

ROMAN HISTORY.

THE MONARCHY.

THERE were seven kings of Rome, four of whom, Romulus, Numa Pompilius, Tullus Hostilius, and Ancus Marcius, founded the city and its institutions; the other three, Tarquin the Elder, Servius Tullius, and Tarquin the Proud, labored to extend and embellish it. The duration of this epoch was 244 years.

CHAPTER I.

ROMULUS AND HIS FIRST THREE SUCCESSORS (B.C. 753-616).

ORIGIN OF THE ROMANS.—The origin of the Romans, like that of many other nations, is lost in the night of antiquity. Historians assure us that Æneas after the destruction of Troy came to Italy (B.C. 1200) and founded a monarchy, of which the capital was Alba Longa, and that from this prince Romulus, the founder of Rome, was descended. Procas, one of the successors of Æneas, had two sons, Amulius and Numitor. Dying, he left the throne to the latter, who was the elder (B.C. 800). Amulius dethroned Numitor, and, in order to destroy all hope of posterity, forced Rhea Silvia, the latter



daughter, to become a vestal virgin.* But the princess espoused an unknown personage, who was said to have been the god Mars, and from this marriage were born twins, Romulus and Remus.

The incensed usurper cast the mother into prison and exposed the infants on the banks of the Tiber. It is related that their cradle, borne by the waters of the river to the foot of Mount Palatine, became entangled in the roots of a wild fig-tree, and a she-wolf, attracted by their cries, carried them to her den and nourished them with her milk. A shepherd of the king found the infants and carried them home, and when they were grown told them the story of their birth. Romulus and Remus attacked Amulius, and, having killed him, restored Numitor to the throne of Alba Longa.

FOUNDATION OF ROME (B.C. 753).—After their first exploit the two brothers resolved to build a city on the spot where they had been ex-

* The vestal, or priestess of Vesta, made a vow of chastity, and was obliged to keep up the sacred fires which burned day and night on the altar of Vesta. The pagans so esteemed virginity that they granted to the vestals the privilege of being preceded by a lictor, of taking precedence even of magistrates, and of delivering from death condemned criminals whom they met on their way. But if they let the sacred fire go out, they were beaten with rods by the high-priest; and if one of them violated her vow of chastity, she was buried alive in a cave or was condemned to starve. Neither the fear of so terrible a chastisement nor the hope of so great privileges sufficed to inspire the love of a virtue wholly Christian, for not six vestal virgins could be found in the Roman Empire under Augustus at the epoch when that religion arose which was to produce millions of virgins all over the world.



posed. Romulus having, according to an ancient custom, fastened a bull and a spotless heifer to a plough, traced around the Palatine a furrow which designated the circuit of the walls. While the wall was in course of erection, Remus, who had already quarrelled with his brother, scornfully leaped over it. Romulus struck him dead with his own hand, exclaiming: "Thus perish whosoever shall overleap these walls!" Rid of a rival, but guilty of fratricide and a prey to remorse, Romulus gave to his city the name of Rome. In order to procure inhabitants he set apart a place as an asylum for debtors, fugitive slaves, robbers, and malefactors of all kinds. Thus this empire, which was one day to conquer the world and to number among its sons so many famous generals, so many learned men and sages, owed its origin to a horde of brigands and adventurers.

ROMULUS (B.C. 753-715); THE PATRICIANS AND THE PLEBEIANS.—Romulus, acknowledged as king or chief, divided the territory of Rome into three portions: one of which was consecrated to the support of religion and its ministers; another to the wants of the state; while the third was distributed among the companions of the king, or their children, who formed the true Roman people. They took the name of patricians, in order to distinguish them from the plebeians, the greater part of whom were new-comers



in the city, having only the right of freedom. The patricians alone regulated the affairs of state. Romulus divided the people into three tribes, each comprising ten *curiæ* of one hundred and ten men, so that the number of citizens at this time was three thousand three hundred.

