

CHAPTER XIX: COMMENTARIII CAESARIS

DATE	46 BC
TOP STORY	Julius Caesar celebrates a grand triumph!
FEATURE	Interview with Caesar's officer Aulus Hirtius on the Gallic Wars and eyewitness reporting of Caesar's triumph in Rome

PROLOGVS

The top news story of this episode is that Julius Caesar is celebrating a triumph, the highest public honor accorded to Roman generals. This was one in a series of four triumphs granted to Caesar in 46 BC to honor the victories he had accumulated in the previous decade. Caesar had been engaged in almost constant fighting – sometimes against foreign enemies, sometimes against Roman rivals – and his ambitions had taken him to Gaul, Egypt, Asia Minor, and North Africa. In 46 Caesar was master of Rome, as both dictator and consul, and Romans hoped that the fighting had come to an end. These hopes, of course, were in vain.

Caesar chronicled his most famous campaign, the subjugation of Gaul in the fifties BC, in his *Commentarii de Bello Gallico*. This work consists of eight books, seven by Caesar and one by his lieutenant Aulus Hirtius, who speaks with Iulia Pauli in this episode of *Forum Romanum*. In the interview, Hirtius passes along many of Caesar's observations on the appearance and customs of the Gauls. Their ferocity, long hair and unusual diet, along with reports that their druid priests engaged in human sacrifice, made them barbarians in the eyes of the Romans – watch for Scirtus Agitator's contemptuous treatment of the Gallic prisoners he encounters in the Forum!

Both Aulus Serenus and Scirtus Agitator are on location in the Forum for this episode, giving eyewitness accounts of Caesar's triumph. They describe the massive parade of captured animals and treasures, prisoners of war, Roman soldiers, and the splendid chariot carrying Julius Caesar, the *triumphator* himself.

Here are some questions to help you know what to look for:

1. What is the meaning of today's *dictum hodiernum* and in what specific context is it used?
2. How does Hirtius, who is paraphrasing *Caesar's Commentaries*, describe the appearance of the Gauls (or Celts)?
3. What shocking practice of the Druids does Hirtius describe?
4. From what location does Serenus deliver today's weather? How is Rome's weather today?
5. How does Scirtus describe the appearance of the Gallic leader Vercingetorix and then the appearance of Caesar in the triumphal procession?

VERSUS

Nota Bene: People, places, things explained in the Notes section (*Commentarium*) are in boldface. Terms defined in the Vocabulary section (*Glossarium*) are underlined.

SALUTATIO

FAVONIUS

Salvete, omnes! Mihi nomen est Marcus Favonius et hoc est Forum Romanum! Quid novi est hodie? Summatim praedicam: Hodie, Iulia Pauli praesente, audiemus de Iuli Caesaris *Commentariis*. Deinde Aulus Serenus nobis narrabit qualis sit tempestas hodie. Quibus dictis, Scirtus Agitator eloquetur de **triumpho** magnifico quem Gaius Iulius Caesar hodie Romae agit. Omnia haec—plura etiam—agentur hac editione Fori Romani. Ante omnia, autem, ecce Dictum Hodiernum!

DICTIONUM HODIERNUM

LECTOR

Hoc est dictum hodiernum: **Hominem te memento!**

QUID NOVI?

FAVONIUS

Verba notanda. Et nunc videamus quid novi sit. Hodie Gaius Iulius Caesar triumphum magnificum splendidissimumque Romae agit. **Ob victorias in bello Gallico atque Asiatico et Aegyptiaco Africanoque** Senatus Caesari triumphos quaternos decrevit. Quia loquimur de Iulio Caesare suisque victoriis, opportunum est introducere hominem insignem hodiernum qui est cum Iulia Pauli.

PERSONA NOTANDA

IULIA

Gratias, Favoni. Mecum est **Aulus Hirtius**, vir militaris et amicus Caesaris, qui multos annos in Gallia cum Caesare pugnabat. Multum salve, Aule Hirti!

