

*Simply Charlotte Mason presents*

**CONVERSATIONS ON CHARACTER**

**PLUTARCH'S**  
LIFE OF JULIUS CAESAR



*by Larry Hunt*

*“...it is my duty to dwell especially upon those actions which reveal the workings of my heroes’ minds, and from these to construct the portraits of their respective lives.” —Plutarch*

Plutarch's Lives is a wealth of character studies, written in ancient times by a master biographer who wanted his readers to understand who the Greek and Romans were as people. By focusing on stories that show what the hero valued rather than on his accomplishments, Plutarch shines a spotlight on the character qualities of the men of ancient times.

*Conversations on Character* makes Plutarch accessible for students in fourth grade and up, providing interesting readings, helpful summaries of each section, and discussion questions that guide your student to consider the character of each hero studied. Everything you need is in this guide. The full reading from Plutarch is included, along with questions and narration prompts to spark conversations around each reading. The included companion videos guide your student with a reading of the full text and starting thoughts for the discussion questions.

Give your student the opportunity to grow in understanding character qualities with *Conversations on Character*!

*Simply*  
*Charlotte Mason*

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**CONVERSATIONS ON CHARACTER**

**PLUTARCH'S**  
Life of Julius Cæsar

*by Larry Hunt*

Conversations on Character: Plutarch's Life of Julius Cæsar  
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Where applicable, historical quotes have been updated to reflect modern spelling, capitalization, and punctuation.

# CONTENTS

Preface: Who was Plutarch? . . . . .	5
General Introduction . . . . .	13
Life of Julius Cæsar . . . . .	17
Reading 1 . . . . .	17
Reading 2 . . . . .	20
Reading 3 . . . . .	23
Reading 4 . . . . .	24
Reading 5 . . . . .	27
Reading 6 . . . . .	30
Reading 7 . . . . .	31
Reading 8 . . . . .	35
Reading 9 . . . . .	37
Reading 10 . . . . .	39
Reading 11 . . . . .	42
Reading 12 . . . . .	45
Reading 13 . . . . .	47
Reading 14 . . . . .	50
Reading 15 . . . . .	53
Reading 16 . . . . .	56
Reading 17 . . . . .	58
Reading 18 . . . . .	61
Reading 19 . . . . .	63
Reading 20 . . . . .	66

Reading 21	69
Reading 22	72
Reading 23	75
Reading 24	78
Reading 25	80
Reading 26	83
Reading 27	85
Reading 28	88
Reading 29	91
Reading 30	93
Reading 31	97
Reading 32	100
Reading 33	102
Names Mentioned	105
Glossary of Roman Governmental Offices	106

## PREFACE: WHO WAS PLUTARCH?

Usually, I love a book for its own sake. Something about its characters, plot, and setting captures my imagination and draws me in. But every once in a while, I love a book for the sake of its author as well. For instance, when I read a book by C. S. Lewis or George MacDonald, I feel like I am in the company of a friend and mentor, someone I could trust with my own children.

I feel the same way about Plutarch, and I am not alone. People have loved Plutarch for nearly 2,000 years. Indeed, he is one of the most beloved authors in the entire canon of literature, not merely because of his excellent work as a historian and philosopher, but because readers sense that he was a good man with a genuine desire to improve his own soul and theirs.

We know relatively little about the life of the man himself, which is ironic, given that he is famous for writing biographies. He was born around 45 A.D. in Chaeronea, a small Greek city in the Boeotian plain. As a young man, he studied philosophy in Athens and distinguished himself in this discipline for the rest of his life. He even headed his own school in Chaeronea where he taught philosophy.

Indeed, it was his work as a philosopher, teacher, and writer that made him quite popular in Rome, where he was invited to give a series of lectures on philosophical topics. While there, he traveled around Italy, sight-seeing and gathering knowledge

about the famous Romans who would later appear in his greatest work: *Lives of the Noble Greeks and Romans*.

Plutarch also made a trip to Alexandria, Egypt, which was the intellectual center of the world in his lifetime. The wisdom of Egypt had long fascinated the ancient Greeks, and Plutarch must have been thrilled to explore the wonders of that land.

