

Galli se omnes ab Dite patre prognatos praedicant idque ab Druidibus proditum dicunt. Ob eam causam spatia omnis temporis non numero dierum sed noctium finiunt; dies natales et mensum et annorum initia sic observant ut noctem dies subsequatur. In reliquis vitae institutis hoc fere ab reliquis differunt, quod suos liberos, nisi cum adoleverunt, ut munus militiae sustinere possint, palam ad se adire non patiuntur filiumque puerili aetate in publico in conspectu patris adsistere turpe ducunt.

praedico, praedicare, praedicavi, praedictatum – proclaim

Dis, Ditis – Dis – the god Pluto (god of the underworld)

prognatus, -a, -um – descended, sprung (4th pp of pronascor, pronasci, pronatus – descend)

ellipsis prognatos [esse] – infinitive because of the indirect statement

proditum – ellipsis again supply esse

prodo, prodere, prodidi, proditum – set forth, give forth, reveal; hand down; betray

ob eam causam – for this reason

spatium, spatii – period, space, distance, length of time

numerus, numeri – number – here in ablative of means

dies, diei – day

nox, noctis - night

finio, finire, finivi, finitum – measure, determine, count

natalis, natale – birth, pertaining to birth

et...et – both...and (sometimes you can just ignore the first *et*)

mensis, mensis – month

annus, anni – year

initium, initii – the start, the beginning

sic – in this manner, in such a way, so

observo, -are, -avi, -atum – observe, mark, watch, regard

ut – result clause with the *sic* (review result clauses)

noctem dies subsequatur – nice stylistic move here. The subject is dies which usually precedes the direct object, but Caesar places it after noctem to visually show the day following the night

The Gauls began the new day at sunset. Day followed night. Other ancient peoples began the new day at dawn or noon. The Romans were actually odd, inasmuch as they began their days at midnight. We follow Roman practice, but beginning at midnight does introduce oddities that Roman laws and religion had to deal with, as the night of one legal and religious day was split into two parts: one part of night occurred after midnight and before dawn and the other after sunset and before midnight. On the other hand, Roman armies measured night as if it were continuous (which it is of course as we experience it) by dividing the hours of darkness into twelve equal parts. (note on p. 169 *Caesar Selections from his Commentarii De Bello Gallico: Text.Notes.Vocabualry* by Hans-Fredrich Mueller)

reliquus, -a, -um – the rest of, the remainder

vita, vitae – life

institutum, -i – custom, institution, habit

hoc – ablative of respect – in this [point], with respect to this [point]

fere – nearly

differo, differre, distuli, dilatum – differ, be different

quod – relative pronoun with the *hoc* – that, namely that

suus, sua, suum – his own, her own, its own, their own (reflexive refers back to the subject)

liberi, liberorum – children

nisi – except, unless

adolesco, adolescere, adolevi, adultum – grow up, mature

ut...possint – this is a result clause placed in the middle of the sentence. This is the word order that more closely follows the English:

quod patiuntur suos liberos adire ad se palam nisi cum adoleverunt ut munus sustinere possint. The unexpressed subject of this sentence is either *Galli* or *patres*.

puerili aetate – ablative of description – of a young age

puerlis, puerle – childish, boyish (referencing the age rather than appearance)

publicum, -i – public

conspectus, -ūs – sight, view, presence

pater, patris – father

adsisto, adsistere, adsistiti, adsistitum (or assisto, assistere ...) – stand near, stand by

turpis, turpe – disgraceful, shameful, unseemly, ugly

duco, ducere, duxi, ductum – lead, conduct, guide, draw; bring, fetch; trace, construct, extend;

deem consider, judge; protract defer

Indirect statement: ducunt [id esse] turpe in publico in conspectu patris filium puerile aetate adsistere