

XIV

C.I. Caesaris: De bello Gallico (I, 2)

Apud Helvetios longe nobilissimus fuit et ditissimus Orgetorix. Is M. Messala et M. Pisone consulibus regni cupiditate inductus coniurationem nobilitatis fecit, et civitati persuasit ut de finibus suis cum omnibus copiis exirent; perfacile esse, cum virtute omnibus praestarent, totius Galliae imperio potiri. Id hoc facilius iis persuasit quod undique loci natura Helvetii continentur: una ex parte flumine Rheno latissimo atque altissimo, qui agrum Helvetium a Germanis dividit; altera ex parte monte Iura altissimo, qui est inter Sequanos et Helvetios; tertia lacu Lemanno et flumine Rhodano, qui provinciam nostram ab Helvetiis dividit. His rebus fiebat ut et minus late vagarentur et minus facile finitimis bellum inferre possent; qua ex parte homines bellandi cupidi magno dolore adficiebantur. Pro multitudine autem hominum et pro gloria belli atque fortitudinis angustos se finis habere arbitrabantur, qui in longitudinem milia passuum CCXL, in latitudinem CLXXX patebant.

C.I. Caesaris: De bello Gallico (I, 2)

Vocabulary

apud + acc.	at, near, among
nōbilissimus 3	(superlative of nōbilis)
nōbilis, e	famous, noble, distinguished
dītissimus	(superlative of dīs)
dīs, dītis (/dīves, dītis) ¹	rich, wealthy
Orgetorīx, īgis, m	Orgetorix, a wealthy aristocrat among the Helvetii , a Celtic-speaking people residing in what is now Switzerland during the consulship of Julius Caesar of the Roman Republic . According to A.L. Hodges, his name means ‘king-of-the-killers’. Central figure of the events of 59 B.C. ²
M.	Marcus, a Latin praenomen , or personal name , which was one of the most common names throughout Roman history. ³
Messāl(l)la, ae, m	Marcus Valerius Messalla Corvinus (64 BC – 8 AD), a Roman general, author and patron of literature and art, consul of the year 61 B.C.
Pīsō, ōnis, m	Piso, consul of the year 61 B.C. ⁴
cōnsul, is, m	consul; one the two highest magistracies of the Roman republic
cupiditās, ātis, f	desire, wish, lust
indūcō 3, dūxī, ductus	to lead/bring into, to incite
coniūrātiō, ōnis, f	conspiracy, plot
nōbilitās, ātis, f	nobility, the nobles

1. . -i- in the genitive belonging to dīves is short.

2. . See contribution separately.

3. . The *praenomen* may have derived from the name of the god Mars (also *Mavors* in Latin), and may, through several parallels, be connected to Indic *marút-*. The warlike feature is present in most cases. The shortened form of *Markus* gave in German the name *Marx*.

4. . There is uncertainty in the commentaries about who this person was: either Pupius Marcus Piso or Marcus Calpurnius Piso. The critical edition by Otto Seel (Teubner, 1968) suggests P.M. Piso (i.e. Marcus Pupius Piso, cf. p. 8 [ad loc. and p. 351, ad loc. and ad I, 35,4]). It seems that the person was Marcus Calpurnius Piso Frugi, born Calpurnius Piso, adopted by a certain Marcus Pupius, and he became first an orator, also teacher of Cicero, later *quaestor* (83 B.C.) and *praetor* (around 72 B.C.) arriving at the consulship in 61.

cīvitās, ātis, f	the citizens, the state ⁵
persuādeō 2, suāsī, suāsus + dat.	to persuade, to convince
exeō 4, iī, itus	to go out, to go forth from
perfacilis, e	very easy
praestō 1, stitī, stitus/stātūrus +dat.	to stand before; to excel in, to be superior to
tōtus, totīus, 3	the whole, entire
imperium, ī, n	power, military command, authority
potior 4, potītus sum + abl./gen.	to become master of, to take possession of, to obtain, to get (comparative of facilis, adverb)
facilius	easy (to do), free from (difficulty)
facilis, e ⁶	on every side, everywhere
undique	(the) nature, the natural condition of a thing
nātūra, ae, f	to hold together, to keep in, to confine (superlative of latus, adverb)
contineō 2, tinuī, tentus	broad, wide
lātissimē	high; deep
lātus 3	other; second
altus 3 ⁷	mountain, range
alter 3	The Jura Mountains (/ˈ(d)ʒʊərə/, French: [ʒyʁa], German: [ˈjuːra], locally [ˈjuːra];
mōns, montis, m	<u>French</u> : Massif du Jura; <u>German</u> :
lūra, ae, m	<u>Juragebirge</u> ; <u>Italian</u> : Massiccio del Giura) are a <u>sub-alpine mountain range</u> located north of the <u>Western Alps</u> , mainly following the course of the <u>France-Switzerland border</u> . The Jura separates the <u>Rhine</u> and <u>Rhône</u> basins, forming part of the <u>watershed</u> of each. The name "Jura" is derived from <i>juria</i> , a Latinized form of a <u>Celtic</u> stem <i>jor-</i> "forest". The mountain range gives its name to the French department of <u>Jura</u> , the Swiss <u>Canton of Jura</u> , the <u>Jurassic</u> period of the

5. . The Italian word *città* (cf. also French *cit*^é, English *city*) derives from *civitas*.

6. . *facilis* is a derivative of *facio* 3 'to make', 'to do', and further, through Greek τί-θη-μι, goes down to Indo-European level. Literally, it would mean 'makeable'.

7. . "Altus", belongs to the *voces mediae*. A *vox media* or *communis* is a nominal which – seemingly – has also an opposite meaning. Thus, *altus* does not mean only 'high' but also 'deep'. Dictionaries explain the first meaning with "seen from below upwards", the second "seen from above downwards". In reality, the word refers to a *vertical dimension*. The grammatical concept may have derived from the observation of verbal meanings. Aulus Gellius (*Noctes Atticae* XII,IX,1) writes on *vocabula* [...] *media et communia* and mentions, among others, *tempestas* ('good' and 'bad weather'), *industria* ('good' and 'bad intention'; 'intentionality'), and others. As a semantic feature, the category *voces mediae* may have deeper roots concerning language origins.

lacus, ūs, m
Lēmānus lacus

fīō, fierī, factus sum
minus (adv.)
vāgō 1
fīnitimū 3
īnferō, īnferre, intulī, illātus + dat.
bellum infero
possum posse, potuī
quā ex parte
cupidus 3 + gen.
bellandi cupidus

[geologic timescale](#), and the [Montes Jura](#) of the Moon.⁸

lake

Lake Geneva ([French](#): *lac Léman* [*lak lemɑ̃*] or *le Léman* [*lə lemɑ̃*], rarely *lac de Genève* [*lak də ʒ(ə)nev*]; [German](#): *Genfersee* [*ˈɡɛnfər, zeː*]) is a [lake](#) on the north side of the [Alps](#), shared between [Switzerland](#) and [France](#). It is one of the [largest lakes in Western Europe](#) and the largest on the course of the [Rhône](#).

