Tranlsations

I.Cicero: *de divinatione*

The same method of divination is not neglected indeed among barbaric peoples, if indeed there are also Druids in Gaul, from which I myself know Divitiacus the Aeduan your guest and eulogist, who professed that the reckoning of nature , which the Greeks call physiology was known to him, and was predicting what would be partly from augury partly from reasoning.

II. Cicero: Letter to Atticus 1.19

And in the republic now indeed a fear of Gallic war is greatly stirred up. For our brethren the Aedui fought recently a bad fight, and without a doubt the Helvetians are in arms and make excursions into our province. The senate has decreed that consules are chosen by lot for the two Gauls, an advisory staff is created, exemptions from military service are suspended, legates are sent with authority, who approach and see to the Gallic states, so that they might not join with the Helvetians.

III. Caesar: *De Bello Gallico*1.43

When they came to that place, Caesar recalled in the beginning of his speech his own favors and those of the senate towards him (Ariovistus), because he had been called king by the senate, called friend by the senate, because gifts had been very liberally sent; he explained that this situation had both happened to few men and was accustomed to be granted for great services of men; that he, since he neither had an opportunity nor just cause of demading them, had obtained these rewards by the kindness and both his and the senate's generosity. He was even explaining how old and how justified the causes of bonds existed for the Romans themselves with the Aedui, what decrees of the senate had been passed towards the Aedui and how often and how honorable, that at every time the Aedui had held the chief position over all of Gaul, before they had even sought our friendship.

IV. Caesar: ­*De Bello Gallico* 1.44

Never before this time had the army of the Roman people set out from the borders of the province of Gaul. What did he want for himself? Why was he coming into Ariovistus' own property? This was his own Gallic province, just as that was ours. How it would not be allowed to be granted to him, if he were to make an attack in our borders, thus likewise we were unjust, because we were inserting ourselves in his jurisdiction. That Caesar was saying that the Aedui were called "brothers" by the senate, he was not so barbaric or so unfamiliar with the situation that he did not know that neither had the Aedui brought help to the Romans in the recent war with the Allobroges nor had they themselves used the help of the Roman people in the struggles which the Aedui had had with him and the Sequani. That he ought to suspect that Caesar was feigning friendship, because he has an army in Gaul, that he has it for the sake of crushing him.

V. Cicero: *pro Fonteio* 31

Finally is anything able to seem holy and religious to these men who, even if sometimes led on by some fear think that the gods must be appeased, defile their temples and altars by human sacrifices, so that they are not able to honor religion indeed, unless they have violated religion itself beforehand by crime? For who does not know that they even up to this very day keep that savage and barbaric custom of buring men in sacrifice? Because of this practice with of what sort of faith, of what sort of piety do you think those men are who even think that the immortal god are able to be satisfied most easily with the crime and blood of men? Whe you join your religion with these witnesses, will you think that anything said by these witness was done with holiness or moderation?

VI. Cicero: *pro Fonteio* 33

Or do you doubt, judges, that all those tribes both have and bear innate enmity with the name of the Roman people? Do you thus think that they move about here, wearing cloaks and pants, with a submissive and humble spirit, as those accustomed who are afflicted by injustices flee to the power of the judges as suppliants and inferiors? Indeed nothing is less true. On the contrary these men wander about happily and proud everywhere in the whole forum with certain threats and the barbaric and savage terror of their words; which I would certainly not belive, unless at certain times I had heard similar things with you, judges, from the accusors themselves, when they warn you to beware not to stir up some new Gallic war with this man (Fonteius) set free.

VI. Sallust: *Bellum Catilinae* 41

Therefore he gives the business to a certain Publius Umbrenus, to seek out the ambassadors of the Allobroges and compel them, if he should be able, to an alliance of war, supposing that they were oppressed by debt publicly and privately, besides which by nature the Gallic race is warlike, that it was easy for them to be led to such a conspiracy. Umbrenus, because he had done business in Gaul, and was known by and knew some of the chiefs of their states. And so without delay, as soon as he caught sight of the ambassadors in the forum, having inquired a bit about the state of their people and he began to ask about their misfortune as if upset about it, about what solution they were hoping for these ills.