Assembled by *curiæ* at the forum, or public place, they had the right to select magistrates, to make laws, to declare war or peace, and to deliver judgments, which were without appeal. These prerogatives gave them so much influence that a certain number of plebeians chose them for *patrons*, or protectors, and thus became their *clients*. This resulted in an interchange of services which became established usage. The *client* went every morning to salute his patron; he belonged to his retinue, and aided him, if necessary, to endow his daughter or to pay a debt. The patron in turn was obliged to defend his client against injustice, to sustain him with his credit or money, and to treat him as a member of his family.

THE SENATE AND THE KNIGHTS.—Romulus, being unable, except at certain intervals, to procure a general assembly of the patricians, chose from among them a hundred of the most distinguished personages who were heads of families to deliberate on public affairs and to share with him the cares of government. This assembly, which became so celebrated for the courage,



prudence, and intelligence of its members, was called the *senate*, or the council of the ancients. From it were chosen the principal civil and military officers. From time to time, in order to fill the vacancies, new names were inscribed on the list of senators; hence the appellation “conscript fathers.” To the one hundred senators whom he had at first chosen, Romulus, after the union with the Sabines, added one hundred others. The number was increased to three hundred by Tarquin the Elder, and to one thousand in the last days of the republic.

Romulus established a royal body-guard of three hundred horsemen. This was the origin of a third order, that of knights, also called the “equestrian order,” which held the place between the plebeians and the patricians. The knights in the beginning constituted the chief force of the Roman armies; but in the end they preferred riches to martial glory, and became infamous by their avaricious exactions.

RAPE OF THE SABINES.—Owing to the wisdom of its founder, Rome rapidly grew in power and soon rivalled the neighboring cities. But most of the Romans lacked wives. Romulus, therefore, sent his ambassadors to the Sabines to solicit matrimonial alliances. The proposal was not only unfavorably received, but insult was added to refusal. Why, it was asked, had the king of Rome not opened an asylum for fugitive



women also, that being the only means to make well-assorted marriages, in which neither party could reproach the other?

Romulus, stung by this insult, yet dissembled his resentment, and proclaimed a festival, to which all the neighboring states were invited. The Sabines, among others, attended with their wives and children. Romulus, to ward off suspicion, received them with demonstrations of friendship; but at the moment when the games engaged the attention of the multitude he gave the signal, and the Romans seized the daughters of the strangers and carried them off.

WAR WITH THE SABINES; THEIR COALITION WITH THE ROMANS.—Fired with rage, the Sabines flew to arms. First the Cæninians took the field. Romulus slew Acron, their king, and despoiled him of his arms, which he consecrated to Jupiter Feretrius—*i.e.*, Jupiter who smites. These were the first *spolia opima*. Rome was only twice again to witness a similar offering, which was reserved to the commander-in-chief of a Roman army who had slain with his own hand the general of the enemy. The Sabines of Cures renewed the attack, and were at first more successful. Their onset was so sudden that they surprised and took the citadel, which was built on the very spot where afterwards rose the Capitol.

According to Livy, they owed their success to treason. A young girl named Tarpeia coveted



the gold bracelets which they wore on their left arms. They promised on oath to give her all they carried on their left arms if she would open to them the gates of the citadel, the commander of which was her father. Tarpeia consented, hoping for a rich recompense; but the Sabines, under pretext of giving her what they had promised, threw upon her all that they carried on their left arms—that is to say, their gold bracelets and their brass shields, the weight of which crushed her to death. From her the cliff of the Capitoline hill was called the “Tarpeian rock,” from whence afterwards were hurled Romans guilty of high treason.

Romulus marched against the Sabines, but at first was unsuccessful, upon which they cried: “Behold, we have conquered these perfidious hosts, these cowardly enemies! They now understand the difference between seizing helpless maidens and encountering brave men!” These galling reproaches changed the courage of the Romans into fury; they rallied, rushed on the enemy, and compelled them in turn to yield. At that moment the Sabine women whose rape had caused the war, but who were now reconciled to their fate, rushing with lamentations and cries between the combatants, besought their fathers and husbands to desist from a conflict so fatal to themselves. This moving spectacle disarmed the fury of both parties, and a treaty of peace



blended the Romans and the Sabines into one people, of which Rome was the capital.