The first recorded name of the lake is *Lacus Lemannus*, dating from [Roman](#) times; *Lemannus* comes from [Ancient Greek](#) *Liménos Límṇē* (Λιμένοσ Λίμνη) meaning "port's lake"⁹; it became *Lacus Lausonius*, although this name was also used for [a town or district](#) on the lake, *Lacus Losanetes*, and then the *Lac de Lausanne* in the [Middle Ages](#). Following the rise of Geneva it became *Lac de Genève* (translated into English as *Lake Geneva*). In the 18th century, *Lac Léman* was revived in French and is the customary name in that language. In contemporary [English](#), the name *Lake Geneva* is predominant.¹⁰

to become, to get¹¹

less

to ramble, to range

bordering upon, neighbour(ing)

to bring in/upon, to introduce

to make war upon, to wage war on

to be able, to have power; can (verb)

and in this respect, for which reason (cf. *una ex parte* above)

fond of, desirous of

fond of war

8. . Definition taken from the Wikipedia (accessed: 18.4.2020). For a map, see the illustration "Legatio Orgetorigis".

9. . This is imprecise. The Greek name is Λέμνος, ἡ λίμνη (Strabon) or Λιμένη ἢ Λεμόνη (Ptolemy). The Latin name must transmit an Indo-European word that seems to be related to Greek λίμνη ('lake'). Zero grade λίμνη is connected to λειμών 'moist', 'grassy place', 'humid meadow' and the basic IE forms and sense will be: *lei-mōn, *li-men-m (acc.), *li-mn-os (gen.), 'dip', 'low place', 'bay'. Cf. Lat. *līmus* 'mud' and Latvian *leja* 'dale', 'valley'. Λιμήν 'port' is a parallel zero grade formation and has not to do with the meaning of *Lemannus lacus* (A.L.K.).

10. . Source: Wikipedia (accessed: 18.4.2020).

11. . Some dictionaries record the verb under *facio* as a passive form to the active verb *facio*.

prō + abl.	before, in front of, because of, for the reason that, considering (the fact that)
multitūdō, inis, f	multitude, great number, extent
māgnus 3	great, large
dolor, ōris, m	pain, sorrow, regret
adficiō/afficiō 3, fēcī, fectus	to do something to, to affect with
autem	again, moreover, but, and (surely)
fortitūdō, inis, f	strength, bravery, fortitude
angustus 3	narrow
arbitror 1	to think, to believe, to be of the opinion
longitūdō, inis, f	length
mīlle, mīlia, ium, n	thousand
passus, ūs, m	step, pace
mille (passuum)	a thousand paces (passūs), a Roman mile (equals about 1,5 kms)
CCXL	=ducenti quadraginta (240)
lātītūdō, inis, f	breadth, width
CLXXX	=centum octoginta (180)
pateō 2, patuī ¹²	to stretch out, to extend, to be wide open

12. Cf. "patere tua consilia non sentis?" (Cic.).

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Latin – Italian

nōbilis, e	nobile
dīs(/dīves), dītis	Dite (Nome dato a Plutone ¹³ , dio degl'inferni e preposto alle ricchezze, le quali si scavano nelle viscere della terra, che fanno parte del regno buio; <i>fig.</i> fu preso anche per lo stesso Inferno)
cōsul, is, m	console
cupiditās, ātis, f	cupidità, cupidigia
indūcō 3, dūxī, ductus	indurre
coniūrātiō, ōnis, f	congiura
nōbilitās, ātis, f	nobiltà
cīvitās, ātis, f	città
persuādeō 2, suāsī, suāsus + dat.	persuadere
exeō 4, iī, itus	uscire/(e)scire (esco)
perfacilis, e	facile
praestō 1, stitī, stitus/stātūrus + dat.	prestare
tōtus, totīus, 3	tutto
imperium, ī, n	impero
potior 4, potītus sum +abl./gen.	potere
facilius	facile
undique	onde (†ondeché)
nātūra, ae, f	natura
contineō 2, tinuī, tentus	contenere
lātus 3	lato
altus 3	alto
alter 3	altri, altro
mōns, montis, m	monte
lūra, ae, m	Giura, giurassico
lacus, ūs, m	lago (†laco)
minus (adv.)	minore, meno
vagor 1	vagare
fīnitimus 3	finitimo
īnferō, īnferre, intulī, illātus + dat.	inferire
bellum infero	inferire una pugnalata/un colpo
possum posse, potuī	potere (†podere)
cupidus 3 + gen.	cùpido

13. . Cf. Gk Πλούτων, -ωνος, God of the nether world, as identified with Πλοῦτος 'Plutos', God of wealth.

bellandi cupidus
 multitūdō, inis, f
 māgnus 3
 quā ex parte
 dolor, ōris, m
 adficiō/afficiō 3, fēcī, fectus
 prō + abl.
 autem
 fortitūdō, inis, f
 angustus 3
 arbitror 1
 longitūdō, inis, f
 mīlle, mīlia, ium, n
 passus, ūs, m
 lātītūdō, inis, f
 pateō 2, patuī

cùpido di
 moltitudine (†multitudine)
 magno | magnum ('grande bottiglia')
 qua | di qua da
 dolore
 affettare ('simulare, far mostra')
 pro | pro-
 aut aut
 fortitudine (†fortitudo)
 angusto
 arbitrare (†albitrare)
 longitudine
 mille
 passo
 latitudine
 pàtere ('essere chiaro/manifesto')

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Orgetorix

Orgetorix, as explained in Caesar's text, was a Helvetian nobleman.

His plans to subdue Gaul (what is now France) provoked a shock among the Romans. The real reason for them was the Roman imperial plans, the formal one that Orgetorix took the power from his father who had received the title from the Roman Senate "friend of the Roman People", a title taken very seriously by the Romans.

Orgetorix' movement, in the end, became the reason for Caesar to begin his Gallic War and to subdue whole Gaul. Subsequently, Orgetorix lost his life. What really happened is unclear. Some sources say that he committed suicide so that he prevented the worst: to be burnt alive.

A.L. Hodges, in his commentary on Caesar's book (1909, p. 257) remarks, without further details, that the name means 'king-of-the-killers'.

The explanation may come near reality. *-rix* is, clear, it is the same word with Latin *rēx* (feminine *rēgīna*), which in Classical usage, means 'king' (and *queen* respectively). The etymological meaning, however, and possibly also that for Orgetorix, is less: 'a guide', 'one who directs'. Greek *ὀ-ρέγ-ω*, German *reich-en* ('to stretch [out]'), English *reach* are further linguistic parallels. The name could mean something like 'war-lord' or 'gang-leader'.

With regard to the rest of the name, the Wikipedia-article quotes Pokorny whose suggestion is plausible:

the name would be "[P]orgeto-rix" where *orge* (a loss of an initial p- is explainable in Celtic linguistics) would be parallel to Old Irish *orcaid* 'to kill'. "perg- (with e~o alternation) meaning 'to hit' (= 'to kill') leaves some doubts since *per-* belongs to the extended family of words containing **per-/pro-/pr-* and similar, and may refer to Latin *pergō* 3 'to set out', 'to leave'. *Pergō* then, again, contains *per* + *regō*.