In spite of these travels, however, and the lure of celebrity, Plutarch was attached to his homeland. He chose to spend most of his life in the little town of his birth, joyfully devoting his active mind to family life, teaching, and civic duty. As a storyteller and historian, he loved the tales of adventure that he chronicled in his biographies, but as a philosopher, he understood that one's life does not need to be epic in order to be noble. He believed that a simple but virtuous life, a life crowned by love, reason, self-control, and humility, is far nobler than that of many a famous king.

In this series, we will be studying the biographies he wrote, known collectively as *The Lives of the Noble Greeks and Romans* or sometimes, simply, Plutarch's *Lives*. Plutarch himself called the collection *Parallel Lives* because he intended to present his biographies in pairs, one Greek and one Roman. He selected the pairs based on similarities of personality or circumstance. For instance, he paired Theseus, the founder-hero of Athens, with Romulus, legendary founder of Rome. Pairing them like this naturally invites a comparison of the two lives, which Plutarch often did in a concluding section. In these comparisons, Plutarch sifts the best qualities of each person by comparing and contrasting one with the other in the ways that each dealt with similar challenges.

And this gives us some insight into the true purpose of Plutarch's *Lives*.



Although his *Lives* is a useful source of historical knowledge, Plutarch made a very clear distinction between the purpose of his book and that of strict history.

“I am writing biography, not history; and often a man’s most brilliant actions prove nothing as to his true character, while some trifling incident, some casual remark or jest, will throw more light upon what manner of man he was than the bloodiest battle, the greatest array of armies, or the most important siege. Therefore, just as portrait painters pay most attention to those peculiarities of the face and eyes, in which the likeness consists, and care but little for the rest of the figure, so it is my duty to dwell especially upon those actions which reveal the workings of my heroes’ minds, and from these to construct the portraits of their respective lives, leaving their battles and their great deeds to be recorded by others.”

Plutarch, *Life of Alexander*

So the essential aim of history is to record the momentous events of the past for their own sake. Plutarch’s aim, however, was to present the moral qualities of those who were responsible for such great events, not primarily for their historical value but for their potential to inspire him and his readers to live a good, honorable, and satisfying life. He put it best when he wrote,

“It was for the sake of others that I first started to write biographies, but I soon began to dwell upon and delight in them for myself, endeavoring to the best of my ability to regulate my own life by them, and to mirror the virtues I saw in these great people. By the study of their biographies, we receive each person as a guest into our minds. . . and so train ourselves by constantly dwelling upon the memorials of the great and good, that should anything base or vicious be placed in our way by the society into which we are necessarily thrown, we reject it and expel it from

our thoughts, by fixing them calmly and happily on what is noble.”

Plutarch, *Life of Timoleon*

This perfectly describes my experience of reading Plutarch’s *Lives*, and I hope it will describe yours as well. Plutarch was a skilled storyteller, and his subjects led fascinating lives. As I read about these remarkable people, I feel as though I am living with them, sharing in their adventures, and fixing my thoughts “calmly and happily on what is noble.”

But there is one noble life in particular that inspires me whenever I read these biographies, a simple life that does not appear in the collection as such but which gives the whole work its spirit and beauty, and that is the life of its author, who speaks to me over centuries of time to show me how to live well.

## A NOTE ABOUT THE TEXT AND TRANSLATION

The translation I have selected for these study guides is that of Aubrey Stewart and George Long, both Fellows of Trinity College, Cambridge. Initially, I considered using John Dryden’s translation since I first grew to love Plutarch in that translation. I also considered using Thomas North’s translation since it has a good reputation and was the version that Shakespeare drew upon for the plays *Coriolanus*, *Julius Caesar*, and *Antony and Cleopatra*, but in the end I believe that Stewart and Long’s is the best choice.

For one thing, the translations of North (1579) and Dryden (1683) contain many old-fashioned words, making them less accessible to the modern reader. Also, these two are not as accurate as Stewart and Long’s translation. North’s is a translation of Amyot’s French translation, so it is a translation of a translation. The translation called by Dryden’s name was

in fact the work of a committee, whose members had varying degrees of skill, so while it is “translated from the Greek,” Dryden’s translation is widely acknowledged to be inferior to North’s.