HIRTIUS

Salve, Iulia Pauli. Pergratum est mihi tecum loqui de rebus gestis Iuli Caesaris in bello Gallico.

IULIA

Ergo, quia tu ipse in Gallia quattuor annos cum Caesare fuisti, quin tu narres pauca de gentibus Gallorum.

HIRTIUS

Ita faciam libenter. Ut Caesar suis in Commentariis Rerum Gestarum Galliae optime memoravit, **Gallia est omnis divisa in partes tres.**

IULIA

Videor mihi haec verba iam audisse.

HIRTIUS

Etiam. At tamen, ut dicebam, unam partem Galliae incolunt fortissimi Belgae, aliam Aquitani, tertiam Galli. De his Gallis velim pauca dicere.

IULIA

Fiat, quaeso.

HIRTIUS

Optime! Galli, aut **Celtae** (nam ipsorum lingua Celtae appellantur), hanc speciem habent: sunt promisso capillo atque staturae magnae – re vera, brevitatem corporum nostrorum illi barbari contemnunt!

IULIA

Iam scimus, quod sunt multi servi Gallici apud nos in Italia. Quid de aliis barbaris – id est, de Germanis et Belgis Britannisque?

HIRTIUS

Hi omnes inter se consuetudine differunt sed in multis aliis rebus plerumque similes sunt. Hi omnes – in primis Germani et Belgae et Britanni – sunt homines bellicosi, populo Romano inimici.

IULIA

Sed plura dic, quaeso, de moribus barbarorum.

HIRTIUS

Ita dicam. Galli qui nostram **Provinciam** incolunt habent aliquid cultus atque humanitatis – exempli gratia, agri culturae student, vestimenta texta sibi induunt, et vinum bibere solent.

IULIA

Nonne omnes barbari vinum bibere solent?

HIRTIUS

Multi barbari – in primis Britanni et Germani – lac bibere solent. Agri culturae non student, atque pellibus sunt vestiti maiorque pars eorum victus in lacte, caseo, carne consistit.

IULIA

Lac bibere – quam barbare et inhumane!

HIRTIUS

Si velis inhumanitatem aspicere, respice **druides!**

IULIA

Ita vero! Dic nobis de druidibus, si vis.

HIRTIUS

Dicam. Ut noster Caesar tam emendate scripsit, apud Celtas sunt druides qui rebus divinis intersunt et religiones interpretantur. Ut dictum est, haec disciplina druidum in Britannia orta est atque inde in Galliam translata.

IULIA

Nonne druides sic credunt: **animas non mori sed post mortem transire ad corpora alia?**

HIRTIUS

Ita est. Druides sic persuadent quam ob rem Celtae plerumque metum mortis neglegunt.

IULIA

Dum loquimur de morte, nonne Caesar in **Commentariis Rerum Gestarum Galliae** memorat druides de hominibus crudelissime supplicium per sacrificia sumere!

HIRTIUS

Numquam ego ipse sacrificia huiusmodi vidi sed multi Galli narrant druides pro victimis *homines* immolare solere.

IULIA

Homines pro victimis! Monstra narras et horrendum auditu!

HIRTIUS

Atque visu, ut aiunt. Alii habent simulacra immani magnitudine quorum membra contexta viminibus vivis hominibus complent, quibus incensis, circumventi flamma homines exanimantur.

IULIA

Immolare homines pro victimis! Horrendum! Utinam sit nobis plus temporis quod velim in primis plura audire de **animalibus mirandis Hercyniae silvae...**

HIRTIUS

...bos unicornis cervi figura aut alces quibus sunt crura sine nodis articulisque, fortasse?

IULIA

Ita vero. Mihi magnopere placeret plura audire sed, ut aiunt, tempus fugit. Gratias ergo tibi ago, Aule Hirti. Cura ut valeas. Totum est Favoni, rursus ad te!