With a *double entendre* as a minimum, especially for a Roman, it could quote the concept of "setting out" what Orgetorix indeed had on his mind.

Legatio Orgetorigis



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Between Switzerland and France



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C.I. Caesaris: De bello Gallico (I, 2)

GRAMMAR

Declination of nouns in -ŭ: so-called fourth declination.

The masculine and the feminine nouns end in -us; the neuter ones in -ū.

<u>fructus, -ūs m. 'fruit':</u>	<u>genū, -ūs n. 'knee':</u>	<u>domus¹⁴, -ūs f. 'house':</u>
fructus	genū	domus Mixed decli-
fructum	genū	domum nation (II. and
fructūs	genūs	domūs IV.)
fructuī	genū	domuī/domō
fructū	genū	domō/domū
fructūs	genua	domūs
fructūs	genua	domūs/domōs
fructuum	genuum	domuum/domōrum
fructibus	genibus	domibus
fructibus	genibus	domibus

Mixed declination has also:

senatus: gen. senatūs and senatī; dat. senatuī and senatū.

Sometimes, the -i of dative melts into the stem vowel:

equitatus, -ūs m, 'cavalry', dat.: equitatū

laurus, -ūs/-ī f. 'laurel-tree', 'bay-tree'; abl.: laurū; pl. nom.: laurūs (instead of *laurus* frequently *laurea* is used).

tribus, -ūs f., 'tribe' has plur. gen. tribuum, dat. and abl. tribubus.

14. The -u-stem replaces older -o-stem. *Domus* is related to Greek δόμος 'house', 'living room', and Skt. *dāma-* m., 'house'. Gk. δεσπότης (through **dōm*, gen. **dems*), Vedic *dām-patiḥ* 'ruler', 'lord', and Lat. *dominus* and *domina* are also derivatives of this root noun.

Conjugations

fīō¹⁵, fierī, factus sum: 'to become', 'to get', 'to happen'

Actio imperfecta:

Indicativus
Praes. impf.

fīō
fīs
fit

--¹⁶

--

fīunt

Coniunctivus
Praes. impf.

fīam
fīās
fīat

fīāmus

fīātis

fīant

Praet. impf.

fīēbam
fīēbās
fīēbat

fierem¹⁷
fierēs
fieret

fīēbāmus
fīēbātis
fīēbant

fierēmus
fierētis
fierent

Fut. impf.

fīam
fīēs
fīet

fīēmus
fīētis
fīent

Imp. fī fīte

15. . *Fīō* is related to *fuī* (praes. perf. of *sum*, *esse*). The etymological relation to Greek φυ- (φύομαι 'to grow', 'to spring up', 'to become' etc., φύσις, φύμα etc.) is possible. In this case φύσις stands parallel to Skt. *bhūti-*, *bhūtí-* 'prosperity', 'power', 'riches'; and φύμα to Skt. *bhūman-*, n., 'earth', 'world', 'being'.

16. . Not attested or not applied.

17. . In the praet. impf. coni., and in the infinitivus impf. the long -i- becomes short.

Ferō, ferre, tulī, lātus¹⁸:

Activum

Actio imperfecta:

Indicativus
Praes. impf.Coniunctivus
Praes. impf.fero
fers
fertferam
ferās
feratferimus
fertis
feruntferāmus
ferātis
ferantIndicativus
Praet. impf.Coniunctivus
Praet. impf.ferēbam
ferēbās
ferēbatferrem
ferrēs
ferretferēbāmus
ferēbātis
ferēbantferrēmus
ferrētis
ferrentIndicativus
Fut. impf.--¹⁹feram
ferēs
feretferēmus
ferētis
ferent

Passivum

Actio imperfecta:

Indicativus
Praes. impf.Coniunctivus
Praes. impf.feror
ferris
ferturferar
ferāris
ferāturferimur
ferimini
ferunturferāmur
ferāmini
feranturIndicativus
Praet. impf.Coniunctivus
Praet. impf.ferēbar
ferēbāris
ferēbāturferrer
ferrēris
ferrēturferēbāmur
ferēbāmini
ferēbanturferrēmur
ferrēmini
ferrenturIndicativus
Fut. impf.

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ferar
ferēris
ferēturferēmur
ferēmini
ferentur

18. . Several compounds with preverbs have the same conjugation: infero (see text), affero ('to bring/convey to'), aufero (abstuli, ablatum 'to bear away', 'to carry off', 'to withdraw' etc.; cf. *ablātīvus*, sc. *cāsus*), offero ('to bring before', 'to present', 'to offer'), transfero ('to carry/bring over/across/to the other side', 'to transfer' etc.), etc.

19. . Coniunctivus futuri does not exist.

Activum
Actio perfecta:

Indicativus
Praes. perf.

tulī
tulistī

etc.

Indicativus
Praet. perf.

tuleram
tuleras

etc.

Indicativus
Fut. perf.

tulero
tuleris

etc.

Coniunctivus
Praes. perf.

tulerim
tuleris

etc.

Coniunctivus
Praet. perf.

tulisses
tulissēs

etc.

--²⁰

Passivum
Actio perfecta:

Indicativus
Praes. perf.

lātus, -a, -um
sum

etc.

Indicativus
Praet. perf.

lātus, -a, -um
eram

etc.

Indicativus
Fut. perf.

lātus, -a, -um
ero

etc.

Coniunctivus
Praes. perf.

lātus, -a, -um
sim

etc.

Coniunctivus
Praet. perf.

lātus, -a, -um
essem

etc.

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Imperativus:

I: Sg. 2. fer
Pl. 2. ferte

II: Sg. 2. fertō
Sg. 3. fertō

Pl. 2. fertōte
Pl. 3. feruntō

ferre
ferimini

fertor
fertor

–
feruntor

20. Coniunctivus futuri does not exist.

Participium:

Impf.:	ferēns, -ntis	– ²¹
Perf.:	–	lātus, -a, -um
Inst.:	lātūrus, -a, -um	ferendus, -a, -um ²²

Supinum²³:

Acc.:	lātum
Abl.:	lātū

Gerundium:

(ad) ferendum etc.

Infinitivus:	Act.:	Pass.:
Impf.:	ferre	ferri
Perf.:	tulisse	lātum, -am, -um, -ōs, -ās, -a esse
Fut.:	lātūrum, -am, -um esse	lātum īrī

21. What is missing in Latin, will be φερόμενος in Greek. It exists also in other languages, in Russian e.g. Also participium perfectum activi exists in Greek.

