

C H A P T E R I I I
J E A L O U S Y I N S H A K E S P E A R E ' S
J U L I U S C A E S A R

As stated in the previous chapter, the analysis of Julius Caesar's dramatic elements presented below will be based on the objective orientation of Abrams and literary point of view. This means that only the data provided within the elements themselves will be studied and explored to obtain a definite answer. Moreover, it is said that the objective of the study is to prove whether the death of Julius Caesar in the play is caused by an old friend's jealousy. Thus, the analysis will be focused on any phenomena concerning the cause of the assassination found in the characters' actions (plot), characterization and also setting.

III.1. THE SEQUENCE OF JULIUS CAESAR'S DRAMATIC ELEMENTS

III.1.A. PLOT

Plot is the arrangement of major incidents which provides an explanation of the relationships between characters as well as the motive of one character's action. In particular, the major incidents of Julius Caesar will be presented in lines that the data provided there will be seen clearly.

III.1.A.1. THE PLOT OF JULIUS CAESAR :

1. Caesar's army has won their fight in Spain against Pompey's son; people set a holyday to celebrate it.
2. On a street in Rome, two tribunes order the people to cancel the celebration as they think it isn't proper to rejoice the victory of Pompey's villain.
3. Brutus and Cassius leave the public place, where Caesar and Romans are celebrating the annual feast of Lupercal, as they don't like watching game.
4. Cassius performs himself a good friend to Brutus in order to win Brutus' heart. He tells Brutus his opinion that Caesar isn't better than themselves, he expresses his dissatisfaction of the way his friendship with Caesar ends.
5. As leaving the public place with his procession and passing by Cassius and Brutus, Caesar tells Antony his opinion that a man like Cassius is dangerous as he has a hungry look and he thinks too much.
6. Cassius is glad that Brutus can be influenced, then, he plans to write letters in various hand writings to assure Brutus as if they come from the citizens.
7. On the stormy night, Cassius manages to win Casca to join his plan as he succeeds to encourage Casca who is so restless that moment.
8. That night, Cassius has Cinna deliver the letters

to Brutus' place that Brutus will have been more convinced as he gets there.

9. Brutus is afraid of making a wrong decision in joining Cassius; he has no personal reason to put Caesar away but for the general importance, for Rome's sake.
10. Lucius brings him the letters, planned by Cassius, which assure Brutus that it is the only way to prevent Caesar from being a tyrant.
11. Caesar, feeling unpeaceful as Calphurnia has bad dreams about his death, sends a man to ask for a priest's opinion. Due to the priest he mustn't go out that day.
12. Calphurnia manages to make him decide not to go and to have Decius Brutus bring a note to the Senate. But by certain words, Decius has Caesar's mind changed.
13. As the conspirators pick him up, Caesar asks them to stay close to him since he only knows that they will crown him.
14. In front of the Capitol, a poet tries to have Caesar read his note first as it appeals him well. Decius Brutus proceeds him another note to read first as for the general affair. Thus, Caesar put away the poet's note.

15. Cassius urges Caesar into the Senate House, he is afraid of prevention. He also suspects Popilius Lena for uncovering the plan to Caesar.
16. One of the conspirators leads Antony away while the rest of them flatter Caesar and at last stab him.
17. They bath their hands and swords in Caesar's blood as if symbolizing that their deeds are good. They rush out and shout "Liberty, Peace, Freedom!"
18. Antony has a servant ask for a safety grant for him before appearing to the sight of the conspirators. He shakes hands with them and says that he doubts not their good deeds.
19. Brutus promises him a chance to give a speech in Caesar's funeral as long as he won't speak against them and speaks after Brutus.
20. In his speech, Brutus explains to people that the aim of their action is to protect Rome from Caesar's ambition. He also states that he loves Caesar, but he loves Rome more.
21. Antony's speech, which recalls the goods Caesar has done for Rome though Brutus and others say he is ambitious, manages to change people's minds. They get angry and hunt the conspirators and burn their houses.
22. Antony and Octavius set a plan to avenge for Cae-

sar's death to the conspirators.

23. Brutus and Cassius happen to quarrel as Brutus doubts Cassius' honesty and personal reason behind the conspiracy.
24. Caesar's ghost appears to Brutus telling him that they will meet at Philippi. Brutus sends his man to have Cassius lead the army to Philippi.
25. Octavius happens to confront Antony about the battles. As he is unexperienced, his army is defeated by Brutus'.
26. Cassius, being defeated by Antony's army, runs to a hill with some men. As some horsemen approaching the hill, he has Titinius find out whether they are friends or enemy.
27. By Pindarus' wrong information, Cassius decides to kill himself. Brutus sends the body to Thasos that the burial won't weaken his army.
28. In the next fight, Brutus' army is defeated. He mounts a rock with some of his men, yet, then he kills himself after telling Volumnius about the ghost of Caesar he has seen twice.
29. Antony admits Brutus' good quality as a Roman, and Octavius decides to give him a decent burial in Rome.

As seen in the previous part, the plot of Julius Caesar is a conventional one. This is so as its characteristics tend to perform itself not as a modern one. For a literary work of the sixteenth century, the play should be included into the modern period with, as its consequence, a modern plot. Yet as found here, the plot is considerably long, consists of five acts, of which climax occurs exactly in the middle of the story. This characteristic, which is known as the so-called pyramid metaphore, is commonly found in a conventional plot. Besides, the story presented in the play ends in a definite result, not in questions as usually performed in a modern plot. In particular, the development of the story, in relation with the problem studied, will be presented below due to its structural position.

III.1.A.2.PROBLEM DEVELOPMENT AND THE VISION OF 'JEALOUSY'

The Existence of ill feeling towards Julius Caesar

Since the very first scene, there is seen the existence of the ill feeling towards Julius Caesar who is performed as the ruler of Rome at the moment. There exists a tendency to overthrow Caesar, especially from the followers of Pompey who has been defeated by Caesar--- as represented by the two tribunes :

Flavius : (to Marullus)

... let no images be hung with Caesar's trophies.
 These growing feathers pluck'd from Caesar's wing
 Will make him fly an ordinary pitch,
 Who else would soar above the view of men
 And keep us all in servile fearfulness.

(Act I - Sc.I; ln.69-76)

As commonly happens, people like to decorate the statue of their leader as he does something marvelous, such as winning a war, etc., to honour him. In this case, the statue of Caesar is decorated with triumphal garlands or diadems to show his victory and also the Romans' joy on his success. The two men intend to pull off the decorations and also prevent people from being Caesar's supporters that Caesar wouldn't be such great. By this action, they mean to prevent Caesar's career of being developed. They really feel bad to see Caesar win over Pompey and replace his position in the hearts of common people.

Flavius: ... Why dost thou lead these men about the streets?

Cobbler: ... indeed sir, we make holiday to see Caesar, to rejoice in his triumph.

Marullus: Wherefore rejoice? What conquest brings he home? ...

You blocks, you stones, you worse than senseless things!

O you hard hearts, you cruel men of Rome,
 Know you not Pompey? Many a time and oft
 Have you climb'd up to walls and battlements,
 To towers and windows, yea, to chimney tops,
 Your infants in your arms, and there have sat
 The livelong day with patient expectation
 To see great Pompey pass the street of Rome;

...

And when you saw his chariot but appears,
Have you not made an universal shout,

...

And do you now put on your best attire?

And do you now cull out a holiday?

And do you now strew flowers in his way

That comes in triumph over Pompey's blood?

(Act I - Sc.I; ln.28-52)

They hate to see how Caesar is admired by common people, the fact can be seen from how they treat common people who are preparing the celebration of Caesar's triumph. It seems that the ill feeling has encouraged them to act in such way that Caesar's figure may be brought into an unsupported condition. 'Jealousy' has been seen at its early stage in this matter. However, it has managed to move Pompey's followers against Caesar.

Note :

This part presents the introduction to the story (the exposition) in which the existence of 'jealousy' is made known. There is also a presentation of the first conflict held between Pompey's followers and common people. In terms of a plot's unity, the exposition belongs to the beginning part of the plot while the conflict (starting the rising action) belongs to the early part of the body of the plot.