Stewart and Long were both excellent scholars. Their translation is from the original Greek, and its relatively modern (1892) vocabulary is more accessible.

For the most part, the text appears entire and in its original order, but on rare occasions, I may take the liberty of rearranging a few sections for thematic reasons. Also, in a very few places, I have omitted content that may not be appropriate for younger readers. Where I have changed the text in these ways, I have noted the fact and summarized the omitted sections. Where applicable, spelling and punctuation have been updated to modern conventions.

## **HOW TO USE THIS BOOK**

This book can be used on its own or with my video lectures. You can go through all of the readings at whatever pace you like. However, if you decide to skip some, I suggest that you read my summaries of the omitted readings in order to provide continuity.

Each reading is set up in the following way: a preliminary summary, the text of the reading, a narration prompt, and discussion questions at the end.

### **Summaries**

I have written a summary at the beginning of each reading in case the student (or parent) would like to get the essence of the reading ahead of time.

## Readings and Narration

I read each of these sections in my videos before I talk about the reading itself. Each reading is around three pages long on average. If you are using my video, you could press pause during the reading, or immediately afterward, to allow the student to narrate what he or she remembers. (See the What is Narration section below.) Once this is done to your satisfaction, you could either return to the video to hear my thoughts on the reading and/or conduct your own discussion with the students. The book provides questions after each reading to help facilitate your own discussions.

## Discussion Questions

I do not intend for these sections to be like quizzes over the reading. I only mean for them to invite students to think more deeply about aspects of the reading that seem to be the most important or interesting. Students should not feel bad if they do not know the answers. (Sometimes, the answers are not even directly given in the reading). I will address each of these discussion questions in the video after I read the text.

## Companion Videos

Companion videos are available for each installment of the Conversations on Character: Plutarch series and include summaries, a live reading of the text, and the discussion questions. Due to the nature of the language in the translation, it is highly recommended to use the video companion while following along with the text. If you have any questions about accessing the videos through your SCM account, send an email to [contact@simplycharlottemason.com](mailto:contact@simplycharlottemason.com).

## Maps



Your purchase of this book includes access to maps that will familiarize students with the geography of the stories as well as the logistics

of particular events (such as battles). Use the QR code or this short url to access and download the maps: [simplycm.com/plutarchs-caesar-maps](http://simplycm.com/plutarchs-caesar-maps).

## WHAT IS NARRATION?

At the end of each of my readings, you are invited to narrate what you heard, so it is important to understand what narration is.

*Narration* and *intentional reading* are skills that Charlotte Mason emphasized, and I think they are very valuable skills, particularly these days when our ability to focus on a text deeply has been weakened by the hundreds of shiny promises of entertainment that flash around us constantly.

In order to narrate, you must first read or listen to a reading closely. Here are a few quotations from Charlotte Mason herself that will help get the idea across.

This habit should be begun early; so soon as the child can read at all, he should read for himself, and to himself, history, legends, fairy tales, and other suitable matter. He should be trained from the first to think that one reading of any lesson is enough to enable him to narrate what he has read, and will thus get the habit of slow, careful reading, intelligent even when it is silent, because he reads with an eye to the full meaning of every clause.

*Home Education*, p. 227

The sort of focus that Charlotte Mason is describing here can be developed while reading on your own or while listening to someone else read. (In Plutarch's lifetime, literature was copied out by hand, which made manuscripts rare. As a consequence, you would probably have *heard* his stories read aloud to you rather than read them yourself, so when you listen to me read aloud, not only will you be developing your ability to focus, you will also be participating in a very ancient tradition.)

After an intentional reading, you have prepared yourself to narrate. When you narrate, you take on the role of storyteller, retelling the events of the story you just heard. Here is how Charlotte Mason describes the practice.

It is most interesting to hear children of seven or eight go through a long story without missing a detail, putting every event in its right order. These narrations are never a slavish reproduction of the original. A child's individuality plays about what he enjoys, and the story comes from his lips, not precisely as the author tells it, but with a certain spirit and colouring which express the narrator. By the way, it is very important that children should be allowed to narrate in their own way, and should not be pulled up or helped with words and expressions from the text. A narration should be original as it comes from the child—that is, his own mind should have acted upon the matter it has received. Narrations which are mere feats of memory are quite valueless.