22. The other name for *participium instans passivi* is *gerundivum*.

23. *Supinum* can be conceived as a kind of infinitive. The English term for it is *supine*, and grammars frequently speak of *first* (here the accusative) and *second* (here the ablative) *supine*. The first supine comes with verbs of motion. In one usage, it indicates purpose. For example, "mater pompam me **spectatum** duxit" is Latin for "Mother took me **to watch** the procession", and "legati ad Caesarem **gratulatum** convenerunt" is Latin for "Ambassadors came to Caesar **to congratulate** him". The translation of this first usage of the first supine is similar to, if not identical to, the Latin purpose clause. The second supine, which comes with adjectives, is rarely used; only a few verbs have been seen to commonly adopt the form. It is derived from the [dative of purpose](#), which expresses the purpose of a thing or action, or the [ablative of respect](#), which can translate as "with regard/respect to" and is used to indicate to what extent or in what way the main clause is true. It is the same as the first supine but replacing final *-um* by *-ū*, with a lengthened *u*. *Mirabile dictū*, for example, translates as "amazing to say", where *dictū* is the supine form. The sense is generally passive, even if usually not explicitly marked as such in idiomatic English translation; for example, *difficile creditū*, "hard to believe", is more literally "hard to be believed", or "hardly believable". Cf. also the expression *horribile dictū* ('horrible to say/pronounce').

The word refers to a position of lying on one's back (as opposed to 'prone', lying face downward), but there exists no widely accepted etymology that explains why or how the term came to be used to also describe this form of a verb. In Greek, similarly, ὕπτιος/ὕπτιον means 'lying on one's back' (opposed to πρηνής 'prone' as above) but the origin of the grammatical sense – similarly – is not clear. It might have to do with the fact that ὕπτιος means also *passive* in a grammatical sense as opposed to ὀρθός 'active' (cf. Liddell – Scott, s.v., p. 1904). The Latin one should be a mechanical translational term, and the explanation possibly must be sought in Greek grammar.

Possum, posse, potui²⁴: ‘to be able’ (<*pōt(e)sum)²⁵

Ind. praes. impf.

possum
potes
potest

possumus
potestis
possunt

Coni. praes. impf.

possim
possis
possit

possimus
possitis
possint

Ind. praet. impf.

poteram
poterās
poterat

poterāmus
poterātis
poterant

Coni. praet. impf.

possem
possēs
posset

possēmus
possētis
possent

Ind. fut. impf.

poterō²⁶
poteris
poterit

poterimus
poteritis
poterunt

24. *Possum* follows *sum, esse*. For a full conjugation of *sum*, see Lesson XI (11).

25. *Impotēns* belongs to the group and is another *vox media*: it means 1, ‘weak, powerless, impotent’, 2, ‘headstrong, violent, mad’; in reality, it means ‘one that is *not* master of himself/itself’.

26. This gives Italian *potrò, potrai, potrà*, Spanish *podré, podrás, podrá* etc.

Ind. praes. perf.

potuī etc.

Coni. praes. perf.

potuerim etc.

Ind. praet. perf.

potueram etc.

Coni. praet. perf.

potuissem

Ind. fut. perf.

potuerō etc.

--

Inf. impf.

posse

Inf. perf.

potuisse

Some examples with possum:

fieri (non) potest, ut

‘it is (not) possible that’

qui potest?

‘how is it possible?’

non possum non

‘I must’

Hodie non possum venire

‘I cannot come today’

Res diutius dissimulari non potuit

‘It was not possible to conceal it any more.’

Responde nunc, si potes

‘Answer now, if you can’

Gerundium (gerund) and gerundivum (gerundive) again:

Both are *deverbatives*, i.e. are *nominals* derived from verbs but are not finite verbs.

Gerundium is discussed in Lesson X:

Gerundium		
Acc.	(ad)	hortandum
Gen.		hortandi
Dat.		hortando
Abl.		hortando

This example also shows that the category has no changes for deponent verbs (given that hortor 1) is deponent.

Gerundivum is discussed in Lessons VIII and XI:

The other name of *gerundivum* is *participium instans passivi*.

The gerundivum is frequent in various constructions and in independent usage. An example for the case:

Dux sic hortatus est: “milites, hic vobis²⁷ aut vincendum aut moriundum est”.

I.e.: “Soldiers, here you must either win or die”.

Similarly: Mihi est pugnandum ‘I have to fight’ (i.e. ‘The need of fighting is to me’).

Haec vobis provincia est defendenda ‘This province is for you to defend’ (‘is for you to defend’)

The fact that *gerundivum* is a kind of *participium* also means that *morphologically* it behaves like an *adjective*.

Gerundium, in classical terms behaves like a *noun*, the nominative of which is missing, and which is, if necessary, provided by the *infinitive*.

The construction “bellandi cupidi” in the text, is the genitive of the gerund of bellō 1 ‘to wage war’.

When to use *gerundium* and when *gerundivum*, is a stylistic and a grammatical question. Latin prefers the second. So in cases where both possibilities are offered the second is to be chosen.

27. This kind of dative is, in classical terms, *dativus auctoris* or dative of the agent. This dative is used with the gerund to denote the person on whom the necessity rests.

Gerund according to its cases:

- (N: infinitive)
- A: takes always a preposition, e.g. *ad*, showing purpose
 Ponor ad scribendum 'I sit down/set out to write (something)'
 Inter ambulandum 'while walking'
- G: is the complement of nouns and adjectives: *gen. obiectivus* or government of prepositions like *causā, gratiā*
 bellandi cupidus 'fond of war', 'warlike'
 Cupidus sum te videndi 'I want to see you'
 pacem petendi causa 'sueing for peace'
 Ars Amandi 'The Art of Love' (a poem by Ovid)
- D: adverb of purpose or terminative adverb (rare): in classical terms, this kind of dative is understood as *dativus finalis*
 Aqua utilis est bibendo 'The water is useful (also) for drinking.'
- Abl.: adverbial modifier of mood or instrument
 Mens alitur artem discendo 'Mind grows wealthier by learning'
 Docendo discimus 'By teaching we learn'.

Gerundival constructions:

Legati venerunt pacem petendi causa	The ambassadors came to sue
Legati venerunt pacis petendae causa	for peace.

Mens alitur artem discendo	'Mind grows wealthier by
Mens alitur arte discenda	learning'

exercendae memoriae gratia ²⁸	'for the sake of training the
	memory'

praeesse agro colendo ²⁹	'to take charge of cultivating the
	land'

28. Cic., *Cat.M.* 38.

29. Cic., *Rosc.Am.* 50.

Decemviri³⁰ legibus scribundis³¹

| 'The Compilers of the Twelve
| Tables'

Lictores³² missi sunt ad sumendum supplicium³³

| 'The lictors (the attendants) are/
were sent to carry out the
punishment.'

Gerundival constructions are recommended where the gerund requires accusative ("Legati venerunt pacem petendi causa", "Mens alitur artem discendo"). In such cases the object of the gerund takes the case of the gerund, the gerund itself is transformed into gerundive which is in concordance with the word in the original case of the gerund – here genitive and ablative – the gerundive functioning as attribute (adjective) and the output being a passive construction, more appropriate to the spirit of the Latin language.