Romulus undertook other wars, which were crowned with equal glory and success. But his good fortune gradually made him despotic and led to his ruin. The senators, irritated against him, massacred him in the senate, but, to conceal their crime and appease the people, they made him a god, and he was honored under the name of Quirinus.

NUMA POMPILIUS (B. C. 714-672).—The founder of Rome reigned thirty-seven years. As the Sabines and Romans could not decide on his successor, the senators were charged with the government during a year. They agreed at last to elect for king Numa Pompilius, of Sabine origin, so renowned for his wisdom that he was supposed to be inspired in his counsels by the nymph Egeria. During a long reign he labored incessantly to humanize his people, to establish wise laws, and to promote religion, morality, and agriculture. He established around Rome boroughs where husbandmen devoted themselves to useful occupations; he appointed inspectors to reward industry and to punish idleness. These rural labors became dear to the Romans, and the greatest men of the state did not disdain to guide the plough. Hence Rome was not less indebted for its aggrandizement to the pacific Numa than to the warlike Romulus.



Numa also founded the Roman system of religion, and erected an altar to Faith; he established annual feasts in honor of the god Terminus, who presided over the boundaries of fields; he built a temple to Janus, a god represented with two faces, because he was supposed to see the past and the future. This temple, which was to remain open during war, was shut but three times before Christ—first during the reign of Numa; again in 235, after the first Punic war; and again in the year 30, after the battle of Actium.

TULLUS HOSTILIUS (B. C. 672-640); Combat between the Horatii and the Curiatii.—After the death of Numa, Tullus Hostilius ascended the throne. This prince, even more warlike than Romulus, soon found an occasion to satisfy his love of war in a rupture which ambition and jealousy opened between the Romans and Albans. The hostile armies met and were arrayed in line of battle, when it was agreed that, instead of a general engagement, there should be a combat between three champions selected from each army, and that with them should be left the issue.

The champions on the side of the Romans were the three brothers Horatii, and for the Albans the three brothers Curiatii. Advancing from their respective camps, at a given signal the contest began which was to decide the



fate of Alba or Rome. At the first onset two of the Horatii were slain; the three Curiatii were wounded, but they surrounded the surviving brother. The Albans at this spectacle shouted for joy, whilst the Romans were dismayed and lost all hope. Horatius was not wounded, and, although unequal to the task of fighting the three together, was more than a match for them singly. To divide them he retreated, and as the Curiatii, unable to keep up with him, were soon separated from each other, he rushed upon the nearest and slew him, and then successively despatched the others. Laden with the spoils, he returned to the city at the head of the Roman army.

On the way he was met by his sister bewailing with bitter tears the death of one of the Curiatii, to whom she had been betrothed. Having recognized among the spoils on the shoulders of her brother a garment which she herself had made, she heaped imprecations on the slayer of the Curiatii. In a burst of indignation the young conqueror pierced her with his sword, saying: "Thus perish any one who shall deplore the death of an enemy!" This deed was justly pronounced atrocious, and Horatius was condemned to die; he submitted to his sentence, and the executioner had already lifted the axe, when the father of the criminal thus appealed to the people: "What, Romans!" he cried, "will



you suffer the saviour of Rome to be immolated? Go, lictor, bind these victorious hands that have just secured to us an empire. But where shall the execution take place? Shall it be within the limits of this city, in sight of the spoils won by his valor? Shall it be outside the walls, on the tombs of the Curiatii? Where shall this youthful hero be led, that the monuments of his glory may not be a safeguard against the infamy of punishment." The people could not withstand the appeal of the father or the constancy of the son; he was acquitted.

RUIN OF ALBA.—In the interim the Albans had professed their submission to the Romans, but, having at length endeavored to shake off the yoke, they again brought upon themselves the Roman arms. Hostilius razed the city of Alba, and transferred the inhabitants to Rome, thus doubling the population of that city.

ANCUS MARCIUS (B.C. 640-616).—Ancus Marcius, grandson of Numa, succeeded Hostilius. Equally brave and pious, he repelled all the attacks of his restless neighbors, and revived in Rome respect for religion, laws, and institutions. This prince built the city and harbor of Ostia, near the mouth of the Tiber, which undertaking was the first step toward the establishment of the maritime commerce of Rome. A premature death carried him off in the midst of his projects for the good of his people

CHAPTER II.