*Home Education*, p. 289

She has younger students in mind here simply because the skills of close reading (or listening) and narration should be developed early in one's life, not because they have no value for older students.

So if you are using my videos with this study guide, and you want to try your hand at narration, simply pause the video after the reading and narrate. You can do this in whatever way works best: to yourself or someone else, orally, or in writing. Also, if the reading is too long, you could pause the video and narrate once or twice before the end.

# GENERAL INTRODUCTION

## ROME BEFORE JULIUS CÆSAR

Rome gets its name from Romulus, who founded the city in 753 B.C. The ancient Romans used this date as the start of their calendar, just as we use the birth of Christ as our starting point. The ancient Romans would say “ab urbe condita,” which means “from the founding of the city” to refer to that moment. So, for Romans, Christ was born 753 years “From the Founding of the City,” but for us, Rome was founded 753 years “Before Christ” (B.C.).

Romulus had a brother named Remus, and, according to legend, they were abandoned as children and raised by a female wolf. Unfortunately, as adults, the brothers quarreled about which hill their new city should be built on. In the heat of the quarrel, Romulus murdered his brother Remus.

So, Romulus was the first king of Rome. In addition to founding the city, he instituted the senate as a council of 100 elders to advise him. He was a great warrior and a strong king but not a good man. The next king, Numa Pompilius, was a good man. Interestingly, Numa did not inherit the throne from Romulus. The Romans elected him to be their next king, and this became the rule with them afterwards: Roman kings ruled for life, but the next king was supposed to be determined by election.

The Romans wanted Numa to be their king because of his virtue and wisdom. It was an office he did not want, preferring instead to live in his woodland village and contemplate philosophy, but the people appealed to his sense of duty, and eventually he agreed to be king. Numa had a long (43-year) rule, filled with peace and justice.

After Numa, there were five more kings. Sadly, the tradition of electing the kings fell apart with the last two. Servius Tullius (the second to last) tricked his way onto the throne, and the last king bullied his way. This last king was called Tarquin the Proud. Tarquin was the son of a former king. Of course, this did not entitle him to the throne since the kings were supposed to be elected, but he did not care. One day, Tarquin dressed himself up as king and simply intimidated the senate into accepting him as the ruler. He accused Servius of holding the throne illegally (since he too was never elected) and had him murdered.

Tarquin the Proud was an evil king and a tyrant. Nearly everyone disliked him, and eventually, the people had enough. Led by a man named Lucius Junius Brutus, they rebelled against Tarquin and forced him into exile.

This marks the end of the period of kings and the beginning of the Roman republic. In a republic, the citizens hold the power, but they entrust that power to elected officials who are supposed to act on their behalf for a limited amount of time. (America is also a type of republic.)

This move to being a republic is understandable. The reign of Tarquin the Proud had made the Romans afraid of giving all the power of government to a single man for life. Kings were fine when they had the character of Numa Pompilius, but Numas are rare in the world. To guard against another tyrant like Tarquin, the Romans now decided to elect two leaders. These leaders would rule jointly (so each would check the



other's power) and would only serve a term of one year. They were called consuls, and one of the first two was Lucius Junius Brutus.

The period of the republic stretches for several centuries until the rule of Julius Cæsar, but even in the generation before Cæsar, the republic was already weak. A civil war fought between two generals, Marius and Sulla, had left Sulla in charge of Rome as dictator after he conquered the city with his army. Dictator was an actual office in the government, but it was rarely filled, and only then in times of emergency. At such times, the Romans would elect one person to this position. While a dictator ruled, he had absolute authority over the republic, but the length of his term was supposed to be limited to six months. Although Sulla was a brutal and cruel dictator, in time he gave up being dictator and became a private citizen.