Thus:

Legati venerunt pacis petendae causa
Mens alitur arte discenda

Gerundive is obligatory if, in the above sense, the gerund stood in dative or depended on a preposition:

Decemviri legibus scribundis
Lictores missi sunt ad sumendum supplicium

30. **Decemviri**, ('ten men'), in ancient Rome, any official commission of 10. The designation is most often used in reference to *decemviri legibus scribundis*, a temporary legislative commission that supplanted the regular magistracy from 451 to 449 BC. It was directed to construct a code of laws that would resolve the power struggle between the patricians and the plebeians. The first board of decemvirs ruled with moderation and prepared 10 tables of law in 451 BC. A second board completed the laws of the Twelve Tables with two laws less favourable to the plebeians. In 449 BC, when they became tyrannical, the decemvirs were forced to abdicate.

The Twelve Tables were called Duodecim Tabulae. They stood on display on the Forum Romanum but were destroyed in 387 BC by the Gaul invasion. The text is known from reconstructions and interpretations, and constitutes the basis of Roman Law.

31. I.e. "Decemviri creati legibus scribundis. The ending *-undis* (instead of *-endis*) has been retained from Archaic Latin.

32. *Lictores* were attendants (*apparitores*), originally those, Etruscan in origin, who carried the *fascēs* for magistrates with *imperium*. They accompanied the latter at all times inside and outside Rome, proceeding before them in single file, each carrying his bundle of fascēs on his left shoulder. Their function was to announce the approach of the magistrate, clearing everyone except Vestals and *matronae* (married women) from his path, and to implement his rights of arrest, summons, and, in early times, execution.

Fascēs (bundle of twigs with a battle-axe) gave the word "fascism" in politics.

33. A *supplicium* ("punishment") was usually, though not always, capital.

Fifth declension:

To the fifth declension belong nouns with stem in *-ē*; they are mostly feminine. The nominative ends in *-ēs*, the genitive in *-eī*.

rēs, reī f.: a word of the most general and extensive signification, ‘thing’, ‘matter’, ‘affair’, ‘condition’, ‘case’; ‘reality’, ‘property’, ‘possession’, ‘part’ etc.³⁴

rēs	rēs
rem	rēs
reī	rērum
reī	rēbus
rē	rēbus

Some nouns of the same category that are masculine:

meridiēs³⁵ ‘midday’, ‘noon’

diēs ‘day’ (as opposed to night), ‘daylight’

(*Dies* is feminine if it is a deadline, a fixed date: *postera die* ‘next day’).

(Etymologically, *rēs* is related to Skt. *rayi-* ‘possession’, ‘wealth’, *rāti* ‘gives’, ‘bestows’, and with the meaning ‘possessions’, is to be connected with the Indo-European level where a **réh₁is* is to be hypothesized.

Dies has been discussed in connection with Greek Ζεῦς. *Dies* is the daylight, and the first meaning of “Zeus”, in a similar way, must have been ‘sky’.

Old Latin *Diēspiter* was continued as *Iuppiter/lūpiter*, and corresponds to Greek Ζεῦ πάτερ (vocative) and Sanskrit *Dyaùṣ pitaḥ* (RV 6,51,5^a), and means ‘Father Sky’).

34. Internationally, this word gives, through Roman *rēs pūblica*, ‘republic’, and the related forms. “*Res publica*” means, indeed, ‘public affair/matter’.

35. Through **medi-diēs*, with dissimilation.

Adverbs (adverbia):

Adverbs, in syntactic level adverbial modifiers, are parts of speech that either were such originally, or have been formed from other parts of speech, mostly from adjectives.

In our text, we find the following instances:

“et minus late vagarentur et minus facile finitimis bellum inferre possent” – ‘they could range less widely, and could less easily make war upon their neighbors’

“hoc facilius iis persuasit” – ‘he the more easily persuaded them’

“Latē” is a form belonging to *lātus, lāta, lātum*: these adjectives take the ending *-ē*. In terms of classical grammar, they change the ending *-ō* of the ablative to *-ē*.

“Facile” and “facilius” are neuters which is another case for adverbs.³⁶

According to this, adjectives belonging to the I. and II. declination take the ending *-ē*, whereas applying sing. neuter is also possible.

Adjectives belonging to the III. declination apply the ending *-ter* to the root:

<i>celer, -is, -e</i>	‘quick’, ‘speedy’	<i>celeri-ter</i>	‘quickly’
<i>fortis, -e</i>	‘strong’, ‘brave’	<i>forti-ter</i>	‘strongly’
<i>fēlīx, -cis</i>	‘lucky’, ‘fruitful’	<i>fēlīci-ter</i>	‘luckily’

In *comparative* we use the acc. sing. neuter:

<i>rēctus</i> etc.	‘right’, ‘correct’	<i>rēctius</i>	‘more correctly’
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In *superlative* we apply the ending *-ē* or several older or independent forms:

<i>rēctissimus</i>	‘most correct’	<i>rēctissimē</i>	‘most correctly’
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To these forms a number of other independent or “irregular” ones are added that must be memorized, like *bene* ‘well’, *male* ‘badly’, ‘wrongly’ etc.

36. Cf. *τρίτον* in Greek, ‘for the third time’.

Numerals – Numeralia

Definite numerals – Numeralia definita (20–1 000 000)

Column 1: Arab digits

Column 2: Roman numerals

Column 3: Latin cardinal numbers – Numeralia cardinalia

Column 4: Latin ordinal numbers – Numeralia ordinalia

Column 5: Multiplicative numerals – Adverbia numeralia

Column 6: Distributive numerals – Numeralia distributiva

21 XXI	ūnus et vigintī	vicēsimum prīmus	vīciēs semel	vicēni singulī
22 XXII	duo et vigintī	vicēsimum alter	vīciēs bis	vicēni bīnī

28 XXVIII	duodētrigintā	duodētricēsimum	duodētriciēs	duodētricēnī
29 XXIX	undētrigintā	undētricēsimum	undētriciēs	undētricēnī
30 XXX	trīgintā	trīcēsimum	triciēs	tricēnī
40 XL	quadrāgintā	quadrāgēsimum	quadrāgiēs	quadrāgēnī
50 L	quīnquāgintā	quīnquāgēsimum	quīnquāgiēs	quīnquāgēnī
60 LX	sexāgintā	sexāgēsimum	sexāgiēs	sexāgēnī
70 LXX	septuāgintā ³⁷	septuāgēsimum	septuāgiēs	septuāgēnī
80 LXXX	octōgintā	octōgēsimum	octōgiēs	octōgēnī
90 XC	nōnāgintā	nōnāgēsimum	nōnāgiēs	nōnāgēnī