VII. Sallust, *Bellum Catilinae* 41

After he sees them complaining about the greed of the governors, accusing the senate, because it provided no help in this situation, that they awaited death as their only remedy for their miseries: "But I," he said, "will show you, if only you want to be men, a method, by which you may flee those terrible misfortunes." when he said this, the Allobroges led into the greatest hope begged Umbrenus to take pity on them: that nothing was so rough or difficult that they would not do it most eagerly, as long as this thing might free them from debt.

VIII. Sallust, *Bellum Catilinae* 41

But the Allobroges were uncertain for a long time, about what plan they might take up. On the one hand there was the debt, the eagerness of war, the great profit in the hope of victory, but on the other hand the greater resources (of the senate), the safe plan, sure rewards in place of unsure hope. At last the fortune of the republic won out with them turning through all these options. And so they revealed the whole matter, as they came to know it, to Quintus Fabius Sanga, whose patronage their state very often utilized. Cicero, with the plan discovered, instructed the ambassadors through Sanga, to feign great eagerness for the conspiracy, to apprach the others, promise well and give help, so that they might have them out in the open as much as possible.

IX. Caesar, *De Bello Civili* III.59

There were, among the number of Caesar's cavalry, two brothers of the Allobroges, Raucillus and Egus, sons of Adbucillus, who had held the chief place among his state for many years, men of outstanding courage, whose excellent and very brave assistance Caesar had used in all the Gallic wars. He had entrusted most generously magistracies to these men in Gaul because of these reasons and he had caused them to be chosen in their senate at an early age and had granted them lands taken from the enemies in Gaul and great monetary rewards and had made them rich from poor men. These men because of their courage were not only held in honor by Caesar, but even were considered beloved among the army;

X. Caesar, *De Bello Civili* III.59

But relying on Caesar’s friendship and carried away by stupid and barbaric arrogance they were looking down on their own people and were pilfering the military pay of the cavalry and turned all the spoils to their own interests. Moved by these matters they all in a mass approached Caesar and openly complained about the injustices of these two men and added to the rest of the charges that a false number of cavalry was reported by them, whose pay they were diverting.

XI. Caesar, *De Bello Civili* III.60

Caesar thinking that that was not the time of punishment and pardoning many things on behalf of their courage put off the whole matter; he chastised them in secret, because they had their cavalry for profit, and he warned them, that they should exspect all things from his friendship and hope for the future from their past services. However, this matter brought a great offense to them and contempt in the minds of all, and they understood that the situation was thus from the objections of others then and even the judgement of their own people and the conscience of their spirit. Led on by this shame and perhaps having thought that they were not freed from punishment, but that it was being reserved for another time, they decided to depart from our troops and to try another fortune and find out other friendships.

XII. Caesar, *De Bello Civili* 60

And having spoken with a few of their clients, two whom they dared to trust such a crime, first they tried to kill the commander of the cavalry, Gaius Volusenus, as afterwards it was discovered with the war completed, so that they would seem to have fled to Pompey with some gift; after that seemed difficult and no opportunity of completing this task was given, having borrowed as much money as possible, just as if they wanted to pay back their people and restore that which they pilfered, with many horses having been bought they went over to Pompey with those men, whom they had as allies of their plan.