TEMPESTAS HODIERNA

FAVONIUS

Et nunc tempus est audire de tempestate hodierna. At vero Aulus Serenus abest. Hodie quia Gaius Iulius Caesar triumphum magnificum per Urbem agit, Aulus Serenus est in Foro Romano ipso – ergo eamus nunc ad Forum.

SERENUS

Gratias tibi ago, Favoni! Adsum hic in Foro Romano ipso iuxta **Viam Sacram!**

FAVONIUS

Quomodo res ibi se habent, Serene?

SERENUS

Mirifice, Favoni, omnino mirifice! Totus populus Romanus, ut videtur, una adest ut videat hoc spectaculum gloriosum!

FAVONIUS

At, Serene, ut tibi videtur, qualis est tempesta hodierna?

SERENUS

Sol lucet et lucebit usque—maxime idoneum diem festum celebrando! Ne unicum quidem nimbum in caelo videre potes. Auspicia autem sunt bona ad tempestatem crastinam ubi Caesar ipse pro toto populo Romano convivia splendide atque munera gladiatoria munifice apparabit!

FAVONIUS

Quin ergo pauca dicas de his rebus apud Forum.

SERENUS

Libenter dicam! Vix possum memorare quanta spectacula iam viderim! Erant animalia inusitata ab omnibus regionibus Caesare superatis – ab Gallia et Asia atque Aegypto et Africa! Atque quanta spolia praedaeque opulentissima in hac pompa vidimus! Vix credibile est!

FAVONIUS

Optime. Sed ubi est Scirtus Agitator, Serene? Nonne hic etiam adest apud forum, triumphum spectans?

SERENUS

Scirtus adest prope **Capitolium** quo tendit pompa triumphalis. Heus Scirte, adesne?

SCIRTUS

Adsum, Serene, apud Capitolium quo tendit pompa triumphalis. Iam vidimus magistratus et senatores et exercitum populi Romani **carmina paene obscena cantantem et “Io triumphe!” uno ore clamantem**. Nonnulli ex his militibus ferunt titulos in quibus inscribitur “**Veni, Vidi, Vici!**”

FAVONIUS

“Veni, vidi, vici!” Verba notanda. Sed quid aliud vidisti, Scirte?

SCIRTUS

Inter spolia et praedam multam ego ipse vidi hostes captivos in quibus erat ille Gallus **Vercingetorix**, ad mortem ducendus.

FAVONIUS

Vercingetorix ipse! Qualis est, ut tibi videtur?

SCIRTUS

Non tam insolens et superbus ut quondam, praesertim post hos annos multos in vinculis. Sed tamen, mecum est hi alii captivi Galli.

FAVONIUS

Potesne ergo cum eis colloqui?

SCIRTUS

Conabor. Heus, barbari, ecquis vestrum Latine scit?

GALLUS

Paulum modo.

SCIRTUS

Unde venis, Galle?

GALLUS

Celtae sumus, non Galli. **Arverni** sumus. Vercingetorix dux noster est.

SCIRTUS

Fuit dux vester. Vos mox servi eritis et iste Vercingetorix mox mortuus, barbare!

FAVONIUS

Infeliciter nobis, Scirte, non est nobis multum temporis relictum. Vidistine tu triumphatorem ipsum?

SCIRTUS

Etiam illum vidi. Post haec spolia et captivos et milites et spectacula omnia ecce triumphator ipse, Gaius Iulius Caesar!

FAVONIUS

Optime! Dic pauca, quaeso.

SCIRTUS

Erat **tunica palmata et toga picta indutus** stans in quadriga equis albis tracta! Et in eadem quadriga, post triumphatorem ipsum, stat quidam servus, diadema super caput eius manu tenens, et, ut dicunt, haec verba in Caesari aurem identidem insusurrabat, "Hominem te memento!"