Julius Cæsar, as we shall see in Plutarch's account of him, grew up during Sulla's bloody dictatorship. Since Cæsar was related to Marius, Sulla's former rival, the dictator considered murdering him as a youth. Obviously, therefore, Cæsar had no love for Sulla; nevertheless, he learned something from him: a Roman general could take complete control of Rome by conquering the city with his army. Later, Cæsar would act on this lesson. At the peak of his popularity as a general, he would provoke another civil war, march his troops into Rome, and become Dictator for Life, ending the time of the republic and returning Rome to the era of absolute monarchy. In later generations the name Cæsar would come to mean an absolute ruler. It would even pass into other languages as such. For example, the words *czar* among the Russians and *kaiser* among the Germans ultimately refer to the man who destroyed the Roman republic and set it on the path to being an empire.

# LIFE OF JULIUS CÆSAR

## READING 1 ---

### SUMMARY

Plutarch begins his account of Cæsar's life during the reign of Sulla. Cæsar is very young, but already shows signs of the courage and ambition that would characterize his life. Rome at this time is divided into two rival political groups: those who support Sulla, and those who support Marius, Sulla's dead rival. Marius is part of Cæsar's family, so Sulla sees Cæsar as a threat even though he is young. In this reading, Cæsar escapes the persecution of Sulla and outwits a group of pirates who capture and hold him for ransom.

### FROM PLUTARCH

*Use the video for reading 1 to guide you through the following text:*

When Sulla got possession of the supreme power, he confiscated the marriage portion of Cornelia, the daughter of Cinna, who had once enjoyed the supremacy in Rome, because he could not either by promises or threats induce

Cæsar to part with her. The cause of the enmity between Cæsar and Sulla was Cæsar's relationship to Marius; for the elder Marius was the husband of Julia, the sister of Cæsar's father, and Julia was the mother of the younger Marius, who was consequently Cæsar's cousin. Cæsar was not content with being let alone by Sulla, who was at first fully occupied with the proscriptions and other matters, but he presented himself to the people as a candidate for a priesthood, though he had hardly arrived at man's estate. But Sulla, by his opposition, contrived to exclude him from this office and even thought of putting him to death, and when some observed that there was no reason in putting to death such a youth, Sulla observed that they had no sense if they did not see many Marii in this boy. These words were conveyed to Cæsar, who thereupon concealed himself by wandering about for some time in the Sabine country. On one occasion, when he was changing his place of abode on account of sickness, he fell in by night with the soldiers of Sulla who were scouring those parts and seizing on those who were concealed. But Cæsar got away by giving Cornelius, who was in command of the soldiers, two talents and, going straightway down to the coast, he took ship and sailed to Bithynia to King Nicomedes, with whom he stayed no long time. On his voyage from Bithynia, he was captured near the island Pharmacusa by pirates, who at that time were in possession of the seas with a powerful force and numerous ships.

The pirates asked Cæsar 20 talents for his ransom, on which he laughed at them for not knowing who their prize was, and he promised to give them 50 talents. While he dispatched those about him to various cities to raise the money, he was left with one friend and two attendants among these Cilician pirates, who were notorious for their cruelty, yet he treated them with such contempt that whenever he was lying down to rest, he would send to them and order them to be quiet. He spent 8 and 30 days among them, not so much like a prisoner as a prince surrounded by his guards, and he joined in their sports and exercises with perfect unconcern. He also wrote poems and some speeches which he read to them, and those who did not approve of his compositions

he would call to their faces illiterate fellows and barbarians, and he would often tell them with a laugh that he would hang them all. The pirates were pleased with his manners and attributed this freedom of speech to simplicity and a mirthful disposition. As soon as the ransom came from Miletus, and Cæsar had paid it and was set at liberty, he manned some vessels in the port of Miletus and went after the pirates, whom he found still on the island, and he secured most of them. All their property he made his booty; but the pirates he lodged in prison at Pergamum and then went to Junius, who, as governor of the provinces of Asia, was the proper person to punish the captives. But as the governor was casting a longing eye on the booty, which was valuable, and said he would take time to consider about the captives, Cæsar, without more ado, left him, and going straight to Pergamum, took all the pirates out of prison and crucified them as he had often told them he would do in the island when they thought he was merely jesting.