99 XCIX	undēcentum	undēcentēsimum	undēcentiēs	undēcentēnī
100 C	centum	centēsimum	centiēs	centēnī ³⁸
101 CI	centum ūnus	centēsimum prīmus	centiēs semel	centēnī singulī
200 CC	ducentī, –ae, –a	ducentēsimum	ducentiēs	ducentēnī
300 CCC	trecentī	trecentēsimum	trecentiēs	trecentēnī
400 CCCC	quadringentī	quadringentēsimum	quadringentiēs	quadringēnī
500 D	quīngentī	quīngentēsimum	quīngentiēs	quīngēnī
600 DC	sescentī	sescentēsimum	sescentiēs	sescentēnī
700 DCC	septingentī	septingentēsimum	septingentiēs	septingēnī
800 DCCC	octingentī	octingentēsimum	octingentiēs	octingēnī
900 DCCCC	nōngentī	nōngentēsimum	nōngentiēs	nōngēnī
1000 M	mīlle	mīllēsimum	mīliēs	singula mīlia
2000 MM	duo mīlia	bis millēsimum	bis milliēs	bīna mīlia
10000	CCICC decem mīlia	deciēs mīllēsimum	deciēs mīliēs	dēna mīlia
100000	CCCICCC centum mīlia	centiēs mīllēsimum	centiēs mīliēs	centēna mīlia
1000000	CCCCICCCC decīēs centum mīlia	deciēs centiēs mīllēsimum	deciēs centiēs mīliēs	deciēs centēna mīlia

37. . This word gives the Latin title of the Greek version of the Old Testament which is also the usual title in the classical tradition. Instead of “Septuāgintā”, frequently the Latin numeral “LXX” is used. (In Greek “Ο’ ” and ‘Εβδομήκοντα, numeral and name, are used).

38. . To this word a joke is attached: “feriunanetinascentenas”. This is the inscription on a *glans missilis* (a leaden sling–bullet). The object was found in Etruscan territory and the text appeared incomprehensible until A.J. Pfiffig interpreted it. The text was Latin: “ferī ūnā anetīnās centēnās”, ‘smite with each single hit a hundred ducklings’.

Syntax

Ablativus absolutus:

In the text we find “M. Messala et M. Pisone consulibus” ‘when Marcus Messala and Marcus Piso were consuls [=61 B.C.]’. “Consulibus” is really an apposition and is like “when ... [being] consuls”.

Ablativus absolutus was first met in Lesson X: “relabente flumine” and “pulso fratre”. The construction is an adverbial modifier, mostly a designation of time like in this case. This is also the usual way in Latin of chronologizing the events.

The construction “M. Messala et M. Pisone consulibus” is further an abl. absolutus *mancus* (“truncated”) given that the verb form is missing. The reason for this is that in Latin the participle of the copula (be-verb) changed function (*sons* arrived at meaning ‘guilty’, ‘criminal’) whereas in Greek some form of the etymologically related participle “ὢν” is needed.

Coniunctivi:

The *coniunctivi* we find in the text are:

exirent: found in final clause; praeteritum because depends on *fecit*.

praestarent: found in causal clause (putative), praeteritum for the same reason.

vagarentur: in clause of result (or consecutive clause; less probably: final clause), praeteritum for the same reason.

possent: the same with “vagarentur”.

C.I. Caesaris: De bello Gallico (I, 2)

English translation³⁹

2.

Among the Helvetii, Orgetorix was by far the most distinguished and wealthy. He, when Marcus Messala and Marcus Piso were consuls [61 B.C.], incited by lust of sovereignty, formed a conspiracy among the nobility, and persuaded the people to go forth from their territories with all their possessions, [saying] that it would be very easy, since they excelled all in valor, to acquire the supremacy of the whole of Gaul. To this he the more easily persuaded them, because the Helvetii, are confined on every side by the nature of their situation; on one side by the [Rhine](#), a very broad and deep river, which separates the Helvetian territory from the Germans; on a second side by the [Jura](#), a very high mountain, which is [situated] between the Sequani and the Helvetii; on a third by the Lake of Geneva, and by the river Rhone, which separates our Province from the Helvetii. From these circumstances it resulted, that they could range less widely, and could less easily make war upon their neighbors; for which reason men fond of war [as they were] were affected with great regret. They thought, that considering the extent of their population, and their renown for warfare and bravery, they had but narrow limits, although they extended in length 240, and in breadth 180 [Roman] miles.

C. Julius Caesar. Caesar's Gallic War. Translator. W. A. McDevitte. Translator. W. S. Bohn. 1st Edition. New York. Harper & Brothers. 1869. Harper's New Classical Library.
The National Endowment for the Humanities provided support for entering this text.

39. Source: Perseus Project (Downloaded: 8.4.2020).

C.I. Caesaris: De bello Gallico (I, 2)

Loquamur latine⁴⁰

Bad Weather

de mala tempestate ✓

est ingens aestus!

*nec mirum, cum sit solstitium
aestivum!*

*volubilibus fenestrarum
tegulis solem excludamus,
si quid offendat aestus.*

sol urit.

*caelum nubibus obducitur.
nubibus caelum obscuratur.*

40. Source: H.G. Capellanus, *Sprechen Sie lateinisch?* ('Do you Speak Latin?'). Dreizehnte, neubearbeitete Auflage besorgt von Dr. Phil. Dr. Iur. L. Spohr. Bonn, Dümmlers Verlag, 1966, pp. 19–21.

sol abiit. umēscit caelum.

aer umīdus est et crassus.

*caelum admōdum pluvium
videtur esse; pluvia
impendet.*

imbres immīnent.

imber instat.

tempestas cooritur.

*en haec prima gutta imbris!
iam vehementius pluit; ruit
imber.*

*imber tēnet.
urceatim pluit.
iam fulgūrat!
tonat! audisne?
cecīdit fulmen.
arborem fulmen tetigit.*



imber remittit.

tempestas abiit.

ventus se vertit in favonium

(Africum, caurum,

aquilonem, eurum,

austrum).

ventus cecidit (vel cessavit).

denuo nunc sol est.

videsne arcum caelestem?

tempestatem idoneam

nanciscemur ad iter

faciendum.

tempestatis futurae praedic-

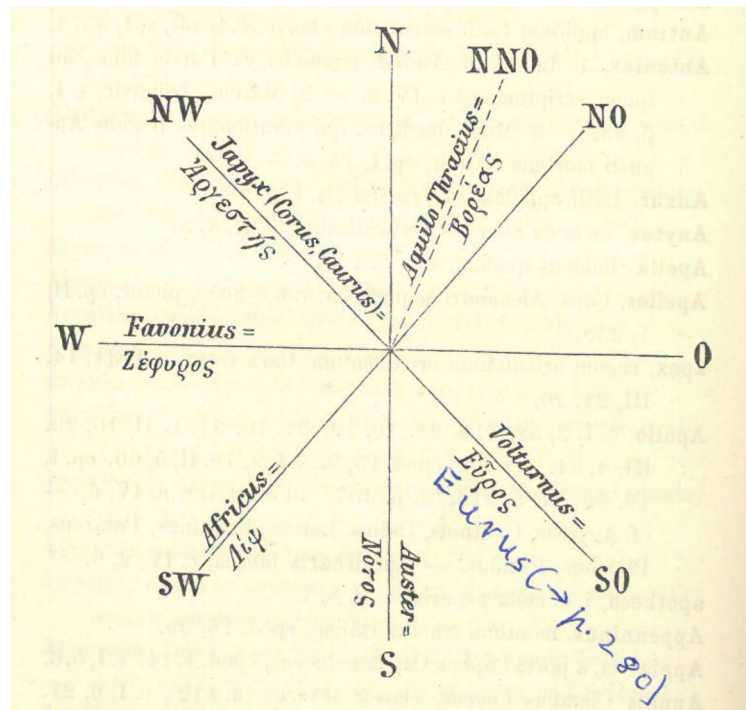
tiones publicae plerumque

falsae sunt — non vero

comprobantur eventu.