Cassius' jealousy and its mask: the assassination plan

A quite big role of 'jealousy' is performed in the

second scene of the first act. Cassius, who has been the friend of Caesar in the past, makes known his ill feeling towards Caesar's success to Brutus. He sees Caesar an ordinary man, not better than any other man as he says:

Cassius: ...

I was born as free as Caesar, so were you:
 We both have fed as well, and we can both
 Endure the winter's cold as well as he:
 For once, upon a raw and gusty day,
 The trouble of Tiber chafing with her shores,
 Caesar said to me, 'Dar'st thou, Cassius, now,
 Leap in with me into this angry flood,
 And swim to yonder point? Upon the word,
 Accoutred as I was, I plunged in
 And bade him follow; so indeed he did.
 The torrent roar'd, and we did buffet it
 With lusty sinews, throwing it aside
 And stemming it with hearts of controversy;
 But ere we could arrive the point propos'd,
 Caesar cried 'Help me, Cassius, or I sink!!
 I, as Aenas, our great ancestor,
 Did from the flames of Troy upon his shoulder
 The old Anchises bear, so from the waves of Tiber
 Did I the tired Caesar; and this man
 Is now become a god, and Cassius is
 A wretched creature, and must bend his body
 If Caesar carelessly but nod on him.

(Act I - Sc.II; ln.96-117)

As seen here, Cassius feels bad about Caesar's being a great figure of Rome while he, himself, is nothing. Due to Cassius' story, Caesar seems to show sort of an arrogance as he has Cassius and himself make a race upon the wave of Tiber, with the impression that he would beat Cassius though only for a game. Yet, at last, Caesar almost gets himself

killed by the big wave, and if it is not because of Cassius' help Caesar might not still be alive. In Roman belief, there was a man named Aeneas who had saved his father, Anchises, from flame by carrying him. Cassius compares himself to this man who had decided to do someone else good without considering his own safety. In this case, Cassius claims himself the angel that has saved Caesar's life and should be honoured for what he has done. Thus, he feels bad that Caesar seems to forget him as he becomes a ruler of Rome.

Cassius : ...

He has a fever when he was in Spain,
 And when the fit was on him, I did mark
 How he did shake. 'Tis true, this god did shake:
 His coward lips did from their color fly,
 And that same eye whose bend doth awe the world
 Did lose his lustre. I did hear him groan:
 Ay, and that tongue of his that bade the Romans
 Mark him and write his speeches in their books,
 Alas, it cried, 'Give me some drink, Titinius',
 As a sick girl. Ye gods, it doth amaze me
 A man of such a feeble temper should
 So get the start of the majestic world
 And bear the palm alone.

(Act I - Sc.II; ln.118-130)

In this part, Cassius' jealousy towards Caesar is shown explicitly as he claims Caesar a coward while telling about his physical weakness. He also charges Caesar inactive and helpless as a sick girl as Caesar used to have other man get things done for him, even to get a glass of water. Cassius wonders

how a figure as Caesar can be successful while he can't, as he sees himself as good as Caesar and even better.

This fact unables him to endure the pain inside, caused by the dissatisfying feeling, to see Caesar's star mounts so high. He feels bad of his own incapability of doing as well as getting the same things as Caesar. However, Cassius' consideration upon this matter is surely contaminated by his jealousy that he can't think clearly.

As he needs support to stand against Caesar, Cassius starts to approach Brutus. He seems to realize that he may never succeed beating Caesar by himself as Caesar doesn't trust him and will easily suspect his deed. This is what he doesn't want, he wants to beat Caesar down successfully and he seems to be able to do anything to have his purpose done. But Caesar trusts Brutus, as one of his best officers, that he won't suspect Brutus of planning something bad upon him. Besides, Brutus is respected and trusted by common people that if something bad happens to take place they won't blame Brutus. By this step, Cassius has found a toy to have his plan done safely.

Casca : O, he sits high in all the people's hearts:
 And that which would appear offence in us,
 His countenance, like richest alchemy,
 Will change to virtue and to worthiness.
 Cassius : Him and his worth and our great need of him
 You have right well conceited.
 (Act I - Sc.III; ln. 157-162)

Cassius : Caesar doth bear me hard;
 but he loves Brutus.
 (Act I - Sc.II; ln.308)

To get Brutus' support Cassius performs himself so friendly and honourable that Brutus falls into his trap.

Cassius :
 Since you know you cannot see yourself
 So well as by reflection, I, your glass,
 Will modestly discover to your self
 That of your self which you yet know not of.
 (Act I - Sc.II; ln. 85-89)

Being a true friend, Cassius offers himself to be a counsellor, an adviser, who will help Brutus know himself better. Cassius flatters Brutus for his good virtue and says that what he's going to talk about is honour. In fact, he does this just to have more of Brutus' attention.

Cassius : I know that virtue to be in you, Brutus,
 As well as I do know your outward favour.
 Well, honour is the subject of my story.
 (Act I - Sc.II; ln. 89-91)

Cassius convinces Brutus of his capability to stand as high as Caesar, to have certain things done for Rome's sake. If he happens to have the same chances, Brutus will surely be as great as Caesar.

Cassius :

Men at some time are masters of their fates:
 The faults, dear Brutus, is not in our starts,
 But in ourselves, that we are underlings.
 Brutus and Caesar: what should be in that 'Caesar'?
 Why should that name be sounded more than yours?
 Write them together, yours is as fair a name;
 Sound them, it doth become the mouth as well;
 Weigh them, it is as heavy; conjure with 'em,
 Brutus will start a spirit as soon as Caesar.
 Now in the names of all the gods at once,
 Upon what meat doth this our Caesar feed,
 That he is grown so great? Age, thou art sham'd!
 Rome, thou hast lost the breed of noble bloods!

(Act I - Sc.I; ln. 138-150)

The matter proposed by Cassius does have a positive answer from Brutus as he says:

.... What you have said
 I will consider; what you have to say
 I will with patience hear, and find a time
 Both meet to hear and answer such high things.
 (Act I - Sc.II; ln.166-169)

Indeed, Cassius' bad deed is shown explicitly as he says to himself :

Well, Brutus, thou art noble; yet I see
 Thy honourable mettle may be wrought
 From that is dispos'd: therefore it is meet
 That noble minds keep ever with their likes;
 For who so firm that cannot be seduced?
 (Act I - Sc.II; ln. 304-307)

He is sure that no man will be unable to be seduced, even a noble man as Brutus, as long as the speaker knows what to say or do. This is a proof of Cassius' ability to influence people to stand on his side against Caesar, and also how clever he is in using his talent in arranging words. However, Cas-

slius still sets a further plan to assure Brutus of his decision that the man won't turn his back on Cassius.

Cassius : ... I will this night,
 In several hands, in at his window throw,
 As if they came from several citizens,
 Writings, all tending to the great opinion
 That Rome holds of his name; wherein obscurely
 Caesar's ambition shall be glanced at.
 And after this, let Caesar seat him sure,
 For we will shake him, or worse days endure.
 (Act I - Sc.III; ln.310-317)

Brutus, who has been influenced by Cassius' words, assures himself that what Cassius proposed to him is worthy to do. Personally, he has no deed to put down Caesar as he does not find any mistake on him, yet, he will do it for Rome.

Brutus : It must be by his death: and for my part,

 I know no personal cause to spurn at him
 But for the general.
 (Act II - Sc.I ; ln.10-12)

Yet, as he isn't sure about Caesar's attitude if he happens to be crowned and that, due to Cassius, it may cause Rome suffer, Brutus makes his decision based on the consideration of Rome's sake.

Brutus : ... He would be crown'd;
 How that might change his nature, there's the question.
 It is the bright day that brings forth the adder,
 And that craves wary walking. Crown him?-that!-
 And then, I grant, we put a sting in him
 That at his will he may do danger with.
 Th' abuse of greatness is, when it disjoins
 Remorse from power: and, to speak truth of Caesar,
 I have not known when his affections sway'd

More than his reason. But 'tis a common proof,
 That lowliness is young ambition's ladder,
 Whereto the climber upward turns his face;
 But when he once attains the utmost round,
 He then unto the ladder turns his back,
 Looks in the clouds, scorning the base degrees
 By which he did ascend. So Caesar may.
 Then lest he may, prevent. And since the quarrel
 Will bear no colour for the thing he is,
 Fashion it thus: that what he is, augmented,
 Would run to these and these extrimities:
 And therefore think him as a serpent's egg,
 Which, hatch'd, would as his kind grow mischievous,
 And kill him in the shell.

