

[6.20] *Quae civitatēs commodius suam rem publicam administrāre existimantur, habent lēgibus sānctum, sī quis quid dē rē publicā ā finitimīs rūmōre aut fāmā accēperit, utī ad magistrātum dēferat nēve cum quō aliō commūnicet, quod saepe hominēs temerāriōs atque imperitōs falsīs rūmōribus terrērī et ad facinus impellī et dē summīs rēbus cōnsilium capere cognitum est.*

administrō, 1 [minister, servant], serve, attend, wait upon; manage, guide.
commodē, adv. [commodus, convenient], conveniently; readily, easily, fitly.
commūnicō, 1 [commūnis, common], make common, communicate, impart, share.
dē-ferō, -ferre, -tuli, -lātum [ferō, carry]. App. §81], carry, take; report; bring before; bestow.
facin•us, -oris, n. [faciō, do], deed; misdeed, outrage, crime.
fals•us, -a, -um, adj. [perf. part. of fallō, deceive], false.
fām•a, -ae, f. [fāri, to speak], common talk, rumor, report, reputation, fame.
finitim•us, -a, -um, adj. [finis, limit], bordering on, neighboring.
im•pellō, -pellere, -puli, -pulsum [pellō, drive], drive or urge on, incite, instigate, impel.

imperit•us, -a, -um, adj. [in + peritus, experienced], inexperienced, unskilled, ignorant.
lēx, lēgis, f., law, statute.
magistrāt•us, -ūs, m. [magister, master], public office, magistracy; public official, magistrate.
nēve (neu) (App. §188, b.) [nē + ve, or], and not, nor.
rūm•or, -ōris, m., hearsay, report, rumor.
saepe, adv., often, frequently.
sanciō, sancire, sānxī, sānctus, make sacred; make binding, ratify, sanction;
sānct•us, -a, -um, perf. part. as adj., sacred, inviolable; established.
temerāri•us, -a, -um, adj. [temerē, rashly], rash, imprudent, reckless.
terreō, 2, frighten, terrify.

1. **Quae civitatēs = et eae civitatēs quae.** Caesar has put the antecedent inside the rel. clause, thus ellipting the subject of **habent**.

2. **habent lēgibus sānctum:** “have made (it) binding by laws”; for the use of the verb *habere* with a past part., see App. §286, b.

2–4. **sī . . . accēperit, utī . . . commūnicet:** a condition in indirect statement that depends on the implied statement of the laws. The if-clause (protasis), however, is followed not by a conclusion (apodosis) represented by an acc. and inf., but instead by a volitive subjunctive in a substantive clause of purpose (or indirect command). Together, these clauses represent what in direct statement would have been an if-clause followed by a command: “if you learn . . . , report,” etc. We may compare the pre-recorded antiterrorism

messages one hears on New York City’s subways: “If you see something, say something!”

2–3. **sī quis quid:** “if anyone anything,” etc.; see App. §174.

3. **dē rē publicā:** “concerning public affairs” or “the state.” The Gauls did not have a republic.

rūmōre aut fāmā: abl. of means; see App. §143.

4. **cum quō aliō:** “with anyone else”; see App. §174.

5–6. **hominēs . . . terrērī et . . . impellī et . . . capere:** indirect statement dependent on **cognitum est**.

dē summīs rēbus cōnsilium capere: make decisions about matters of life and death.”

Magistrātūs quae vīsa sunt occultant quaeque esse ex ūsū iudicāvērunt multitudīnī prōdunt. Dē rē publicā nisi per concilium loquī nōn concēditur.

10

con•cēdō, -cādere, -cessī, -cessum [cēdō, go], depart; grant; permit.

concilium, -ī, n., assembly, gathering, council.

iudicō, 1 [iūdex, judge], pass judgement on, judge, sentence, decide, determine, think, consider.

loquor, loquī, locūtus sum, speak, talk, converse.

magistrāt•us, -ūs, m. [magister, master], public office, magistracy; public official, magistrate.

nisi, conj. [ne- + sī, if], if not, except, unless.

occultō, 1 [occultus, secret], hide, keep secret, conceal.

prōd•ō, -dere, -didī, -ditum [dō, give], give forth, reveal; betray; hand down.

8. **quae**: you may supply *ea* as an antecedent for each **quae**.

quae vīsa sunt: “(those things) which (to them) seemed best (to be kept secret).” Caesar has ellipted both the antecedent of **quae** and a form of *occultō* from the subordinate clause, as the alert reader can deduce *occultāri* from the verb **occultant** in the main clause.

quaeque: i.e., *et ea quae*.

9. **prōdunt**: public officials share only limited information with the common people. Caesar’s readers at home would presumably have compared their public official Caesar, who, while consul, had published the proceedings of the Senate, and who, while general, sends exciting reports. Caesar, unlike the leaders of the Gauls, informs his people.

10. **concilium**: Gauls, like Romans for that matter, were not free to assemble on their

own to discuss matters of public concern. These assemblies would have been organized by recognized leaders. Speech in such assemblies can be regulated and directed. The right of citizens to assemble to discuss matters of public concern is, along with freedom of speech, one of the most basic requirements for a democratic and free society, and for precisely this reason, such rights are generally restricted in less free societies. Caesar implies that Gauls lacked freedom of speech outside organized assemblies. At the time Caesar wrote, Romans may not have had the right to assemble on their own in a politically organized way, but they did enjoy considerable freedom of speech as individuals. That right would, with the end of the Roman Republic, soon be severely restricted as well.

© Bolchazy-Carducci Publishers, Inc.
www.BOLCHAZY.com

©2016 Bolchazy-Carducci Publishers, Inc. this sample was created for Texas Proclamation 2017 adoption preview not for distribution. This document will expire May 31, 2017.