THE LAST THREE KINGS (B.C. 616-509).

TARQUIN THE ELDER; HIS MAGNIFICENCE AND HIS CONSTRUCTIONS (B.C. 616-578).—Ancus Marcius had given as tutor to his children a citizen noted for his talents, his fortune, and the services he had rendered to the state. He was called Tarquin from his birth-place, Tarquinii, a city of Etruria, or Tuscany. His power enabled him to supplant his pupils and mount the throne. He was in nowise inferior to his predecessors. As the Etruscans were then the most civilized nation of Italy, Tarquin endeavored to introduce into Rome the magnificence of their ceremonials and structures. Like the Etruscan princes, he wore a robe of purple and was seated on a curule chair, and surrounded with lictors armed with fasces. Conqueror of the Sabines and other nations, whom jealousy had armed against him, he made a triumphal entry into Rome in a chariot drawn by four white horses. Religious feasts were celebrated with a splendor before unknown, and the augurs of Etruria introduced into Rome their superstitious usages of ascertaining the will of the gods from

the flight and song of birds, from the entrails of their victims, or the feeding of their sacred fowls.

Tarquin erected many temples and laid the foundation of the famous Capitol, which was to receive the votive offerings of the world. He also built aqueducts to provide the city with water, and vaulted sewers to drain the filth into the Tiber, which works were of such singular utility that, as Bossuet says, Rome never blushed for them even when she was mistress of the world.

MURDER OF TARQUIN THE ELDER; SERVIUS TULLIUS (B.C. 578-534).—Meanwhile the two sons of Ancus, who chafed at being deprived of the crown which they had inherited from their father, resolved to snatch it from Tarquin. For the execution of their plan they chose two bold peasants, and instructed them in the part they were to play. Feigning to quarrel at the gate of the palace, they excited a great tumult and demanded audience of the king; being admitted into his apartment, they began to cry out together, and continually to interrupt each other. At length one of them began to explain the cause of the affray. While Tarquin attentively fixed his eyes on the speaker the other gave the king a blow with his dagger in the head, and, leaving the weapon in the wound, they both fled.

The rumor of this assassination no sooner spread than the people, in consternation, ran from all parts to the palace. Tanaquil, the



widow of Tarquin, appearing at a window, told the citizens that the king was not wounded so dangerously as was at first feared, and would recover in a few days, and that he directed them to obey Servius Tullius, his son-in-law. In accordance with these supposed orders Servius Tullius governed several days, but when he saw his authority well established he announced the death of Tarquin as if he had just expired.

INSTITUTIONS OF SERVIUS.—Servius, having vanquished the Etruscans and made an alliance with the Latins, enlarged the city of Rome by adding two hills to the five already within its enclosure. He divided it into four quarters, or tribes, called *urban tribes*; all the territory around Rome was divided into twenty-six tribes, called *rural tribes*, so that there were in all thirty tribes, which rendered the administration of the country more regular and easy. Another measure of great importance was the division of the Romans into six *classes* and one hundred and ninety-five *centuries*, according to their possessions. Till this time the *comitia*, or political meetings, of the Romans were held by *curias* in the forum; the patricians alone had the right of casting votes, which were counted by polls.

Servius decreed that in future the *comitia* should be held by *centuries* in the Field of Mars, and that every century should count for one vote only. The plebeians were permitted to vote and



to enjoy all the rights of citizenship. But the new constitution, based as it was upon the fortune of each Roman, gave the preponderance to the patricians, who formed the wealthy class. Thus the first class alone, in which they were comprised, had ninety-eight centuries, whereas the other five classes combined had but ninety-five; in short, the patricians in the *comitia* by centuries possessed ninety-eight votes out of one hundred and ninety-three, which secured to them the majority and placed in their hands all the authority of the government.