(Act II - Sc.I; ln.12-34)

His confidence upon his decision is strengthened by the letters planned by Cassius, as after reading them he says:

Brutus : ... Am I entreated
 To speak and strike? O Rome, I make thee promise:
 If the redress will follow, thou receivest
 Thy full petition at the hand of Brutus!

(Act II - Sc.I; ln. 55-59)

By this action, Cassius' plan on Brutus seems to be well aimed since it seems to be Brutus' characteristic to put aside his own feeling and stand for general importance. Thus, Brutus has been completely under his control by then.

In gathering followers, Cassius also works on Casca and manages to change the young man's emotional state. Indeed, Casca is known as a bitter and pessimistic person.

Brutus : (about Casca) ...
 What a blunt fellow is this grown to be!
 (Act I - Sc.II; ln. 290)

Caesar :Yond Cassius has a lean and hungry look;
 He thinks too much: such men are dangerous.
 Antony : Fear him not, Caesar, he's not dangerous;
 He is a noble Roman, and well given.
 Caesar : Would he were fatter! But I fear him not:
 Yet if my name were liable to fear,
 I do not know the man I should avoid
 So soon as that spare Cassius. He reads much,
 He is a great observer, and he looks
 Quite through the deeds of men. He loves no plays,
 As thou dost, Antony; he hears no music;
 Seldom he smiles, and smiles in such a sort
 As if he mock'd himself and scorn'd his spirit
 That could be mov'd to smile at any thing.
 Such men as he be never at heart ease
 Whiles they behold a greater than themselves,
 And therefore are they very dangerous.
 I rather tell thee what is to be fear'd
 Than what I fear; for always I am Caesar.-
 (Act I - Sc.II; ln. 194-211)

Actually, Caesar is aware that Cassius is dangerous. Yet, as he tends to be a figure who is feared by common people and even evil things, he has no idea that Cassius may harm him. Caesar refuses to be careful and aware of little things happening around him which may end in a bad result for him. Indeed, this state of mind and his luck, that up to that moment nothing is able to harm him, is the one that leads Cassius' jealousy to a higher point. Caesar ignores the warnings of the soothsayer and even of Calphurnia and the priest who suggest him not to go out that day.

Soothsayer: Beware the Ides of March.
 Caesar : What man is that?
 Brutus : A soothsayer bids you beware the Ides of March.
 Caesar : He is a dreamer; let us leave him; pass.
 (Act I - Sc.II; ln. 18-24)

'Break up the Senate till another time,
When Caesar's wife shall meet with better dreams.'
If Caesar hide himself, shall they not wishper
'Lo, Caesar is afraid?'

Caesar : ...

I am ashamed I did yield to them.

Give me my robe, for I will go.

(Act II - Sc.II; ln. 82-88; 93-107)

As Cassius' prediction, Caesar has a desire to be crowned as he suddenly changes his mind once he hears Decius' warning that the senate might cancel their decision to crown him. It makes a proof to what Cassius tells the conspirator about Caesar. This moment is indeed the part that precedes the success of the assassination plan.

Note:

In terms of plot's unity, this part belongs to the body of the plot (preceded by the first conflict as mentioned in the previous note). In this part, the problems begin to appear with the finding of Cassius' jealousy towards Caesar hidden in his assassination plan by the reason of protecting Rome. The conflicts found in this part are mostly inner conflicts as the ones of Brutus (as he assures himself that his decision is right) and of Caesar (as he decides to go forth though he has been warned by many people). The soothsayer's warning to be aware of whatever may take place in March 15, does increase the complication of the rising action as it

encourages the audience's curiosity to see what it is about.

The execution of the assassination plan is shown in act III. The problem which the conspirators have to deal with is avoiding such a prevention as done by Artemidorus with his note.

Artemidorus: Hail, Caesar read this schedule.

Decius: Tribonius doth desire you to o'er-read,

At your best leisure, this his humble suit.

Artemidorus: O, Caesar, read mine first; for mine's a suit

That touches Caesar nearer. Read it, great Caesar.

Caesar : What touches us ourself shall be last served.

Artemidorus: Delay not, Caesar; read it instantly.

Caesar : What, is the fellow mad?

Publius : Sirrah, give place.

Cassius : What, urge you your petitions in the street?

Come to the Capitol.

(Act III - Sc.I; ln. 4-12)

Fearing that people may put forward such a disturbance, they urge Caesar into the Senate house. Indeed, Cassius is the one who is so nervous and afraid of failure as he is not ready to loose. He wants to beat Caesar down and the time has come; he is really depressed to see how it is going. It is seen as Popilius Lena is whispering something to Caesar, Cassius prepares himself to commit suicide if the plan happens to be uncovered. Indeed, such a thought is common for one who has done a fault that he won't embarash himself if it happens to be known.

Popilius: I wish your enterprise to-day may thrive.

Cassius : What enterprise, Popilius?

Popilius: Fare you well.
 [Goes and speaks to Caesar]
 Brutus : What said Popilius Lena?
 Cassius : He wish'd to-day our enterprise might thrive.
 I fear our purpose is discovered.
 Brutus : Look how he makes to Caesar: mark him.
 Cassius : Casca, be sudden, for we fear prevention.
 Brutus, what shall be done? If this be known
 Cassius or Caesar never shall turn back,
 For I will slay myself.
 Brutus : Cassius, be constant:
 Popilius Lena speaks not of our purposes;
 For look, he smiles, and Caesar doth not change.
 Cassius : Trebonius knows his time; for look you, Brutus,
 He draws Mark Antony out of the way.
 (Act III - Sc.I; ln. 12-28)

"Cassius or Caesar never shall turn back"; it is true that he won't take the risk to be bound if the plan fails. He will be put in shame if his bad deed happens to be known.

As Antony is led away, the conspirators have the assassination done. This point has released them from the suspense, the burden of hiding a deed to harm a great figure. What the conspirators know is that Rome has been free from a tyrant and thus they say :

Liberty! Freedom! Tyranny is dead!
 Run hence, proclaim, cry it about the street
 (Act III - Sc.I; ln. 79-82)

Brutus, especially, really believes that this is a good and holy mission, thus, he proposes to bath their hands in Caesars' blood.

Brutus : And let us bathe our hands in Caesar's blood
 Up to the elbows, and besmear our swords:

Then walk we forth, even to the market-place,
And waving our red weapons o'er our heads,
Let's all cry 'Peace, freedom, and liberty!'
(Act III - Sc.I; ln. 105-110)

Indeed, the event is more meaningful for Cassius than for the others as his desire upon Caesar is accomplished. He seems to not really concern of what is going on after it. He hides himself in Brutus' figure as he proposes Brutus to lead the conspirators' procession. By this he may mean to make people see that the leader is Brutus, not Cassius. Indeed, Brutus is more famous and also adored for them than Cassius. If something happens, Brutus is the one who will be run after or be honoured. He has nothing to lose in this case as his aim is only to put down Caesar which is done successfully.

Note:

The assassination is the climax of the story, the fulfilment of Cassius' desire upon his jealousy as well as the turning point for both the conspirators and Antony. For the conspirators, it is the time when they are at last released from the burden of hiding their plan, to bear an important mission for Rome. Yet, for Antony, it is the moment in which he performs himself a soldier of political talent, that he has to stand for Caesar and take revenge of

Caesar's cruel murder. The part in which Antony acts belongs to the falling action.

Started from the last part of Act III Sc.II, the luck of the conspirators turns bad, as Antony's speech manages to twist people's perception against them. By now, the conspirators become the suspects in this crime that are supposed to die. It seems that Cassius is now becoming the victim of his own plan. Antony and Octavius run after them with their army and fight them as the revenge of Caesar's murder.