FAVONIUS

"Hominem te memento!" Verba etiam notanda. At tamen, nunc nobis eundem est.

SCIRTUS

Ergo ut dictum est in ludis scaenicis "Haec est fabula!" Ab Foro Romano nuntians, ego sum Scirtus Agitator.

VALEDICTIO

FAVONIUS

Multas gratias vobis ago, Scirte Agitator et Aule Serene. Itaque, spectatores, totum est ad hanc editionem Fori Romani. Gratias summas agimus et vobis feliciter eveniat. Valet omnes!



Aulus Hirtius talks about Caesar's campaigns in Gaul

COMMENTARIUM

commentarii. The Latin word *commentarii*, source of the English “commentary,” refers to notebooks in which sketchy accounts of events were recorded, for later expansion into histories, biographies, or memoirs. The *commentarii* kept by Caesar in Gaul, however, are not merely raw material for historians, but interesting narratives in their own right.

triumphus. The triumph was a glorious parade through the center of Rome. It was an honor awarded by the Senate to a Roman general and his army for an important military victory.

Hominem te memento. These words (“Remember you are only a man”) were whispered into the ear of the general as he celebrates his triumph. The point, evidently, is to keep the general’s feet on the ground, lest he get too arrogant and offend the gods.

Ob victorias in bello Gallico atque Asiatico et Aegyptiaco Africanoque. Caesar’s four-fold triumph celebrated his victories over the Gauls, Pharnaces (in Asia Minor), Cleopatra (in Egypt), and the Roman and foreign forces that aligned themselves against him in North Africa.

Aulus Hirtius. Aulus Hirtius fought under Caesar in the Gallic Wars and is believed to have written the eighth book of Caesar’s *Commentaries*.

Gallia est omnis divisa in partes tres. These are the opening words of Caesar’s *Commentaries on the Gallic War* and are translated, “All Gaul is divided into three parts.” The three divisions are based on the three main groups of people: the Gauls (or Celts), the *Belgi*, and the *Aquitani*.

Celtae. As Caesar writes, the Gauls (called *Galli* by the Romans) called themselves *Celtae* (Celts).

Provincia. The Romans called the southern part of Gaul *Provincia* (province). Today the southern part of France is called Provence.

Lac bibere. The Romans drank water and wine; they did not regularly drink cow’s milk, as did the inhabitants of Britain and Germany.

Druides./ animas non mori . . . corpora alia. The Druids were a religious class among the Gauls and inhabitants of *Britannia*. To them Caesar attributes all kinds of religious or ritualistic practices, even human sacrifice. Another belief of the Druids, described here, is that souls do not die but merely transfer themselves to another body.

Commentarii Rerum Gestarum Galliae. *Commentaries on the Campaign in Gaul*; this title is also given in Latin as *Commentarii De Bello Gallico*.

animalia miranda Hercyniae silva. The Hercynian Forest, in central Germany, is described by Caesar as home to all sorts of wondrous animals.

Via Sacra / Capitolium. The *Via Sacra* was the street that ran down the center of the Roman Forum. Triumphal processions passed along the *Via Sacra* on the way to the *Capitolium*, the Capitoline hill.

carmina obscena . . . "Io triumphe!" . . . In the triumphal procession, the general’s soldiers, by custom, would sing dirty songs; at the same time also saluted their victorious

Veni, Vidi, Vici. These famous words—described here as written on placards carried by soldiers in Caesar's triumph—were attributed to Caesar as his way of summing up his swift victory of King Pharnaces in Asia Minor.

Vercingetorix. Vercingetorix was a Gallic chief who led the united Gauls in their last stand against Caesar at Alesia in 52 BC. He is paraded here in Caesar's triumph as a prisoner of war.

Arveni. The *Arveni* were a Gallic tribe of Aquitania in the south western part of Gaul. Vercingetorix was from this tribe.

tunica palmata et toga picta indutus. The triumphant general in this ceremony wore the *tunica palmata* and the *toga picta*, which was colored a bright purple.

