendī, comprehēnsum to capture, arrest

CAESAR *DĒ BELLŌ GALLICŌ* 6.14–16, CONTINUED

35 dīs immortalibus esse arbitrantur, sed, cum ēius generis cōpia

dēficit, etiam ad innocentium supplicia dēscendunt.

NOTES AND VOCABULARY

Line 35:   **deus, -ī,** m. god; *dīs* is the irregular dative/ablative plural.

Line 36:   **dēficiō, dēficere, dēfēcī, dēfectum** to fail, run out

innocēns, innocentis innocent, blameless

dēscendō, dēscendere, dēscendī, dēscēnsum to fall, stoop, resort to, lower oneself

COMPREHENSION QUESTIONS

1. What is not required of the Druids, unlike others?

2. Why do they not entrust information to writing?

3. How does Caesar characterize the Knights?

4. Why do the Gauls engage in human sacrifice?

The Dying Gaul. Marble replica of one of the sculptures in the ex-voto group dedicated to Pergamon by Attalus I to commemorate the victories over the Galatians in the 3rd and 2nd centuries BCE. A detail of this statue is on the cover. Capitoline Museums, Rome. (© Wikimedia Commons)

READING 3

In Book 3 of the *Civil War*, Caesar describes how Pompey fled to Egypt after the battle of Pharsalus and how he is killed by one of King Ptolemy's men and by a former supporter who served with him in the war against the pirates.

POMPEY ASKS KING PTOLEMY FOR ASYLUM

CAESAR *DĒ BELLŌ CĪVĪLĪ* 103

1   103. Ibi cāsū rēx erat Ptolemaeus, puer aetāte, magnīs cōpiīs cum
     sorōre Cleopatrā bellum gerēns, quam paucīs ante mēnsibus per
     suōs propinquōs atque amīcōs rēgnō expulerat; castraque Cleopatrae
     nōn longō spatiō ab ēius castrīs distābant. Ad eum Pompēius
5   mīsit, ut prō hospitiō atque amīcitiā patris Alexandrīā reciperētur
     atque illīus opibus in calamitāte tegerētur. Sed quī ab eō missī
     erant, cōnfectō lēgātiōnis officiō, līberius cum mīlitibus rēgis
     conloquī coepērunt eōsque hortārī ut suum officium Pompēiō
     praestārent nēve ēius fortūnam dēspicerent. In hōc erant

NOTES AND VOCABULARY

Line 1:   **ibi,** *adv.* at that time

           cāsus, cāsūs, m. chance; distinguish carefully between this fourth
               declension noun and the first declension noun *casa, -ae,* f. "hut,
               house."

           Ptolemaeus, -ī, m. Ptolemy

           aetas, aetātis, f. age; *aetāte* is an ablative of respect. At that time
               Ptolemy was around 13 years of age.

Line 2:   **Cleopatra, -ae,** f. Cleopatra; at that time Cleopatra was around 19
               years of age.

           quam: the relative pronoun refers to Cleopatra.

           mēnsis, mēnsis, m. month; translate *paucīs ante mēnsibus,* which is
               an ablative of degree of difference, "a few months earlier"; literally
               "before by a few months."

Line 3:   **propinquus, -ī,** m. relative

rēgnum, -ī, n. kingdom; *rēgnō* is an ablative of separation.

expellō, expellere, expulī, expulsum to drive out, expel

castra, -ōrum, n. (military) camp; note plural form with singular meaning.

Line 4:   **spatium, -(i)ī,** n. distance; *longō spatiō* is an ablative of degree of difference with *distābant*.

ēius: refers to Ptolemy.

distō (1) to stand apart

Pompēius, Pompēī, m. Pompey (the Great)

Line 5:   **mittō, mittere, mīsī, missum** to send a request; the *ut* clause is in apposition to the notion of request implied in the verb.

prō (*prep. + abl.*) by virtue of, in return for

hospitium, -(i)ī, n. hospitality, guest-host relationship

patris: King Ptolmey's father; Ptolemy XII Auletes stayed with Pompey when he was in exile in the 50's BCE.

Alexandrīā: ablative used instead of the locative for place where.

recipiō, recipere, recēpī, receptum to receive

Line 6:   **illīus:** refers to Ptolemy

opēs, opium, f. power, resources

calamitās, calamitātis, f. misfortune

tegō, tegere, tēxī, tēctum to protect

quī: translate "those who."

ab eō: refers to Pompey

Line 7:   **conficiō, conficere, confēcī, confectum** to complete

lēgātiō, lēgātiōnis, f. embassy, mission

officium, -ī, n. duty

līberius, *comparative adv.* too freely

Line 8:   **conloquor, conloquī, conlocūtus sum** to speak with

coepī, coepisse to begin (defective verb)

hortor (1) to urge

Lines 8–9: **suum officium praestāre:** translate "that they discharge their duty."

Line 9:   **nēve,** *adv.* and not

dēspiciō, dēspicere, dēspexī, dēspectum to look down on

CAESAR *DĒ BELLŌ CĪVĪLĪ* 103, CONTINUED

10   numerō complūrēs Pompēī mīlitēs, quōs ex ēius exercitū acceptōs

in Syriā Gabīnius Alexandrīam trādūxerat bellōque cōnfectō apud

Ptolemaeum, patrem puerī, relīquerat.

NOTES AND VOCABULARY

Line 10:   **complūrēs, complūrium** several

             ēius: refers to Pompey

Line 11:   **in Syriā:** After Pompey's campaign in Syria, some of his troops were left behind there to defend the recently annexed territory.