Brutus and Cassius, themselves, as colleagues, begin to have such a disagreement. Brutus doubts Cassius' deeds in the mission while Cassius starts to doubt Brutus' love for him. Cassius seems to feel that this matter belongs to the beginning of his misfortune against Caesar, as a part of what he deserves for murdering him. Indeed, they are dragged into a big quarrel that ends with the poet's warning as seen below.

Brutus : ...

There is no terror, Cassius, in your threats,
 For I am arm'd so strong in honesty
 That they pass by me as the idle wind,
 Which I respect not. I did send to you
 For certain sums of gold, which you denied me;
 For I can raise no money by vile means.
 By heaven, I had rather coin my heart,

.....

And drop my blood for drachmas, than to wring
 From the hard hands of peasants their vile trash
 By any indirection. I did send
 To you for gold to pay my legions,
 Which you denied me: was that done like Cassius?
 Should I have answer'd Caius Cassius so?
 When Marcus Brutus grows so covetous,
 To lock such rascal counters from his friends,
 Be ready, god with all your thunderbolts,
 Dash him to pieces!

Cassius : Come, Antony, and young Octavius, come,
 Revenge yourselves alone on Cassius,
 Hated by one he love, brav'd by his brother,
 Check'd like a bondman, all his faults observ'd,
 There is my dagger
 And here my naked breast; within, a heart
 Dearer than Pluto's mine, richer than gold:
 If that thou be'st a Roman, take it forth
 I that denied thee gold, will give my heart:
 Strike as thou didst at Caesar; for I know,
 When thou didst hate him worst, thou lov'dst him better
 Than ever lov'dst Cassius.

Poet : [speaking from outside]
 Let me go in to see the generals,
 There is some grudge between 'em, 'tis not meet
 They be alone. ...
 For shame, you generals! what do you mean?
 Love, and be friends, as two such men should be;
 For I have seen more years, I'm sure, than ye.
 (Act IV - Sc. III, ln. 65-82, 93-106, 124-6, 130-3)

Though, at last, they make it up by the sad news of
 the death of Brutus' wife, it seems to be the earlier
 part of Brutus' end, and of the mission planned
 by Cassius as well.

As the result of the decrease of his confidence,
 and also his being guilty in relation with
 his evil plan upon the late Caesar, Cassius is led
 to his death easily. As his army seems to be beaten
 by the one of Antony, he runs to a hill noticing

how his tents are burnt down.

Pindarus: Fly further off, my lord, fly further off;

Mark Antony is in your tents, ...

Cassius : This hill is far enough.

Look, look, Titinius:

Are those my tents where the I perceive the fire?

Titinius : They are, my lord.

(Act V - Sc.III; ln.9-13)

This, however, marks the beginning of his loss towards Caesar after the success of his plan upon him. From the first time, Cassius is afraid of losing the battle as he won't be brought back to Rome as prisoner in shame. He would rather be dead than be a boundman. His fright is seen as he consults Brutus about the matter.

Cassius : If we do lose the battle, then is this

The very last time we shall speak together:

What are you then determined to do ?

(Act V - Sc.I; ln. 87-100)

His death, however, comes as a result of Pindarus' words about the troop to which Cassius sends Titinius on his behalf. It is indeed the top of his strength and courage that is beaten this moment. In fright, Cassius then has Pindarus hold his own sword for him. Before he dies, Cassius admits the great of Caesar as, at last, Cassius has to die on the sword that has killed Caesar.

Cassius : ... and with this good sword,

That ran through Caesar's bowels, search this bosom.

And when my face is cover'd, as 'tis now,

.....

Guide thou the sword. [Pindarus stab him]
 Caesar, thou art reveng'd,
 Even with the sword that kill'd thee. [Dies]
 (Act V - Sc.III; ln.41-48)

His last words suggest his belief that his death is obviously the effect of his false action murdering his friend for his ill feeling.

Brutus, on the other hand, still performs himself tough as Cassius dies, yet, his army is finally beaten by the one of Antony and Octavius. He mounts a rock saving himself from his enemies. As a good officer, he realizes his faults and the fact that he deserves to die for it. He knows, at last, that his action supporting Cassius is wrong, but he cannot turn back. Thus, at last, he has one of his men killed him. Before the death takes place, Brutus tells him about the ghost of Caesar he has seen twice. Indeed, it is the one that seems to support his decision to commit suicide as he believes that deserves it.

Brutus : The ghost of Caesar hath appear'd to me
 Two several times by night; at Sardis once,
 And this last night, here in Philippi fields:
 I know my hour is come.
 (Act V - Sc.V; ln 18-19)

It is obvious that the appearance of Caesar's ghost has shaken him as he thinks of it as a sign to pay his participation in Cassius' plan. However, though

finally he realizes that the plan might have been Cassius' mask to have certain deeds done, Brutus believes on the holy deed while he kills Caesar.

Antony and Octavius agree to give him a decent burial as they found his dead body lying before them. They realize the possibility that Brutus has been used by Cassius beyond his awareness.

Note:

This part represents the falling action (started by the previous note) and the catastrophe in which Cassius and Brutus choose to kill themselves rather than be taken back to Rome as prisoners, in shame. The last words of Antony about Brutus that Brutus is indeed an honourable man suggest the existence of certain thing that may drive Brutus to such bad crime. This gives a suggestion that Brutus may have been influenced by Cassius' words.

In terms of plot's unity, the falling action belongs to last part of the body of the plot performed in the story by the decrease of the conspirators' luck. Meanwhile the catastrophe, performed by the death of Cassius and Brutus as Caesar's villains, belongs to the end of the plot. As mentioned in the previous chapter, indeed, their deaths have

probably been expected as the end of the story.

From this long passage, especially from the analysis of Cassius' action in the story, it can be said that it is the ill feeling of Cassius towards Caesar that leads him to such a plan to assassinate Caesar. The clearest part of the phenomenon is seen from:

- the expression of Cassius' jealousy and hatred of Caesar stated to Brutus
- his words or bad picture of Caesar in which he explores the bad side of Caesar physical weakness and others that he says to make worse Caesar's figure
- his action in winning Brutus and Casca into his plan and his expression of satisfaction, and also his further plan to assure Brutus as he needs him to grant the success of his plan
- what he says before he dies on the same sword that has killed Caesar.

It seems to be his cleverness that he may be able to relate his passion to put away Caesar with a good deed to protect Rome. Yet, of course this good deed is only his mask to have his dream done; for only by this way he may gather a force to do it for him.

Calphurnia:

You shall not stir out of your house to-day.

Caesar :

Caesar shall forth: the things that threaten'd me
Ne'er look'd but on my back; when they shall see
The face of Caesar, they are vanished.

(Act II - Sc.II; ln. 9-12)

Servant : They would not have you to stir out to-day.

Plucking the entrails of an offering forth,
They could not find a heart within the beast.

Caesar : The gods do this in shame of cowardice:

Caesar Should be a beast without a heart
If he should stay at home to-day for fear.
No, Caesar shall not. Danger knows full well
That Caesar is more dangerous than he:
We are two lions litter'd in one day,
And I the elder and more terrible:
And Caesar shall go forth.

(Act II - Sc.II; ln. 38-48)

Unfortunately, Caesar seems to have certain characteristics that fits what Cassius says about him. He always wants to appear great and brave and perfect before his people, thus, he won't obey the priest's advice as he won't perform himself afraid of the bad prediction. Still he tends to maintain his authority that his will shall be respected and absolute.

Caesar : . . . tell them that I will not come to-day:
Cannot, is false, and that I dare not, falser

. . . .

Calphurnia : Say he is sick.

Caesar : Shall Caesar send a lie?

Have I in conquest stretch'd mine arm so far,
To be afeard to tell graybeards the truth?
Decius, go tell them Caesar will not come.

Decius : . . . the Senate have concluded

To give this day a crown to mighty Caesar.
If you shall send them word you will not come,
Their minds may change. Besides, it were a mock
Apt to be render'd, for some one to say

. . . .

III.1.B. CHARACTER AND CHARACTERIZATION

What is said by characters are the persons presented in the play. Yet, the study of characters is directly related to the characterization of the studied characters, especially in this study.