XIII. Lucan, *Pharsalia* I.426-434

And the Arverni, dared to pretend that they were our Latin brothers, people from the Trojan blood; and the Nervi, too rebellious, and polluted with the blood of the slaughter of Cotta; and the Vangiones who imiate you, Sarmatian, with pants: and the wild Batavians, whom the screeching trumpets with curved bronze provoke: where the Cinga wanders in a stream: where the Rhodanus brings the Arar taken up in swift waves into the sea: where the tribe in the tops of the mountains inhabits the Gebennas hanging from a lofty snow-capped cliff:

XIV. Lucan, *Pharsalia* I.441-449

You also rejoiced that the battles were turned aside, Treveri: and now the shorn Ligurian, once outstanding among all of Long-Haired Gaul beautiful with hair streaming to your neck: and those for whom savage Tuetates is placated with horrible blood, and Esus horrifying with sacrifices on his altars, and Taranais, no milder than the altar of Scythian Diana. You also, poets, who send down brave spirits purchased in war with praise into the long ages, you Bards safely poured out many songs.

XV. Lucan Pharsalia I. 450-462

And you, Druids, have sought again your barbaric rites and evil custom of religion from your weapons having been put down. It is either granted that you know the gods of the sun and the powers of the sky, or you do not know them. You inhabit the deep glens in remote groves. As you say, the shades do not seek the quiet resting places of Erebus and the pale kingdoms of profound Dis: the same spirit rules the limbs in another world: (if you sing things that are known) death is the middle of a long life. Certainly your people, whom the North looks down upon, are happy in their misunderstanding, whom that greatest of fears does not affect, the fear of death. Then the mind of men leans towards rushing into battle, and their spirits are capable of death: and it is cowardly to spare a life that is about to return anyway.

XVI. Lucan *Pharsalia* III. 399-413

There was a grove never violated from a long time, girding the air darkly with interwoven branches, and the cold shadows deeply with the sunlight removed. Country-dwelling Pans do not live here, and the powerful forest spirits of the groves and Nymphs do not hold it, but sacrifices of the gods barbaric in ritual, with altars built for dreadful sacrifices; every tree is decorated with human gore. If antiquity, admiring the gods, deserves any faith, birds even fear to land on those branches, and beasts fear to lie in the groves: nor does wind come into those woods, nor lightning is shaken off from the dark clouds: a shudder is present in the trees with no breezes providing (movement) in the branches. Then a great amount of water falls from the black branches, and distressing figures of the gods lack art, and formless, project from chopped trunks of trees.

XVII. Lucan *Pharsalia* III.414-425

The place itself and the paleness of the rotten oak make the men astonished now: Thus they fear the powers sanctified by the strange figures: it adds so much to their terrors, not to know the gods whom they dread. Now the rumor was spreading that often the hollow caverns groaned with the motion of the earth, and yew trees falling forward were rising once more, and the woods, not even burning flashed as if ablaze, and that snakes, having embraced the oaks, poured through the grove. People do not visit that place in more recent time, but they have given it over to the gods. When Phoebus is in the middle of the sky, or dark night holds the sky, the priest himself fears approach, and is afraid that he might stumble on the lord of the grove.

XVIII. Lucan *Pharsalia* III.426-435

He orders them to fell this wood with axe sent in: for (this forest) near to his operation and untouched in the previous war, this very thick forest stood amidst the deforested mountains. But their brave hands trembled, and moved by the majesty to be reverenced of this place, they believed if they should strike the sacred oaks, that the axes would rebound against their own limbs. Caesar, as he saw his cohorts entangled in a great paralysis, first having dared to swing the double-bladed axe he grabbed, and split the towering oak with the iron, spoke out, with the iron lodged in the violated oak:

XIX. Lucan *Pharsalia* III. 436-450

"Now so that no one of you will hesistate to destroy this forest, trust that I have done the wrong." Then the whole group obeyed his orders, though not secure with their panic removed, but with Caesar's anger weighed out against the anger of the gods. Ash trees fall, the knotty holm oak are struck, and the forest of Dodona, and the alder tree more suited to waves, and the cypress bearing witness to regal grief, as soon as they lost their leaves, and lacking foliage they let in the daylight: the forest falling supported itself, pushed back on the dense oak. The people of Gaul groaned seeing this: the youth enclosed within the walls rejoiced. for who would think that the gods would be hurt without punishment? Fortune saves many who do ill: and the gods are only able to be angry at the unlucky.