C.I. Caesaris: De bello Gallico (I, 2)

Tabula Ventorum



Source: Q. Horati Flacci *Opera*

Scholarum in usum ediderunt

O. Keller et J. Haeussner.
Editio altera et emendata.

Vindobonae – Pragae – Lipsiae

(F. Tempsky – G. Freytag.
MDCCCLXXXII / 1892/, p. 262,
with one intervention by this writer)

N = Nord (North)
O = Ost (East)
S = Süd (South)
W = West (West)

C.I. Caesaris: De bello Gallico (I, 2)

Coins



COINS OF ORGETORIX AND DUMNORIX

(Scanned from Hodges' Commentary)

Fasces



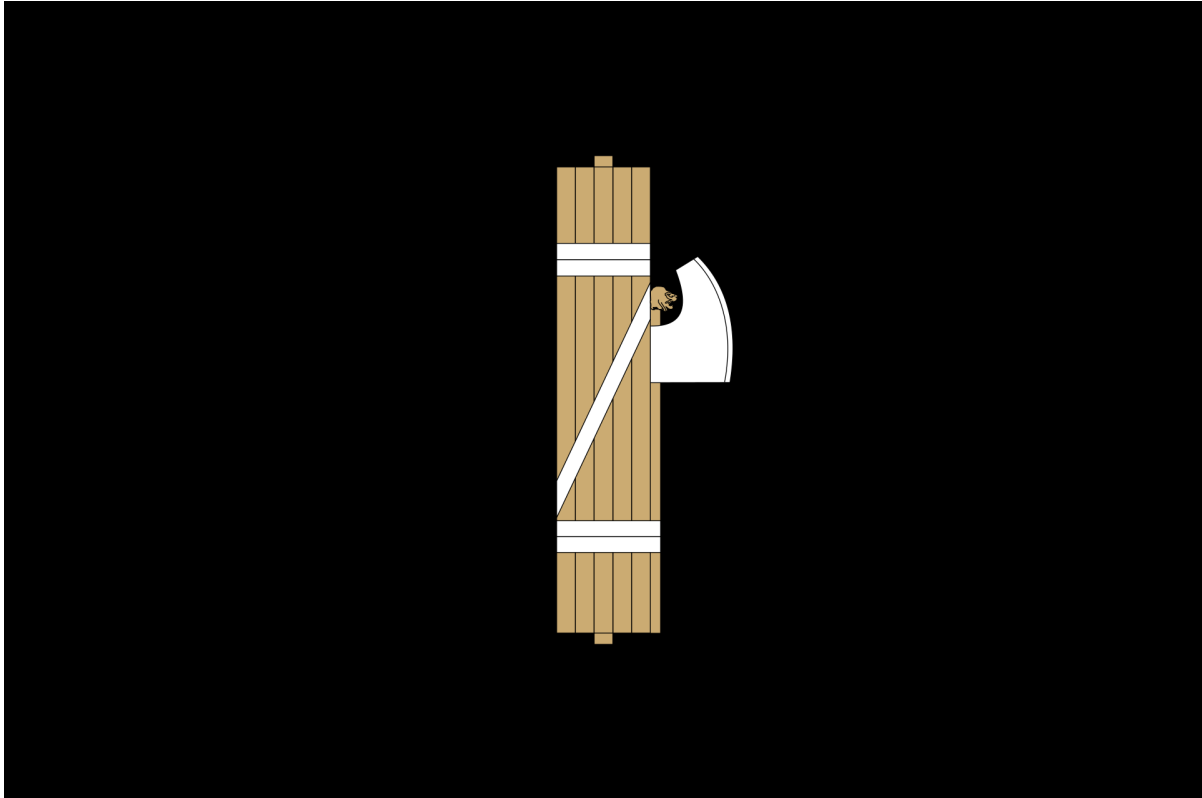
Lictors carrying *fasces* in Ancient Rome. The lictors were public officers.
(Source: Public Domain; Downloaded 24.6.2020)

Fasces (sing. *fascis*, *is*, *m.*) were a bundle of rods bound together and an axe set into, carried before the highest magistrates (kings to praetors).

Though Etruscan in origin, the institution became important in Archaic Rome. The rods symbolized the punitive power against criminals, and the axe was the instrument by which criminals were beheaded. Later, the rods began to symbolize the executive authority and the axe embodied the military control. Binding stood for the principle “unity is strength”.

The Latin word *fascis* shows Italo-Celtic correspondences (e.g. Old Irish *basc* ‘necklace’), less probably (Macedonian) Greek ones, and is – perhaps – to be traced back to Indo-European **bhendh-* or **bhes-* (both ‘to bind’). If the first, German *binden* and English *bind* are related. Cf. also Skt. *bandh-* and Hindi *bāñdhnā*.

2500 years later, in Mussolini's dream, embedded in reviving the Roman power for Italy, the concept was reanimated. Initially, *il fascismo* was "the restorer of Italy"; and soon, through German mediation, the word "fascism" arrived at what it means in politics today.



Flag bearing the fasces, which was the primary symbol of Italian Fascism.
(The black colour also had historical relatedness).



Commemorative medals, dedicated to the famous "Marcia su Roma" (1922)
(both coins exhibit the *fasces*)

(Source: Public Domain, Downloaded 24.6.2020)

C.I. Caesaris: De bello Gallico (I, 2)

Historia fabularis

Diana (Artemis) and Actaeon



The myth of Diana and Actaeon is a disturbing one. Diana (Artemis) was the virgin goddess of the wild places - killer as well as protectress of furry things, protectress of girls evolving from virgin to mother - and killer of women in childbirth. At her temple at Brauron on the east coast of Attica (Vravrona) - and probably also at her sanctuary on the Acropolis⁴¹ in

41. . See what has been remarked to the Acropolis in the Greek Course, accordingly.

Athens - young pubescent girls from all over Attica took part in the strange ritual of "being a bear"⁴² - precise details are unclear, but there's some evidence that they played at being men for part of the time - there are "dining-rooms" at Brauron (*andrones*) and vases have been found showing girls taking part in athletics. At the end of their time as a bear, they'd dedicate their toys to Artemis, and return home to await marriage.

But the Actaeon myth is strange. The goddess - seemingly a grown woman, but paradoxically one destined never to reach menarche (the "eternal teenager")⁴³ - is observed (probably accidentally) by a young huntsman as she bathes naked in a stream. He stares in fascination and awe at "the most beautiful vision ever beheld by man" (to quote a title from a hilarious silent movie made of the myth in the 1920's). But his harmless voyeurism leads to tragedy; Diana sees him, and fears he will boast of what he's seen. And so she turns him instantly into a stag - which his own 50 hounds then tear apart. This is one of many myths which unmask the Greek male's fear of women (Medea and Atalanta are two others) - female beauty is not just there for his enjoyment - it has a power to trap and then destroy.