As stated in the previous chapter, there are only two characters of Julius Caesar that are going to be studied, Julius Caesar and Cassius. This is so, because they are considered to have a quite big role in the play. Cassius happens to be an old friend of Caesar, yet, his feeling about Caesar might have been the core of the assassination. It is necessary to find out first about their nature before seeing how such thing happens on them. Besides, one's action has a lot to do with his motivation which may be studied from his nature considering the things happening around him. All about the characters and characterizations will be studied by the help of the speech as the words spoken may reveal the true feeling of certain things of the characters.

III.1.B.1. Julius Caesar

In terms of character, the character of Julius Caesar is not a dynamyc one. In fact, it is only seen in the first half part of the play. Caesar

doesn't perform much actions, yet, however, he is the one to whom Cassius' plan is addressed. Besides, under his name many things are done by his trusted people, even after his death. He is murdered unfairly, yet, his successors have paid the conspirators well for him.

Julius Caesar is a Roman general, a great, brave and tough leader who mostly wins his fights, either by his talent or fortune. As impliedly stated in the early part of the play, he has defeated Pompey once; and his triumph celebrated by his people at present is the one over Pompey's son. Actually people do not care much about whom he defeats at wars, they adore him for being a talented leader. They seem to like a leader who is a winner, superior in their sight. Caesar is really fortunate, in this case, because Pompey used to be the great figure of Rome before his time. And if his people adore loyalty towards a leader, instead of being adored, Caesar would have been cut into pieces.

Marullus: Wherefore rejoice? What conquest brings
he home?

And do you now put on your best attire?

And do you now cull out a holiday?

And do you now strew flowers in his way

That comes in triumph over Pompey's blood?

(Act I - Sc.1; ln. 33; 49-53)

Indeed, his fortune in this case also provides a

support in his political career that he can be such great. Yet, Caesar seems to be arrogant in one sense. He is so proud of his position at present which makes him underestimate any danger that may wait for him. As impressed, he seems to dislike Cassius and, indeed, he feels uncomfortable with Cassius.

Caesar : ...

Yond Cassius has a lean and hungry look;
 He thinks too much: such men are dangerous.
 He reads much,
 He is a great observer, and he looks
 Quite through the deeds of men.
 he hears no musick;
 Seldom he smiles, and smiles in such a sort
 As if he mock'd himself and scorn'd his spirit
 That could be mov'd to smile at anything.
 Such man as he be never at heart's ease
 Whiles they behold a greater than themselves,
 And therefore are they very dangerous.

(Act I - Sc.2. ln. 193-194; 200-209)

Actually, Caesar realizes the fact that a man like Cassius is dangerous, yet, he seems to believe that no one will do him harm for his position. This reveals his arrogance which drags him to the disaster.

This characteristic, indeed, seems to be his nature as it is not the first time he indicates its existence. Once, when he is still young, he happens to challenge Cassius swimming over the big wave of Tiber as if he is sure he will manage it. Yet, after

a while, he cries for Cassius' help. Lucky for him since at the moment, Cassius hasn't been jealous for him that he doesn't cause him suffer.

Cassius : Caesar said to me, 'Dar'st thou, Cassius, now
 Leap in with me into this angry flood,
 And swim to yonder point? Upon the word,
 Accoutred as I was, I plunged in
 And bade him follow; so indeed he did.
 The torrent roar'd, and we did buffet it
 With lusty sinews, throwing it aside
 And stemming it with hearts of controversy;
 But before we could arrive the point propos'd,
 Caesar cried 'Help me, Cassius, or I sink!!
 I, as Aeneas, our great ancestor,
 Did from the flames of Troy upon his shoulder
 The old Anchises bear, so from the waves of Tiber
 Did I the tired Caesar: ...
 (Act I - Sc.2; ln. 99-114)

One other time, as he has become a great leader, arrogantly he underestimates the priests' advice. He even calls them cowards for feeling so great that nothing dare to harm him. Indeed, this state of mind is the one that make Cassius' plan easier to succeed.

Caesar : I rather tell thee what is to be feared
 Than what I fear; for always I am Caesar.
 (Act I - Sc.2; ln. 211-212)

Caesar : Caesar shall forth. The things that threaten'd me
 Ne'er looked but on my back; when they shall see
 The face of Caesar, they are vanished.
 (Act II - Sc.2; ln. 10-12)

Caesar even dares to play game with death and its forecast for this reason. He counts himself great and won't perform himself of any inferiority before

Caesar : ... Give me my robe, for I will go.
(Act II - Sc.2; ln. 93-98; 107)

Indeed, this proves the existence of his ambition which, due to Cassius, may endanger Rome. It is this kind of reason that is used by Cassius to arrange the assassination plan and to make it logical.

Caesar likes to be flattered, such sweet words make him unaware of the danger that comes to him. Caesar even likes to qualify himself as a distinguished person that none is able to match. He also likes to stand for what he wants or what he has done which can be seen in the quotation below.

Cassius : ... As low as to thy foot doth Cassius fall,
To beg enfranchisement for Publius Cimber.
Caesar : I could be well mov'd, if I were as you;
If I could pray to move, prayers would move me:
But I am constant as the northern star,
Of whose true-fix'd and resting quality
There is no fellow in the firmament.
The skies are painted with unnumber'd sparks,
They are all fire and every one doth shine;
But there's but one in all doth hold his place.
So in the world; 'tis furnish'd well with men,
And men are flesh and blood, and apprehensive,
Yet, in the number I do know but one
That unassailable holds on his rank,
Unshak'd of motion: and that I am he,
Let me a little show it, even in this,
That I was constant Cimber should be banish'd,
And constant do remain to keep him so.
(Act III - Sc.1; ln. 55-71)

Antony : I shall remember:
When Caesar says 'do this', it is perform'd.
(Act I - Sc.2; ln. 10-11)

However, behind all these characteristics of him

which seem to be ones that make Cassius' effort easier, Caesar does have good characteristics also.

Antony : ... The noble Brutus,
 Hath told you Caesar was ambitious:
 If it were so, it was a grievous fault,
 And grievously hath Caesar answer'd it.

 He was my friend, faithful, and just to me;
 He hath brought many captives home to Rome,
 Whose ransoms, did the general coffers fill:

 When that the poor have cried, Caesar hath wept:
 Ambition should be made of sterner stuff,

 You all did see, that on the Lupercal,
 I thrice presented him a kingly crown,
 Which he did thrice refuse.

 But yesterday, the word of Caesar might
 Have stood against the world: now lies he there,
 And none so poor to do him reverence.

 Moreover, he hath left you all his walks,
 His private arbours, and new-planted orchards,
 On this side Tiber, he hath left them you,
 And to your heirs for ever: common pleasures
 To walk abroad, and recreate your selves.
 Here was a Caesar: when comes such another?
 (Act III - Sc.2; ln. 75-78; 83; 86-87; 89-90;
 93-95; 116-118; 244-249)

Due to this quotation, Caesar's good side does make people amazed. It is pleasant to have such a good leader who seems to care of the welfare of his people, who weeps as they weep, who can be a true friend---eventhough only for his closest officer.

III.1.B.2. Caius Cassius

In terms of characters, the character of Cassius in

this play seems to be a dynamic one. He is seen as the most active person in preparing the assassination plan. He also seems to experience certain changes as the play develops. At first, he seems so lively with his idea to turn down Caesar, so active with his trick and his effort to get supports, as if he is convinced that he will win the game against Caesar. Yet, as the plan is done and he is hunted by Caesar's successors, he loses what he has before, the courage. He starts to talk about the possibility of losing the fight, and prepares himself to die. He does things in a hurry afraid of being led to Rome as prisoner and he loses his life for this.

Cassius: If we do lose the battle, then is this
 The very last time we shall speak together;
 Then, if we lose this battle,
 You are contented to be led in triumph
 Thorough the streets of Rome?

....
 For ever, and for ever, farewell, Brutus.
 If we do meet again, we'll smile indeed;
 If not, 'tis true this parting was well made.
 (Act V - Sc. 1; ln.98-99; 108-110; 120-122)

On a part of the plains of Philippi, he sends Titinius down the hill to find out if the troops coming to his place are friends or enemy. By the wrong guess of Pindarus, Cassius is sure that his time has come and decides to end his life.