GLOSSARIUM

Salutatio et Dictum Hodiernum et Quid Novi? et Persona Notanda

Summatim – in summary	simulacra . . . viminibus – large figures made of woven twigs
triumphus – a triumph; a victory parade	bos unicornis cervi figura – a one-horned ox with the shape of a deer
speciem – appearance	alces . . . – elk (described as not having joints in their legs)
promisso capillo – long-haired	
pellibus sunt vestiti – dressed in skins/furs	
immolare – to sacrifice	

Tempestas Hodierna et Valedictio

Urbem – Rome (the City)	in vinculis – in chains
ne unicum quidem nimbum – not even a single cloud	ecquis vestrum Latine scit? – either of you know [how to speak] Latin?
convivia – public banquets/feasts	Paulum modo – just a little bit
munera gladiatoria – gladiatorial games	triumphator – the triumphant general (Caesar, here)
animalia inusitata – strange animals	quadriga – chariot (drawn by four horses)
spolia praedaeque – spoils (or war) and booty	diadema – a crown
pompa – parade; procession	insusurrabat – was whispering
titulos – placards	
ut quondam – as [he] once was	

Useful Expressions

Here are some examples of conversational Latin used in this show. Try out some or all of these useful expressions in your own Latin conversations.

Quid novi est? – What's new?

Verba notanda – Words worth remembering

videamus – let's see

opportunum est – it's a good time to

Multum salve! – "A big hello!"

Pergratum est mihi – I'm very happy to . . .

quin tu narres pauca de . . . – why don't you say a
few words about . . .

Ita faciam libenter – I'll gladly do so

Videor mihi . . . – I feel that

, ut dicebam, - as I was saying

Fiat, quaeso – Please do! (Let it be done)

Optime! – Great!

re vera – in fact; indeed

Iam scimus – We already know

Sed plura dic, quaeso, de . . . - But please say more
about . . .

Ita vero! – Yes, indeed!

si vis – if you will; please

Ut dictum est – as it is said; as the saying goes

Ita est – That's right; It is so.

ut aiunt – as they say

Horrendum! – Horrible!

Utinam sit nobis – If only we had . . .

Cura ut valeas – Take care of yourself

Quomodo res se habent – How are things?

Mirifice! – Marvelous!

, ut videtur, - as it seems

Vix credibile est! – It's scarcely believable!

Heus! – Hey!

ut tibi videtur – in your opinion; as it seems to you

Conabor – I'll try

Latine scire – to know [how to speak] Latin

Unde venis – Where do you come from?

Infeliciter nobis – Unfortunately for us

nobis eundem est – We've got to go

Haec est fabula! – That's the story/play!; That's all
she wrote!

vobis feliciter eveniat – Good luck to all of you



The Ancient Mediterranean World (with Latin place names)

GRAMMATICA

As a grammarian, you should know a grammatical form when you see it. But as a translator, always use context as your guide and remember that a true translation sounds good in English.

Uses of the infinitive

The infinitive in Latin ends in *-re* for most verbs when in the active voice; passive infinitives and deponent verb infinitives (since deponents are passive in form) end in *-i*. Some irregular verbs like "to be" and "to be able" have infinitives ending in *-sse*. In English, the infinitive is usually expressed as the verb itself with "to" in front—*exempli gratia*, "to run," "to jump," "to dance."

The infinitive is used with certain verbs—like "to be able" or "to wish/want" to *complete* the expression, which is why this use of the infinitive is often called the *complementary* infinitive. The infinitive is also used in Latin in a construction we call indirect statement, because it presents a direct statement indirectly. For example, if you present a direct statement like "He runs fast" indirectly, such as "He says that he runs fast," Latin would use an infinitive: *Dicit se celeriter currere*.