- Mixing bowl (bell krater) with Artemis and Aktaion
- Greek; Early Classical Period, c. 470 BC
- The Pan Painter
- Attica, Athens (Place of Manufacture)
- Ceramic, Red Figure
- Museum of Fine Arts, Boston

[Source: The Classics Page. Written and designed by Andrew Wilson. For the picture, Public Domain "Greek-Roman Gods & More; created Nov. 19, 2018. Text and picture downloaded 14.6.2020, footnotes by A.L.K.]

42. These were the "Arktoi" (Ἄρκτοι 'bears'). The name of Artemis seems to have had to do with the word 'bear' (ὄ/ῆ ἄρκτος), i.e. *Ἄρ(κ)τεμις. Etymologically, the noun "arktos" means 'the tearer', 'the destroyer' (see Actaeon's fate!), and its deep Indo-European (or even pre-IE) origin is very probable. Latin *ursus* and Sanskrit *ṛkṣa-* (cf. *rākṣas-* 'destruction', 'damage') are etymologically related.

43. More correctly: 'the eternal virgin'.

From Hanlin's and Lichtenstein's Mythology (1991):

Learning Latin Through Mythology

Diana and Actaeon

One day Actaeon was out hunting with his dogs. By chance, he wandered to the goddess Diana's cave and saw her bathing. Unable to reach for an arrow to shoot at Actaeon, the angry goddess threw water in his face. Quick as a wink, antlers grew out of Actaeon's forehead; his ears became pointed and his neck grew longer; his arms turned into long legs and his hands became hooves. Soon his whole body was covered with a spotted hide. When he caught his reflection in a stream, he saw that he had turned into a stag.

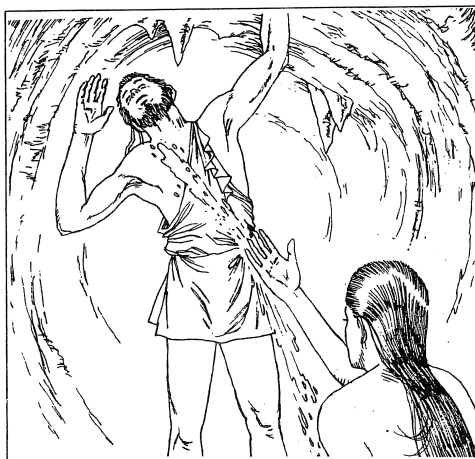
Actaeon's hunting dogs did not recognize their master, when they spied the stag running through the forest. The well-trained animals pursued their master and tore him to pieces. Diana's anger was thus appeased.

Diāna et Actaeōn

A Actaeōn vĕnātur.



B Actaeōn Diānam videt.



C Diāna aquam iactat.

D Actaeōn ē cavernā currit.
nunc Actaeōn est cervus.

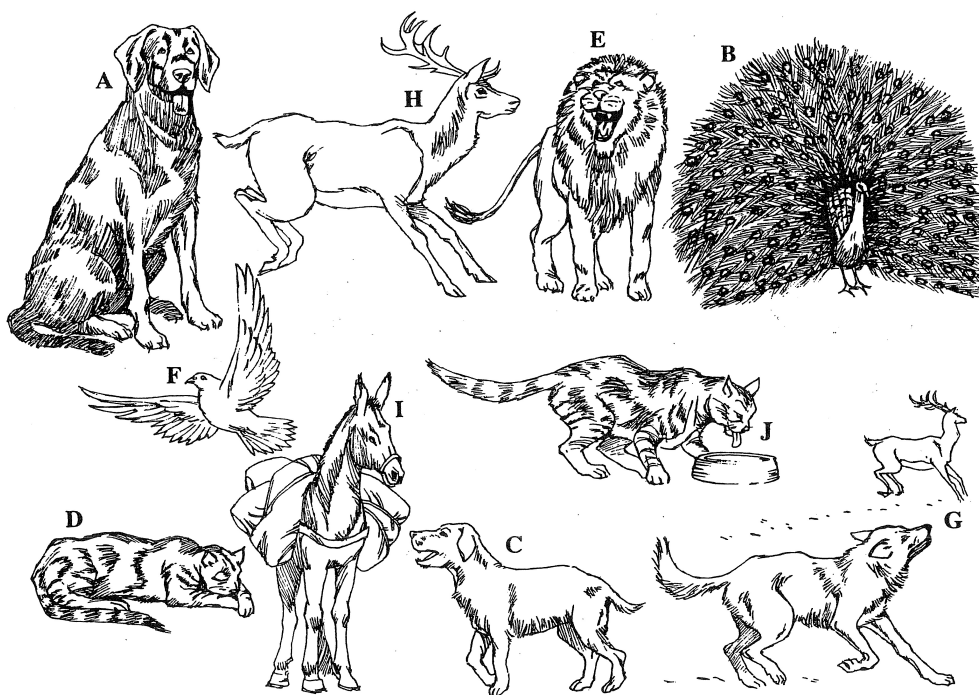
aqua/aquam	water
cervus	stag
currit	runs
ē cavernā	out of the cave

iactat	throws
nunc	now
vĕnātur	hunts
videt	sees

Learning Latin Through Mythology

- Read the sentences below and match each picture with the correct sentence. The first one has been done for you.

<u> C </u> canis lātrat.	<u> </u> canis custōdit.
<u> </u> fēlēs bibit.	<u> </u> columba ēvolat.
<u> </u> leō fremit.	<u> </u> pāvō stat.
<u> </u> lupus cervum agitat.	<u> </u> fēlēs dormit.
<u> </u> cervus currit.	<u> </u> asinus labōrat.



asinus	donkey	agitāt	hunts
canis	dog	bibit	drinks
cervus/cervum	deer	currit	runs
columba	dove	custōdit	guards
fēlēs	cat	dormit	sleeps
leō	lion	ēvolat	flies away
lupus	wolf	fremīt	roars
pāvō	peacock	labōrat	works
		lātrat	barks
		stat	stands

C.I. Caesaris: De bello Gallico (I, 2)

Exercises

Translate⁴⁴:

When Marcus Piso was consul in Rome, Orgetorix formed a conspiracy and persuaded the people to go out of their country.

He said, this would be very easy because they were the best and they could acquire the supremacy of all their neighbours.

The Helvetii are confined on every side by the nature of their situation. For this reason these warlike men were affected with great regret.

Because of (propter + acc.) their narrow limits they went on war (bellum infero in + acc.) against Gaul.

This decision (consilium) was the reason for the Romans (occasionem do/ praebeo + dat.) that (ut + coni.) Caesar subjugated (subigo, 3, ēgī) Gaul.

Grammar:

Which is the difference between *gerundium* and *gerundivum*?

44. The text to be translated is based on Caes. BG I,2 but does not necessarily follow the original literally. Departures are possible.