Cassius: (to Pindarus)
 Come down; behold no more.

O, coward that I am, to live so long,
 To see my best friend ta'en before my face!
 (Pindarus decends)

.... and with this good sword,
 That run through Caesar's bowels, search this bosom,
 Stand not to answer...
 Guide thou the sword....
 (Act V - Sc. 3; ln.34-35; 43; 45)

Cassius is too nervous and scared to wait the scene finished completely. He tells Pindarus to kill him for he had rather die than being put down under Caesar's name.

Indeed, Cassius' nature is unique with his political talent in speech and his being a thinker. The first impression as this man appears on stage is his hatred toward Caesar. Actually, Cassius is a well bred Roman and an educated man as admitted by Antony.

Antony : ...
 He is a noble Roman, and well given.
 (Act I - Sc.2; ln. 196)

He is smart, so serious in handling things, a reader and a good observer. He is a great thinker who may look into a man's heart, and this makes him dangerous.

Caesar : ... He reads much,
 He is a great observer, and he looks
 Quite through the deeds of men.
 He loves no plays, ...
 he hears no musick; ...
 (Act I - Sc.2; ln. 200-203)

Cassius isn't gamesome, he likes no entertainment and not cheerful as he seldom smiles; his smile is often addressed to himself, in a form of a mockery.

Caesar : Seldom he smiles, and smiles in such a sort
 As if he mock'd himself and scorn'd his spirit
 That could be mov'd to smile at anything.
 Such man as he be never at heart's ease
 Whiles they behold a greater than themselves,
 And therefore are they very dangerous.
 (Act I - Sc.2. ln. 207-209)

Cassius is sarcastic and he never feels peaceful inside. He is not easily satisfied with his own self or anything happens around him. This characteristic can be seen clearly from his face.

Caesar : ...
 Yond Cassius has a lean and hungry look;
 He thinks too much: such men are dangerous.
 (Act I - Sc.2; ln. 193-194)

Indeed, his being dissatisfied of certain things between Caesar and himself has brought him into a state of being jealous. He is disappointed to see how things are going for him and for Caesar. He wants to be more than just as he is now. He is jealous towards Caesar's success; this feeling causes him to underestimate Caesar. He cannot believe the fact that Caesar has something more than him, either in luck or talent.

Cassius : I was born as free as Caesar, so were you:
 We both have fed as well, and we can both
 Endure the winter's cold as well as he ...
 (Act I - Sc.2; ln. 96-98)

Once, he recalls the old story that involves Caesar and himself, the one that makes him a hero. He has ever saved Caesar life long ago when they are both still young. Arrogantly Caesar challenges him swimming over the troubled Tiber which almost get him killed if only Cassius doesn't help him. It reveals the fact that somehow Cassius is stronger than Caesar physically. When they are grown up, Caesar becomes a great figure of Rome while Cassius is only a senate member. Cassius really feels bad upon this matter. Indeed, it is true that he has been a true friend to Caesar as he needs help.

Cassius : Caesar said to me, 'Dar'st thou, Cassius, now
 Leap in with me into this angry flood,
 And swim to yonder point? Upon the word,
 Accoutred as I was, I plunged in
 And bade him follow; so indeed he did.
 The torrent roar'd, and we did buffet it
 With lusty sinews, throwing it aside
 And stemming it with hearts of controversy;
 But before we could arrive the point propos'd,
 Caesar cried 'Help me, Cassius, or I sink!!
 I, as Aeneas, our great ancestor,
 Did from the flames of Troy upon his shoulder
 The old Anchises bear, so from the waves of Tiber
 Did I the tired Caesar: and this man
 Is now become a god, and Cassius is
 A wretched creature, and must bend his body
 If Caesar carelessly but nod on him.

(Act I - Sc.2; ln. 99-117)

The expressions used to picture Caesar and other characters in his story reveals much about his being so disappointed with their present conditions. He

longs to be more than just 'Cassius' like now, a little bit more meaningful than he is now. In his opinion, Caesar should consider the good he has done in the past; and at least share his fortune with Cassius. He is really upset that Caesar seems to forget the past so easily though it concerns his being still alive now.

Cassius' disappointment and hatred to see Caesar's fortune can be seen from the quotation below, in which he call Caesar with various improper names :

Cassius : He had a fever when he was in Spain,
 And when the fit was on him, I did mark
 How he did shake. 'Tis true, this god did shake:
 His coward lips did from their color fly,
 And that same eye whose bend doth awe the world
 Did lose his lustre. I did hear him groan:
 Ay, and that tongue of his that bade the Romans
 Mark him and write his speeches in their books,
 Alas it cried, 'Give me some drink, Titinius',
 As a sick girl. Ye gods, it doth amaze me
 A man of such a feeble temper should
 So get the start of the majestic world
 And bear the palm alone.
 (Act I - Sc.2; ln. 118-130)

His jealousy makes him a cruel man, one that is able to plan an evil thing upon his old friend. Under the good reason to save Rome from Caesar, whom he calls ambitious, he manages to make up a story and set a plan to put Caesar away. Starting from bad stories on Caesar's nature and clever use of the

opportunity supported with things happening around them, Cassius manages to get followers. His supporters, the conspirators, really think that he has nothing personal behind this that they may support him heartily.

Cassius : ... Now could I, Casca, name to thee a man
Most like this dreadful night,
That thunders, lightens, opens graves, and roars
As doth the lion in the Capitol;
A man mightier than thyself, or me, ...
In personal action, yet prodigious grown,
And fearful, as these strange eruptions are.

Casca : 'Tis Caesar that ou mean; is it not, Cassius?
.... Indeed, they say the senators tomorrow
Mean to establish Caesar a king

....
Cassius : ...
And why should Caesar be a tyrant then?
Poor man! I know he wouldn't be a wolf,
But that he sees the Romans are but sheep.
He were no lion, were not Romans hinds.
I have moved already
Some certain of the noblest-minded Romans
To undergo with me an enterprise
Of honourable-dangerous consequence ...

(Act I - Sc.3; ln. 72-79; 85-86; 104-108; 121-124)

In fact, Cassius is an expert in using words to influence people. He admits it himself that one should not underestimate him; especially when he has started playing words. On the other hand, a man like Brutus should have a more considerable thought that he won't easily be eaten by such a trick as Cassius'. Indeed, one should think first about what Cassius states before promising to give him his support.

Cassius: ...

For who so firm that cannot be seduced?
 Caesar doth bear me hard, but he loves Brutus.
 If I were Brutus now, and he were Cassius,
 He should not humour me.

(Act I - Sc.2; ln. 309-312)

He knows that Caesar doesn't trust him, thus, he finds someone else that wouldn't be suspected by Caesar, Brutus. Caesar will never think a man like Brutus will do him harm without a reasonable consideration. Besides, Cassius also has such a political talent that no one finds out about the existence of jealousy in his heart, the one that has encourages him to murder Caesar.

Brutus : That you do love me, I am nothing jealous;

What you would work me to, I have some aim

.... What you have said

I will consider; what you have to say

I will with patience hear, and find a time

Both meet to hear and answer such high things.

.... Brutus had rather be a villager

Than to repute himself a son of Rome

Under these hard conditions as this time

(Act I- Sc.2; ln.161-162; 168-169; 172-174)

Brutus : It must be by his death ; and for my part,

I know no personal cause to spurn at him,

But for the general.--He would be crowned.

How that might change his nature,there's the question.

.... Crown him! --that

And then, I grant, we put a sting in him

That at his will he may do danger with.

(Act II - Sc.1; ln.10-13; 15-17)

Indeed, Casius' ill feeling is seen clearly as he states:

Cassius : ... I will this night
In several hands, in at his windows throw,
As if they came from several citizens,
Writings, all tending to the great opinion
That Rome holds of his name; wherein obscurely
Caesar's ambition shall be glanced at.
And after this, let Caesar seat him sure,
For we will shake him, or worse day endure.
(Act I - Sc.2; ln. 312-319)

By this action, he has really had the conspirators support him, especially Brutus. Cassius' will to disturb Caesar's welfare by dragging him down from his place as the result of his grown jealousy is really frightening. Only for an old hard feeling he may go so far.