Example in Context

1. Opportunum est introducere
2. Velim pauca dicere.
3. Pergratum est mihi tecum loqui.
4. Lac bibere solent.
5. Druides credunt animas non mori sed post mortem transire ad corpora alia.
6. Galli narrant druides pro victimis homines immolare solere.
7. Velim in primis plura audire de animalibus mirandis . . .
8. Mihi magnopere placeret plura audire sed, ut aiunt, tempus fugit.
9. Et nunc, tempus est audire de tempestate hodierna.
10. Ne unicum quidem nimbium in caelo videre potes.
11. Vix possum memorare quanta spectacula iam viderim!
12. Potesne ergo cum eis colloqui?

Translation

1. It is a good time to introduce . . .
2. I would like to say a few words
3. I'm very glad to speak with you.
4. They are accustomed to drink milk.
5. The Druids believe that souls don't die (souls not to die) and that after death they cross over (souls to cross over) to other bodies.
6. The Gauls tell that the druids are accustomed to sacrifice human beings as sacrificial victims.
7. Most of all I would like to hear more about the wondrous animals . . .
8. I would greatly like to hear more but, as they say, "time flies."
9. And now, it's time to hear about today's weather.
10. Not even a single cloud in the sky can you see (are you able to see).
11. I am scarcely able to call to mind how great the spectacles I've already seen!
12. Are you therefore able to chat with them?

RECITATIO

Practice reading aloud—with your teacher or in pairs—these excerpts from the show. After you practice reading aloud, sum up in a few words what the excerpt is about. At this point, don't translate, just give a summary.

A. *Aulus Hirtius describes the customs of the Gauls to Julia.*

Hirtius: Galli qui nostram Provinciam incolunt habent aliquid cultus atque humanitatis – exempli gratia, agri culturae student, vestimenta texta sibi induunt, et vinum bibere solent.

Julia: Nonne omnes barbari vinum bibere solent?

Hirtius: Multi barbari – in primis Britanni et Germani – lac bibere solent. Agri culturae non student, atque pellibus sunt vestiti maiorque pars eorum victus in lacte, caseo, carne consistit.

Julia: Lac bibere – quam barbare et inhumane!

B. *Scirtus Agitator, in his usual pleasant manner, has a brief conversation with some Gallic captives.*

Scirtus: Heus, barbari, ecquis vestrum Latine scit?

Gallus: Paulum modo.

Scirtus: Unde venis, Galle?

Gallus: *Celtae* sumus, non Galli. Arverni sumus. Vercingetorix dux noster est.

Scirtus: *Fuit* dux vester. Vos mox servi eritis et iste Vercingetorix mox mortuus, barbare!

EXERCITATIO

I. PARI RESPONDERE (MATCHING)

- | | |
|---------------------------------------|---|
| 1. Aulus Hirtius _____ | A. per Forum fert |
| 2. Gaius Iulius Caesar _____ | B. ubi habitant animalia miranda |
| 3. Vercingetorix _____ | C. Roma |
| 4. Gallia _____ | D. quo triumphator vectus |
| 5. Belgae _____ | E. verba quae milites et alia identidem clamant |
| 6. Celtae _____ | F. ut dictum est in ludis scaenicis |
| 7. Provincia _____ | G. verba Caesaris titulis inscripta |
| 8. Druides _____ | H. apud Celtas ei qui rebus divinis intersunt |
| 9. Hercynia silva _____ | I. triumphator |
| 10. Urbs _____ | J. est omnis divisa in partes tres |
| 11. Via Sacra _____ | K. pompa victoriae |
| 12. Capitolium _____ | L. pars Galliae meridiana ubi habent aliquid cultus atque humanitatis |
| 13. "Io triumphe!" _____ | M. dux Gallorum |
| 14. Veni, Vidi, Vici _____ | N. tribus Galliae |
| 15. Arverni _____ | O. fortissimi Gallorum (secundum Caesarem) |
| 16. toga picta _____ | P. vestis triumphatoris |
| 17. quadriga equis albis tracta _____ | Q. vir militaris et amicus Caesaris |
| 18. "Hominem te memento!" _____ | R. verba in triumphatoris auribus insusurrata |
| 19. "Haec est fabula!" _____ | S. quo tendit pompa triumphalis |
| 20. triumphus _____ | T. Galli ipsorum lingua |