Sulla's power was now declining, and Cæsar's friends in Rome recommended him to return. However, he first made a voyage to Rhodes in order to have the instruction of Apollonius the son of Molon, of whom Cicero also was a hearer. This Apollonius was a distinguished rhetorician and had the reputation of being a man of a good disposition. Cæsar is said to have had a great talent for the composition of discourses on political matters and to have cultivated it most diligently, so as to obtain beyond dispute the second rank; his ambition to be first in power and arms made him from want of leisure give up the first rank to which his natural talents invited him, and consequently his attention to military matters and political affairs by which he got the supreme power did not allow him to attain perfection in oratory. Accordingly, at a later period, in his reply to Cicero about Cato, he deprecates all comparison between the composition of a soldier and the eloquence of an accomplished orator, who had plenty of leisure to prosecute his studies.

## NARRATION

Tell what you know so far of Cæsar's character.

## DISCUSSION QUESTIONS

1. What did Sulla mean when he told his advisors that they had no sense if they did not see many Marii (Mariuses) in Cæsar?
2. Why do you think Cæsar acted the way he did when he was captured by the pirates?

## READING 2 ---

### SUMMARY

Cæsar becomes more and more influential at Rome through his extravagant spending and his smiling personality.

### FROM PLUTARCH

*Use the video for reading 2 to guide you through the following text:*

At Rome Cæsar got a brilliant popularity by aiding at trials with his eloquence, and he gained also much good will by his agreeable mode of saluting people and his pleasant manners, for he was more attentive to please than persons usually are at that age. He was also gradually acquiring political influence by the splendor of his entertainments and his table and of his general mode of living. At first those who envied him, thinking that when his resources failed his influence would soon go, did not concern themselves about his flourishing popularity, but at last, when his political power had acquired strength and had become difficult to overthrow and was

to the worthiest and the place of safety to the weakest, and he bade Oppius lie down while he and the rest slept in the porch.

## NARRATION

Tell about Cæsar's physical limitations.

## DISCUSSION QUESTIONS

1. Here Plutarch identifies the reasons for the great loyalty and devotion that Cæsar inspired in his men. What are they?
2. How does it affect your image of Cæsar to read that he was a relatively weak and sickly individual?
3. How did Cæsar overcome his physical weakness?

## READING 10

---

### SUMMARY

Cæsar begins his famous Gallic campaigns, first fighting successfully against the Gauls and then fighting in their defense against the neighboring Germanic tribes.

### FROM PLUTARCH

*Use the video for reading 10 to guide you through the following text:*

Cæsar's first Gallic campaign was against the Helvetii and Tigurini, who had burnt their cities, 12 in number, and their villages, of which there were 400, and were advancing through that part of Gaul which was subject to the Romans, like the Cimbri and Teutones of old, to whom they were

considered to be not inferior in courage and in numbers equal, being in all 300,000, of whom 190,000 were fighting men. The Tigurini were not opposed by Cæsar in person, but by Labienus, who was sent against them by Cæsar and totally defeated them near the Arar. The Helvetii fell on Cæsar unexpectedly as he was leading his forces to a friendly city, but he succeeded in making his way to a strong position, where he rallied his army and prepared for battle. A horse being brought to him, he said, "I shall want this for the pursuit after I have defeated the enemy, but let us now move on against them," and accordingly he made the charge on foot. After a long and difficult contest, the Helvetian warriors were driven back, but the hardest struggle was about the chariots and the camp, for the Helvetians made a stand there and a desperate resistance; and also their wives and children, who fought till they were cut to pieces, and the battle was hardly over at midnight. This glorious deed of victory Cæsar followed up by one still better, for he brought together those who had escaped from the battle and compelled them to re-occupy the tract which they had left and to rebuild the cities which they had destroyed, and the number of these was above 100,000. His object in this measure was to prevent the Germans from crossing the Rhenus and occupying the vacant country.