From the two analyses upon the characters of Julius Caesar and Caius Cassius, it is seen that somehow, Caesar has a better quality in terms of courage, talent, and luck in political life. This makes him able to achieve a successful political career and also enables him to have a more enjoyable life compared to Cassius. On the other hand, Cassius' character is, somehow, also adorable. His talent in speech and convincing people, indeed, provide a support to his success if only he can use it properly. Yet, unfortunately, Cassius seems to ignore his ability and amazed by Caesar's successful career which makes him disappointed with the difference between him. It is too bad that this feeling makes him jealous and feel

bad about Caesar, instead of encourages him to fight for his own success. This is the one that causes him set the assassination with a good reason concerning Rome, which is indeed the way to have his rival destroyed for his own satisfaction.

III.1.C.SETTING

As mentioned in the previous chapter, the word 'setting' may refer to the place, period of time and the environment in which the story takes place. In studying the setting of the play, not all of this points will be discussed widely as the one that is not essential for the major analysis will be eliminated.

According to the story presented, the period of time of the play can be said to be past time. This is so as the topic taken there comes from the ancient time, even if it is seen from the author's lifetime. The story is about a Roman general of which empirical system doesn't exist any longer. On the other hand, according to the language used in the play, it can be said to be the present time as it is just the same as the one used in the author's lifetime. However, this period of time is not discussed any further as it is counted unrelated to the major analysis. Indeed, in relation with the theory and method used there, it is

not necessary to discuss whether the story's period of time is present or past time. This is so as the characteristic of the study is objective, unrelated to any other references or concept of certain period of time.

Meanwhile, the environmental data such as the social, emotional backgrounds of the story presented there will be discussed within the scope of the place. The reason of this is that the data provided on this matter support the study of place that the analysis will be completed.

In particular, the discussion consists of two parts, one on the real setting and another on the symbolic setting. The real setting, as presented in the play, will be described so that the observed characteristic is known. From this point of view, another idea will appear interpretatively. The latter one is what is meant by the symbolic setting which is presented in a separate discussion.

III.1.C.1. Real Setting

In general, the places presented in the play are quite well known. From the data provided it can be concluded that the story takes place in Rome, Italy, at about 45 BC. This is so as it involves such

places as Tiber, Sardis, Philippi, the Capitol, etc., and also the figure of Julius Caesar as a ruler there. Thus, it can be said that at the moment there still exists the empirical system in Rome and Julius Caesar happens to be the ruler and the great figure as well.

Indeed, there are several locations presented, in some of which the meaningful events take place. In particular, those places will be discussed below.

Public Place

The public place is the place where public activity, of the Romans in the play, is done. They like to gather in this place and make it crowded, especially when there is such a celebration as the annual feast of Lupercal, etc. In such a place, nothing is left hidden except it is done on purpose. This is so as usually the situation of the place is plain and open-aired, fair in people's sights. What a man does can be noticed by many people easily.

A Street in Rome at night with Thunder & Lightning

As commonly known, the street, as referred to in the play, is a long and wide path passed by many people as they want to go somewhere. The thunder and

lightning are the indication of a storm which may take place a while after. This makes the situation of the street, as seen in the play, uncomfortable that night.

Brutus' Residence where he lies uncomfortably at night

This is Brutus' private place where he may rest in peace and comfort whenever he needs to. As presented in the play, Brutus is trying to take a rest that night. Indeed, he should feel most comfortable and welcome in his own place. In fact, he doesn't feel that way.

The Capitol

The Capitol, presented in the play, is the Roman Senate house, where the Senate members gather and hold their courts. All big decisions for Rome's welfare are formally discussed here. In this place justice should be put on the top, fair decisions upon all matters concerning Rome are made here. The thought to establish a man to be a leader, or even to end a leader's career, is made and recognized here. Indeed, Caesar is going to be established a king here at the exact moment he is murdered.

The Camps of the Conspirators

The first impression of the conspirators' camps in Sardis, referred to in the play, is the temporary way of spending days in a field. They are far away from home, as they must leave Rome for being hunted by Caesar's successors. In order to rest and, also, to protect themselves from the weather and wild animal out there, they make camps. Thus, the function of the camps is more or less the same as a house. Yet, while a house promises a permanent service, a camp promises a temporary one.

A spot in the plains of Philippi

What is meant in this case is a part of the plains of Philippi, where Cassius at last ends his life. The situation of such a location is plain, open-aired, fair, in sense of the natural condition, in which all things happening here will surely be noticed. If a fight takes place in the plain, as presented in the play, it should be fair as long as the quantity of the fighters are equal--none of the two groups has more fighters. The loser shall accept the fact that the rival is better in quality for what is done is a fair fight.

The places presented above have their own character-

istics that suggest certain meaning in relation with the story.

III.1.C.2. Symbolic Setting

What is seen in the real setting will be interpreted in this part particularly as each of them suggests certain atmosphere in which the story takes place.

Public Place

The public place where the annual feast of Lupercal is held (Act I - Sc.1), suggests such a plain and open-air place in which nothing is unseen among the crowd. Thus, it is a place of which characteristic is not private. If somebody wants to do something private with someone else, they should separate themselves from the crowd that what they intend to do would not be disturbed. Mostly such doers have something bad in mind that should be hidden from others. As one drives himself aside and has a chat with somebody privately, he may look for a different situation where the two of them may do something privately and secretly. This refers to a tendency to hide whatever they do or are doing away people's attention, and such an action usually refers to something bad.

Cassius acts that way, by looking for a different atmosphere apart from the crowd. He may have something bad in his mind as he does this; what he is up to in this matter shall be suspected. In fact, he really uses this occasion to influence and encourage Brutus to dislike Caesar. This proves that Cassius may have something bad in his mind of which action is addressed to Caesar.

A street in Rome at night with Thunder and Lightning

The picture of a street (Act I - Sc.3) suggests the existence of a journey to make and the way by which it is done. In other sense, a street may refer to a way, the style and step, by which an intention is done. This refers not to a physical journey, like walking from one place to another, yet, to an abstract one such as a plan, etc. Indeed, there are usually found paths in a street that lead the journey-makers to different directions. If he takes the right path he will find his destination well, yet, a wrong choice will make him lost. So in making a journey, one should be careful as only a wrong step may cause him suffer.

Thunder and lightning indicates the coming storm that may take place just a while after.

Indeed, a storm may cause a disaster wherever it happens. When a storm takes place, everyone whether he is in a right or a wrong path will be affected. It is common for a storm to result in destruction as it is its nature to leave things destroyed.

In particular, the storm may symbolically refer to the state of the Romans' thought which is in the journey. There is something strange happens in Rome and once a wrong decision is made, the Romans' life may end in a disastrous event. At the moment Rome is placed in an uncertain situation in which a big event may change the Romans' life at once. Indeed, something is going to take place in Rome, symbolized by the storm, something potential that will surely shake Caesar from his place. Cassius is preparing a big event for Rome, he is gathering a force to put Caesar down by the reason of saving Rome from Caesar's ambition. By this, he means to prevent Caesar's being more successful in his political career as there is a rumour to establish Caesar a king. However, this event is still inactive, still only a plan, but it will surely brings Rome to either a better or a worse condition. And it is what is meant by the storm that will change into a disaster at once.

Brutus' Residence where he lies uncomfortably that night

The picture of a house suggests such a place to seek protection and comfort, separated from the busy daily activity. A house promises privacy, it is a place where a man may have a rest whenever he needs to as he will feel most comfortable at home. Yet, however, the inner condition of a man also has an important part in his comfort. If he has nothing bothering his mind and feeling, he will surely be peaceful inside especially when he is resting in his house. The time presented there, the night, is surely the time where most people are sleeping, resting from the daily activity that is exhausting.

Brutus shall have a comfortable rest that night (Act II - Sc.1), yet he does not. There is something in his mind that bothers him so much. For a consideration upon what will be done in relation with Cassius' proposal about Caesar's murder, Brutus cannot be peaceful in his own house. His mind will not let him rest comfortably that night as a quite big matter about Rome is laid on his hand.