II. NONULLA ROGATA (LISTENING COMPREHENSION QUESTIONS)

1. What is the meaning of today's *dictum hodiernum* and in what specific context is it used?
2. How does Hirtius, who is paraphrasing *Caesar's Commentaries*, describe the appearance of the Gauls (or Celts)?
3. What does Hirtius say that the barbarians drink, a fact which disgusts Julia?
4. What do the Druids believe happens to the souls of the deceased?
5. As Hirtius tells it, how do the Druids sacrifice humans?
6. What does Julia want to hear more about from Hirtius, but is prevented from doing so due to lack of time?
7. From what location does Serenus deliver today's weather?
8. What is Rome's weather today?
9. The triumphal procession (*pompa triumphalis*) leads through the Forum and ends at what hill of Rome?
10. What three Latin words does Scritus describe as appearing on one of the placards carried in the triumphal procession?

11. How does Scirtus describe Vercingetorix as he sees him during the procession?
12. Explain the sarcasm in Scirtus Agitator's comment about Vercingetorix ("*fuit dux vester*") to the captive Gauls he briefly interviews.
13. How does Scirtus describe Caesar's appearance in the procession?

III. REDDE ANGLICE! (TRANSLATE INTO ENGLISH)

1. Et nunc videamus quid novi sit.
2. Ob victorias Senatus Caesari triumphum decrevit.
3. Aulus Hirtius multos annos in Gallia cum Caesare pugnabat.
4. Pergratum est mihi tecum loqui.
5. Hi omnes sunt homines bellicosi, populo Romano inimici.
6. Multi barbari lac bibere solent.
7. Galli narrant druides pro victimis homines immolare solent.
8. Et nunc tempus est audire de tempestate hodierna.
9. Eamus nunc ad Forum!
10. Quomodo res ibi se habent?
11. Vix credibile est!
12. Heus, Scirte, adesne?
13. Ab Foro Romano nuntians, ego sum Scirtus Agitator.
14. Totum est ad hanc editionem Fori Romani.

IV. QUOMODO DICITUR LATINE? (HOW DO YOU SAY EACH IN LATIN?)

1. Remember you are only human!
2. I came, I saw, I conquered.
3. All Gaul is divided into three parts.
4. That's all she wrote! (This is the [end of] the story!)
5. Take care of yourself (Take care that you are well.)

STVDIA AMPLIVS: Omnibus Hominibus Pompa Placet

This episode describes the Roman custom of the *triumph*, a procession of a victorious Roman general with his army through the streets of Rome. Not every victory earned a triumph; the victory had to be considered great enough to earn the general the right to hold a triumph. The general, dressed like a king or a god, parades through the streets in a four-horse chariot, entering Rome through the *Porta Triumphalis* and winding his way to the Temple of Jupiter on the Capitol. In the parade one would see the general's army, noteworthy prisoners, spoils of war (riches, armor, and the like taken as trophies), animals from the conquered lands, even banners, placards, and displays like our modern floats that re-enacted scenes from the conquest. It is said that one of the reasons Cleopatra committed suicide, following her defeat by Octavian (later, Augustus) was to avoid being dragged through Rome, humiliated, in Octavian's triumph.

Consider your own recollections of parades you have seen—holiday parades, Home Coming parades, victory parades—in light of the Roman custom and discuss comparisons between what is done today and what was done then. Consider too other ways people today celebrate great victories in sports—for example, the baseball World Series or football's Superbowl in the United States, or World Cup soccer championships around the world. How do people celebrate? What sort of "trophies" do the victors and their fans earn or take?