His next contest was with the Germans and for the immediate defense of the Gauls, although he had before this made an alliance with their king Ariovistus in Rome. But the Germans were intolerable neighbors to Cæsar's subjects, and if opportunity offered, it was supposed that they would not remain satisfied with what they had, but would invade and occupy Gaul. Cæsar, observing his officers afraid of the approaching contest, and particularly the men of rank and the youths who had joined him in the expectation of finding a campaign with Cæsar a matter of pleasure and profit, called them to a public assembly and bade them leave him and not fight against their inclination since they were so cowardly; as for himself, he said he would take the tenth legion by itself and lead it against the enemy, knowing that he should not have to deal with a braver enemy than the Cimbri, and that he was not a worse general than Marius. Upon this, the tenth

legion sent a deputation of their body to thank him, but the rest of the legions abused their own officers, and the whole army, full of impetuosity and eagerness, all followed Cæsar, marching for many days, till they encamped within 200 stadia of the enemy. The courage of Ariovistus was somewhat broken by the bare approach of the Romans, for as he had supposed that the Romans would not stand the attack of the Germans, and he never expected that they would turn assailants, he was amazed at Cæsar's daring and he also saw that his own army was disturbed. The spirit of the Germans was still more blunted by the predictions of their wise women, who, observing the eddies in the rivers and drawing signs from the whirlings and noise of the waters, foreboded the future and declared that the army ought not to fight before it was new moon. Cæsar, hearing of this and perceiving that the Germans were inactive, thought it a good opportunity for engaging with them while they were out of spirits instead of sitting still and waiting for their time. By attacking their fortifications and the hills on which they were encamped, he irritated the Germans and provoked them to come down in passion and fight. The Germans were completely routed and pursued to the Rheneus a distance of 400 stadia, and the whole of this space was strewn with dead bodies and arms. Ariovistus with a few escaped across the river. The dead are said to have been 80,000 in number.

## NARRATION

Tell about some of Cæsar's battle strategies.

## DISCUSSION QUESTIONS

1. After he defeats the Helvetii and Tigurini in battle, Cæsar makes them reoccupy and rebuild their own country, which they themselves had destroyed before fighting Cæsar. Plutarch calls this act on Cæsar's part better than defeating them in battle. What do you think he means by that?



2. The Germans had a reputation for being brave and warlike, but two things hurt their courage before fighting Cæsar. What were they?

## READING 11

---

### SUMMARY

Cæsar continues his Gallic campaigns. The uprisings in Gaul are a real threat to Rome, and, as a consequence, the Romans are extremely grateful to Cæsar for defending them against this threat. Most do not recognize that Cæsar is turning this public good will into a political advantage that will assist his future ambitions.

### FROM PLUTARCH

*Use the video for reading 11 to guide you through the following text:*

After these exploits, he left his forces among the Sequani to winter and, with the view of attending to what was going on at Rome, came down to Gaul about the Padus, which was a part of his province, for the river Rubico separates the rest of Italy from Gaul beneath the Alps. Fixing his residence there, he carried on his political intrigues, and many persons came to visit him to whom he gave what they asked for, and he dismissed all either with their wishes satisfied or with hopes. During the whole period of his government in Gaul, he conducted his operations without attracting any attention from Pompeius, though at one time he was subduing the enemy by the arms of the citizens and at another capturing and subjecting the citizens by the money which he got from the enemy. Hearing that the Belgæ had risen in arms, who were the most powerful nation of the Gauls and in possession

that of Marius, and it was similarly characterized by terror and murder.

## GLOSSARY OF ROMAN GOVERNMENTAL OFFICES

**Ædile.** A government official in charge of public buildings. He was also the chief of police.

**Consul.** Two consuls were elected each year. They ruled together with supreme authority over the republic. (They were like American presidents except that their term of office was only one year, and there were two of them.)

**Dictator.** In times of emergency, the Romans would elect one person to the office of dictator. While this person was in office there were no consuls, and he had absolute authority over the republic, but the length of his term was supposed to be limited to six months. Julius Cæsar was the last person to have the title.

**Military Tribune.** An infantry commander. There were six per legion (a company of soldiers) and they rotated their command every two months of the year.

**Pontifex Maximus.** Chief high priest in the Roman religion.

**Prætor.** Originally, this was a consul who was made leader of the army. Later (by Cæsar's lifetime) the office was under the authority of the consuls. Prætors were elected annually.

**Proconsul.** A governor or military commander of a province. The office was often held by someone who had been a consul.

**Quæstor.** A treasurer of the state, being in charge of the state revenue and the spending of government money.