             Gabīnius, -ī, m. Aulus Gabinius, now one of Caesar's officers; although previously Gabinius had been a strong supporter of Pompey and had served as one of his officers, during the Civil Wars he supported Caesar.

             trādūcō, trādūcere, trādūxī, trāductum to lead across

             apud, *prep. + acc.* with, in the presence of

Line 12:   **relinquō, relinquere, relīquī, relictum** to leave behind

COMPREHENSION QUESTIONS

1. What age was King Ptolemy at this time? Cite the Latin.

2. Who helped King Ptolemy drive Cleopatra out of his kingdom?

3. What request did Pompey make of King Ptolemy?

4. Whom did Gabinius bring to Alexandria? Cite the Latin.

Sphinx and Pompey's Pillar in Alexandria, Egypt. Medieval travelers to Egypt believed that Pompey must have been buried here and that the capital of the red Aswan granite column contained his head. Thus this pillar was named Pompey's pillar when in fact the pillar was built in the 4th century in honor of the Emperor Diocletian who had captured Alexandria. (© 2013 Shutterstock Images LLC)

READING 4

Key advisers to Ptolemy decide to kill Pompey. Lucius Septimius, who formerly had served in one of Pompey's campaigns, assists with executing the murder.

THE DEATH OF POMPEY

CAESAR *DĒ BELLŌ CĪVĪLĪ* 104

1   104. Hīs tunc cōgnitīs rēbus, amīcī rēgis, quī propter aetātem
     ēius in cūrātiōne erant rēgnī, sīve timōre adductī, ut posteā
     praedicābant, sollicitātō exercitū regiō, nē Pompēius Alexandrīam
     Aegyptumque occupāret, sīve dēspectā ēius fortūnā, ut
5   plērumque in calamitāte ex amīcīs inimīcī exsistunt, hīs quī
     erant eō missī palam respondērunt eumque ad rēgem venīre
     iussērunt; ipsī, clam cōnsiliō initō, Achillam, praefectum rēgium,
     singulārī hominem audāciā, et L. Septimium, tribūnum mīlitum,
     ad interficiendum Pompēium mīsērunt. Ab hīs līberāliter ipse
10   appellātus et quādam nōtitiā Septimī prōductus, quod bellō
     praedōnum apud eum ōrdinem dūxerat, nāviculam parvulam

NOTES AND VOCABULARY

Line 1:   **cōgnōscō, cōgnōscere, cōgnōvī, cōgnitum** to learn; in perfect
            tenses, to know

            amīcī rēgis: these included Achillas, army commander or prefect,
            mentioned in line 7; Pothinus, royal guardian; and Theodotus of
            Chios, the young king's tutor

Line 2:   **ēius:** refers to Ptolemy

            in cūrātiōne erant rēgnī: translate "were acting as regents"; literally:
            "were in the administration of the kingdom."

            sīve . . . sīve, *conj.* whether . . . or

            addūcō, addūcere, addūxī, adductum to influence

            posteā, *adv.* afterwards

Line 3:   **praedicō** (1) to allege

sollicitō (1) to offer bribes to, stir up

sollicitātō exercitū regiō: either supply "by Pompey" with this ablative absolute or construe the ablative absolute as part of the *nē* clause that follows.

regiō, regiōnis, f. region; be careful not to confuse the many Latin words that begin with *reg-* such as *rēx, rēgis,* m. "king" (cf. line 1); *rēgnum, -ī,* n. "kingdom" (cf. line 2); *rēgnō* (1) "to rule"; *regō* "to rule, guide"; *rēgius, -a, -um* "royal"; and from this line *regiō* "region."

Line 5: **plērumque,** *adv.* very often

exsistō, existere, exsistī to prove to be, show oneself

hīs: indirect object of *respondērunt,* one of the two main verbs of this sentence

Line 6: **eō,** *adv.* there; be careful not to confuse this adverb with the ablative singular masculine and neuter forms of *is, ea, id.*

palam, *adv.* in the open, in public

Line 7: **clam,** *adv.* secretly (in contrast to *palam* in line 5)

inīre cōnsilium: to form a plan

Line 8: **singulāris, singulāre** remarkable, extraordinary

singulārī . . . audāciā: ablative of description

L. Septimius: Lūcius Septimius, a Roman officer who had served in Pompey's campaign against the pirates

Line 9: **hīs:** refers to Achillas and Septimius

līberāliter, *adv.* generously, kindly

ipse: refers to Pompey

Line 10: **quīdam, quaedam, quoddam,** *indefinite pron.* and *adj.,* certain, a certain

nōtitia, -ae, f. acquaintance

prōdūcō, prōdūcere, prōdūxī, prōductum to induce

Line 11: **praedō, praedōnis,** m. pirate

ōrdinem dūxerat: translate "had commanded a division."

nāvicula, -ae, f. small vessel, skiff; note how the double diminutive, *nāviculam parvulam,* adds poignancy to the passage.

CAESAR *DĒ BELLŌ CĪVĪLĪ* 104, CONTINUED

cōnscendit cum paucīs suīs; ibi ab Achillā et Septimiō interficitur.

Item L. Lentulus comprehenditur ab rēge et in custōdiā necātur.

NOTES AND VOCABULARY

Line 12:   **cōnscendō, cōnscendere, cōnscendī, cōnscēnsum** to board, go on board

paucīs suīs: *paucī* is being used as a substantive here. Understand *virīs* or *mīlitibus*.

Line 13:   **L. (Lucius) Lentulus:** consul in 49 BCE and one of Pompey's strongest supporters

comprehendō, comprehendere, comprehēndī, comprehēnsum to seize

necō (1) to kill

COMPREHENSION QUESTIONS

1. Who replied to Pompey's request?

2. What was their response? Cite the Latin.

3. What did they later say caused them to make this response?

4. Whom did they send to kill Pompey?

5. Why did Pompey trust Septimius enough to board the boat? Cite the Latin.