Indeed, a night, beside as a time to rest, suggests a certain situation also. It refers to darkness, silence, and also freedom, in sense of a

privacy. An evil doing is usually done at night, when no one is aware of things happening around him. In fact, a bad works seems better in the dark as its ugliness won't be exposed as it is in daylight. As commonly happens, bad guys are in action at night while people are mostly resting peacefully. In relation with the nature of a night, the conspirators do show a strange and improper behaviour that very night as they are on their way to Brutus' house. They hide their faces by the cloaks that no one will notice them. Indeed nothing shall be hidden in the dark as naturally none will have a clear sight in the dark. Cassius' plan is, somehow, cruel as he plans to murder somebody. Anyone bearing such a duty will not be calm or peaceful inside for it is, indeed, an evil thing to do. In this case, it is proved that the conspirators are not peaceful inside. They are afraid of being known as the deed they will make real is evil, killing a great figure no matter what the reason is. Thus, they hide themselves even at night which is understood as the time when the evil spirit is so free that it may act freely.

Brutus : O Conspiracy,
Sham'st thou to show thy dang'rous brow by night,
When evils are most free? O, then by day

Where wilt you find a cavern dark enough
 To mask thy monstrous visage? Seek none, Conspiracy,
 Hide it in smiles and affability:
 For if thou path, thy native semblance on,
 Not Erebus itaself were dim enough
 To hide thee from prevention.

(Act II - Sc. 1; ln. 78-85)

Such an action, indeed, should be suspected for it proves the existence of the fright and also an uncomfortable feeling of the conspirators for they have a really big things to do upon a fine leader of Rome. There is something they want to hide either the plan or themselves. Usually, a man will feel this way if he does something improper. The conspirators is preparing something that shouldn't be done. The vision of jealousy isn't seen in this part, yet this part supports its existence.

The Capitol

The picture of the Capitol (Act III - Sc.1) suggests the justice and other fair characteristics that it bears. What shall be noticed here is that all things done in this place are in the name of Romans whom the Senate members represent in their courts. Thus, the main reason on which basis the decisions are made are the welfare of all Romans. This suggests a tendency to put forward general importance rather than private intention.

Yet, in this place, which seems fair in people's sights, there is a part of the building, the inner part, that none can see from the outside part. This may refer to the fact that, however, there is always a place even in the corner of the heart of justice, that isn't fair. Nothing is perfect, thing can be hidden perfectly in the name of justice and this seems to be what happens on Caesar. And into this room is Caesar led to be murdered cruelly. The tragic part in this case is that the most trusted persons united in the senate are the ones that murder him. Besides, he is murdered under a personal matter of an old friend among his people who are separated by the wall. The jealousy has done one step further and has been succeeded in fulfilling its desire.

The Camps of the Conspirators

The camps of the conspirators near Sardis, where they have to prepare themselves fighting Caesar's successors (Act IV - Sc. 2, 3), as stated before, refer to the state of impermanent security. Usually, a camp is built as the camper need a place to rest and to protect themselves from the weather and wild animals. In relation with the fact that they are far

away from home, the campers should care about each other. They should protect and support each other that they will be able to stand whatever they have to face in such a moment together. This is so as such places are never proper for real comfort and peace; once a big storm takes place, they would end into pieces.

This may refer to the condition of the conspirators at the moment, in which they are far away from home. The fact that they run away from people and the successors of Caesar for Caesar's assassination strengthens the impression that at the moment they are all alone and have to support each other that they may stand the problem they are going to face from the successors. The state of the camps, uncertain and not strong enough for protection refers to the status of the conspirators; once they are shaken, they may be finished. Indeed, they have done a big mistake by killing Caesar and now they are hunted by Caesar's successors. Besides, Brutus and Cassius, do have such an inner disagreement between themselves at the moment when they shall love and protect each other. This refers to their being unpeaceful inside. Both of them realize that they have done something wrong. Brutus realizes his

being eaten by Cassius' trick as he suspects Cassius personal reason behind this. Meanwhile Cassius realizes that he may get paid for his evil doing upon Caesar. This gives a proof that the assassination plan is only his game to get his ill feeling satisfied.

A Spot in the plains of Philippi

The plain of Philippi where Cassius meets his death by mistake, all alone (Act V), suggests a certain characteristic of the plain. It is open-air, if a fight takes place here, the fight must be fair if the fighters have an equal condition. Yet, Cassius makes a decision to kill himself in this place, as he refuses to see and accept whatever the fair fight results.

Indeed, Cassius sets his mind as he is so afraid of losing his fight against Caesar's successors. He just can't take the fact that Caesar is more successful than he is, he won't be led to Rome as prisoner. This refers to the fact that indeed he cannot beat Caesar fairly. Even when Caesar is dead, he still has to run away from Rome for his safety; and at last he has to end his life for being afraid of losing the fight. Cassius has no guts to see

first his chance, his ill feeling encourages him to do things in hurry. Indeed, the moment in which he commits suicide, his army isn't yet put down by Antony's army, yet he just can't wait it finished for he is scare. In this matter, again, he cannot match Caesar; Caesar may have the bravery to seek his chances in everything, even in fights, that he can be more successful than Cassius. At this moment, Cassius admits his ill feeling and his evil doing as he is sure that he disserves an avenge. This is said in the last moment of his life.

Cassius: ... Caesar, Thou are reveng'd,
Even with the sword that kill'd thee.
(Act V - Sc.3; ln. 45-46)

From the analysis, it can be said that, indeed, this play is spiced with the ill feeling of Cassius. And from certain facts, as the atmosphere of the places presented, his actions, his speech, in this part, it is proved that the assassination plan is originally caused by his jealousy. The places presented with the completed conditions provide the explanation of Cassius reason to feel that way and also reveal the phenomena that support the idea of the existence of the ill feeling.

III.2. 'JEALOUSY' AS SEEN IN THOSE ELEMENTS

Through the study, it is found that the feeling of jealousy really exists in the play. The phenomena that support its existence are clearly seen in the analyses of the plot, character & characterization, and setting of the play. In particular, each of the elements proposes the atmosphere of the ill feeling in its own way.

In plot, the phenomena of jealousy is seen from the characters' actions that are related one to the other, especially the action of Cassius. As the leader of the conspirators, Cassius, firstly, makes up bad stories on Caesar that other characters get influenced. He encourages them to dislike Caesar, brings them to the acknowledgement of the plan, and make them support him with the plan. Cassius makes an assassination plan with an excellent reason that is to protect Rome from Caesar's ambition. Somehow, he manages to have his plan done successfully and none of his supporters finds out about the personal feeling behind the plan. Yet, however, at last Cassius admits it himself as implied in his speech the last moment before he dies.

In characterization, it is seen that Caesar has a certain quality and also fortune that help him to be such a great figure. Meanwhile Cassius does not have them to support his career success, though actually he has quite

good political talent. This really makes him jealous as he feels to have equal and even better quality than Caesar. Besides, they are friends when they are still young. What makes Cassius even upset is the fact that, long ago, he has ever saved Caesar's life. If not because of Casius, Caesar may not still be alive at present. Yet, as he becomes so great, he seems to forget Cassius and the good he has ever done for Caesar. It is natural for Cassius to become upset, yet, however, it doesn't need to end with such a cruel murder. Indeed, his jealousy is the one that has encouraged him to be so cruel. His being dissatisfied with what he has around him has made him out of his mind.

In setting, from the conditions of the places presented, where mostly the big events take place, the phenomena of 'jealousy' are impressed. The strange atmosphere seen there is that in the part of a place crowded by so many people, Cassius starts his works (seprated from the people who are celebrating the annual feast of Lupercal); and Caesar is assassinated (just a few distance from the people standing around the Capitol). Indeed, in a fair and open situation, Cassius often misses his chance to beat Caesar. This is seen from the development of his career success that is highly different from Caesar's, and also his being defeated by Caesar's successors in the plain of Philippi after Caesar's death. Cassius may have

seen and realized this that he is able to make such a tricky game to beat Caesar. He is jealous to Caesar's fortune, so jealous that he may arrange the plan.

Thus, it is obvious that the assassination of Caesar is started by the ill feeling of an old friend whose fortune cannot match Caesar's fortune.