Servius had foreseen that, fortune being liable to a thousand casualties, many citizens would soon be displaced from their centuries. He therefore ordered the *census*, or registering, to be renewed every five years, so that any citizen who had undergone loss of fortune might pass into another century. As the census was accompanied by purificatory ceremonies, or *lustrations*, a period of five years was termed a *lustration*. The first enrolment, which took place B.C. 576, showed that there were already eighty-seven thousand freemen able to bear arms.

MURDER OF SERVIUS.—By these institutions, and others equally wise, Servius gained the love of his people, and had reached the height of his glory when a violent death snatched him from the Romans. Tarquin, grandson of Tarquin the Elder, and son-in-law of Servius, was a daring and

cruel prince. His wife Tullia, yet more wicked than he, was one of those heartless women who think no crime too atrocious to attain their ambition. Impatient to achieve their end, they resolved to assassinate Servius. Tarquin presented himself to the senate, part of which he had won over to his cause, and was proclaimed king.

Hearing this, Servius ran thither without his guards; but Tarquin, seizing the old prince, threw him from the top of the steps and ordered his minions to despatch him. Tullia, hastening to salute her royal consort, ordered her charioteer to drive over the bleeding corpse of her father, in memory of which crime the street was called *Via Scelerata*. Thus perished Servius Tullius. His body was left without burial, but the tears of the Roman people more than compensated for the most magnificent obsequies.

TARQUIN THE PROUD (B.C. 534-509).—Tarquin, surnamed the Proud, seventh and last king of Rome, retained possession of his throne by the same odious means to which he owed his elevation. His whole reign presented a series of robberies and cruelties which rendered him the object of public execration. Neither the construction of the Capitol,* his victories over the

* While the excavations on Mount Tarpeia to build a temple to Jupiter were in progress a human head (*caput*) was discovered which seemed just cut off. The augurs consulted in regard to this declared that Rome would become the head, or *capital*, of the world; hence the name of *Capitol*. There were besides many other prodigies.

neighboring nations, nor the enlargement of his empire sufficed to efface the crime of his usurpation and the violence he employed to secure and extend his power. Historians have acquainted us with a notorious instance of his perfidy and inhumanity in the taking of Gabii.

Having been repulsed in his attacks against that Latin city, his elder son penetrated it under pretext of seeking a refuge from the paternal hatred. The artifice proved successful. The young prince soon acquired great authority, and secretly sent to his father to ask what use he should make of it. Tarquin for answer conducted the messenger to a garden, and, walking up and down in silence, beat down the heads of all the tallest poppies. The son was not at a loss to understand the barbarous allegory; he beheaded the principal inhabitants of Gabii, and delivered that city to the king of the Romans.

When the Romans wished to remove the statues of the gods which they found on the site of the temple, all consented thereto except the goddess Youth and the god Terminus, whence it was augured that Rome would enjoy an eternal youth and would never narrow the limits of her empire. About this time an unknown woman offered to sell to Tarquin nine volumes for a considerable sum. Tarquin refused the offer. The woman went away and burned three of the books. Returning, she demanded the same price for the six as for the nine books. Tarquin again refusing, she burned three more, and still asked the same price. Tarquin, advised by the augurs, at last bought the books, and the woman proved to be the famous Sibyl of Cumæa. The *Sibylline books*, which he deposited in the Capitol, were said to contain predictions of the future destinies of the Roman people, and, as they had an enigmatical sense, they furnished, as necessity required, an answer to inspire either hope or terror.



BRUTUS AT DELPHI.—Meanwhile Tarquin, terrified by menacing omens, sent to consult the oracle at Delphi. He chose as messengers two of his sons and one of his nephews, the latter of whom appeared to be a simpleton; hence the surname of Brutus. This young Roman, concealing great talents under the guise of stupidity, waited only to avenge himself on the tyrant who had murdered his nearest kin in order to enrich himself with their wealth. When the messengers arrived at Delphi, the sons of Tarquin offered magnificent presents to the god Apollo. Brutus offered a knotty club, which drew upon him the raillery of his companions; but the club was hollow and filled with gold.

They had soon a more evident proof of his wisdom. The sons of Tarquin having asked who among them was destined to ascend the throne, the oracle replied: "He who first embraces his mother." Brutus, unlike his companions, construing aright the meaning of the response, prostrated himself and kissed the earth, the mother of all men. Strengthened in his projects of vengeance, he returned to Rome and speedily seized the opportunity to shiver the yoke of tyranny.

DEATH OF LUCRETIA AND FALL OF TARQUIN (B.C. 509).—During the siege of Ardea, capital of the Rutuli, the generals passed much time in feasting and diversions. One day, when



they supped at the house of Sextus Tarquin, with the other children of the king and Tarquin Collatinus, his nephew, the conversation turned upon the merits of their respective wives, and, as they were heated with wine, each bestowed upon his own the greatest eulogies. "Why so many words?" exclaimed Collatinus. "Let us to horse and surprise them; thereby we shall know at once who is in the right." They departed immediately and soon arrived in Rome, where they found the princesses, the wives of the young Tarquins, in the midst of feasts and plays. They then repaired to Collatia, where they found Lucretia, wife of Collatinus, surrounded by her maids and engaged at the loom.

The virtues of Lucretia, which should have inspired respect, inflamed a detestable passion in the breast of Sextus Tarquin, a prince exceedingly corrupt. Shortly afterwards he returned to Collatia, declared his passion to Lucretia, and endeavored by every means to seduce her. Finding persuasion ineffectual, he threatened to slay her and to publish at Rome that she had died guilty of a great crime. That threat triumphed over the virtue of Lucretia. The following day, overwhelmed with shame and despair, she sent for her father and husband and their friends Brutus and Valerius. She told them of the outrage of the prince, and, entreating them to avenge her, stabbed herself with a dagger and fell dead



in their presence. Brutus, raising the bloody weapon, exclaimed: "I swear to avenge Lucretia and pursue to death the accursed race of the Tarquins." The others took the same oath, and, going to the camp and the city, communicated to the citizens the indignation that filled their own bosoms. A revolt followed, Tarquin the Proud was banished, with his family, and retired among the Etruscans.

REVIEW QUESTIONS.

What is said of the origin of Rome? What of Æneas? Describe the birth and ancestry of Romulus. When was Rome founded? What took place at the time? How did Romulus procure inhabitants for the city? Who were the patricians and the plebeians? How did Romulus divide the city? Describe the intercourse and relation of the patricians and plebeians to one another. What is said of the Senate? Of the knights? What of the rape of the Sabines? What of the war that followed? Who was Tarpeia? What were the *spolia opima*? Describe the reign of Numa Pompilius. Who succeeded Numa? How did Tullus Hostilius satisfy his love of war? Describe the combat of the champions. What was the fate of Alba? What was the character of Ancus Marcius? What seaport did he found? Who was Tarquin the Elder? What is said of his magnificence? What of his public works? What was an augury? Describe the death of Tarquin the Elder. What of Servius Tullius? What were the tribes? The classes? The centuries? The comitia? What result did the changes made by Servius have upon the plebeians? What was the census? What were the lustrations? Describe the death of Servius. What is said of Tarquin the Proud? Who was Brutus? How was the death of Lucretia brought about? How was it avenged? Name the seven kings of Rome.

THE REPUBLIC.

THIS epoch is divided into three periods: the first (B.C. 509-264) was marked by the feuds between the patricians and the plebeians, and the conquest of central and northern Italy; the second (B.C. 264-133) by the wars of Rome against Carthage and its allies; the third (B.C. 133-29) by the last conquests and the civil wars of the Romans. The duration of this epoch was 480 years.

CHAPTER I.

FEUDS AND CONQUESTS IN ITALY (B.C. 509-264).

In Rome the patricians, at first the absolute masters of the government, were little by little obliged to open to the plebeians all the public offices. Abroad the republic defended itself against the neighboring people, caused the Gauls to submit, and finally extended its dominion to the centre and south of Italy.

Sec. 1. THE CONSULATE (B.C. 509); **THE DICTATORSHIP** (B.C. 498); **AND THE TRIBUNES OF THE PEOPLE** (B.C. 493); *Coriolanus*; *Cincinnatus*.

THE CONSULATE.—The patricians, who had suffered much from the tyranny of Tarquin, and who had dethroned him, replaced the monarchy