

STORIES FROM LIVY



NUMA POMPILIUS AND THE NYMPH EGERIA

STORIES FROM LIVY

BY

ALFRED J. CHURCH

with illustrations from designs

by Pinelli

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TO
HENRY FRANCIS CHURCH
BEST OF BROTHERS

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PREFACE

I had wished to say a few words as to the great difficulty of transforming Livy's ornate diction into the simple style I have hitherto adopted; but a stroke of illness has prevented my being able even to correct the proofs—a work which has been carried out for me by my kind friend, C. Simmons, Esq., of Balliol College Oxford.

PYMLICO, HADLEY,

October 3, 1882

CHAPTER I

**THE STORY OF ROMULUS
AND NUMA**

ÆNEAS of Troy, coming to the land of Italy, took to wife Lavinia, daughter of King Latinus, and built him a city, which he called Lavinium, after the name of his wife. And, after thirty years, his son Ascanius went forth from Lavinium with much people, and built him a new city, which he called Alba. In this city reigned kings of the house and lineage of Æneas for twelve generations. Of these kings the eleventh in descent was one Procas, who, having two sons, Numitor and Amulius, left his kingdom, according to the custom, to Numitor, the elder. But Amulius drove out his brother, and reigned in his stead. Nor was he content with this wickedness, but slew all the male children of his brother. And the daughter of his brother, that was named Rhea Silvia, he chose to be a priestess of Vesta, making as though he would do the maiden honor, but his thought was that the name of his brother should perish, for they that serve Vesta are vowed to perpetual virginity.

But it came to pass that Rhea bare twin sons, whose father, it was said, was the god Mars. Very wroth was Amulius when he heard this thing; Rhea he made fast in prison, and the children he gave to

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certain of his servants that they should cast them into the river. Now it chanced that at this season Tiber had overflowed his banks, neither could the servants come near to the stream of the river; nevertheless they did not doubt that the children would perish, for all that the overflowing of the water was neither deep nor of a swift current. Thinking then that they had duly performed the commandment of the King, they set down the babes in the flood and departed. But after a while the flood abated, and left the basket wherein the children had been laid on dry ground. And a she-wolf coming down



THE WOLF AND THE TWINS

from the hill to drink at the river (for the country in those days was desert and abounding in wild beasts), heard the crying of the children and ran to them. Nor did she devour them, but gave them suck; nay, so gentle was she that Faustulus, the King's shepherd, chancing to go by, saw that she licked them with her tongue. This Faustulus took the children and gave them to his

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wife to rear; and these, when they were of age to go by themselves, were not willing to abide with the flocks and herds, but were hunters, wandering through the forests that were in those parts. And afterward, being now come to full strength, they were not content to slay wild beasts only, but would assail troops of robbers, as these were returning laden with their booty, and would divide the spoils among the shepherds. Now there was held in those days, on the hill that is now called the Palatine, a yearly festival to the god Pan. This festival King Evander first ordained, having come from Arcadia, in which land, being a land of shepherds, Pan that is the god of shepherds is greatly honored. And when the young men and their company (for they had gathered a great company of shepherds about them, and led them in all matters both of business and of sport) were busy with the festival, there came upon them certain robbers that had made an ambush in the place, being very wroth by reason of the booty which they had lost. These laid hands on Remus, but Romulus they could not take, so fiercely did he fight against them. Remus, therefore, they delivered up to King Amulius, accusing him of many things and chiefly of this, that he and his companions had invaded the land of Numitor, dealing with them in the fashion of an enemy and carrying off much spoil. To Numitor, therefore, did the King deliver Remus, that he might put him to death. Now Faustulus had believed from the beginning that the children were of the royal house, for he knew that the babes had been cast into the river by the King's command, and the time also of his finding them agreed thereto. Nevertheless he

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had not judged it expedient to open the matter before due time, but waited till occasion or necessity should arise. But now, there being such necessity, he opened the matter to Romulus. Numitor also, when he had the young man Remus in his custody, knowing that he and his brother were twins, and that the time agreed, and seeing that they were of a high spirit, bethought him of his grandsons; and, indeed, having asked many questions of Remus, was come nigh to knowing of what race he was. And now also Romulus was ready to help his brother. To come openly with his whole company he dared not, for he was not a match for the power of King Amulius; but he bade sundry shepherds make their way to the palace, each as best he could, appointing to them a time at which they should meet. And now came Remus also, with a troop of youths gathered together from the household of Numitor. Then did Romulus and Remus slay King Amulius. In the meanwhile Numitor gathered the youth of Alba to the citadel, crying out that they must make the place safe, for that the enemy was upon them; but when he perceived that the young men had done the deed, forthwith he called an assembly of the citizens, and set forth to them the wickedness which his brother had wrought against him, and how his grandsons had been born and bred and made known to him, and then, in order, how the tyrant had been slain, himself having counselled the deed. When he had so spoken the young men came with their company into the midst of the assembly, and saluted him as King; to which thing the whole multitude agreeing with one consent, Numitor was established upon the throne.

THE STORY OF ROMULUS AND NUMA

After this Romulus and his brother conceived this purpose, that, leaving their grandfather to be king at Alba, they should build for themselves a new city in the place where, having been at the first left to die, they had been brought up by Faustus the shepherd. And to this purpose many agreed both of the men of Alba and of the Latins, and also of the shepherds that had followed them from the first, holding it for certain all of them that Alba and Lavinium would be of small account in comparison of this new city which they should build together. But while the brothers were busy with these things, there sprang up afresh the same evil thing which had before wrought such trouble in their house, even the lust of power. For though the beginnings of the strife between them were peaceful, yet did it end in great wickedness. The matter fell out in this wise. Seeing that the brothers were twins, and that neither could claim to have the preference to the other in respect of his age, it was agreed between them that the gods that were the guardians of that country should make known by means of augury which of the two they chose to give his name to the new city. Then Romulus stood on the Palatine hill, and when there had been marked out for him a certain region of the sky, watched therein for a sign; and Remus watched in like manner, standing on the Aventine. And to Remus first came a sign, six vultures; but so soon as the sign had been proclaimed there came another to Romulus, even twelve vultures. Then they that favored Remus clamored that the gods had chosen him for King, because he had first seen the birds; and they that favored Romulus answered

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that he was to be preferred because he had seen more in number. This dispute waxed so hot that they fell to fighting; and in the fight it chanced that Remus was slain. But some say that when Romulus had marked out the borders of the town which he would build, and had caused them to build a wall round it, Remus leapt over the wall, scorning it because it was mean and low; and that Romulus slew him, crying out, "Thus shall every man perish that shall dare to leap over my walls." Only others will have it that though he perished for this cause Romulus slew him not, but a certain Celer. This much is certain, that Romulus gained the whole kingdom for himself and called the city after his own name.

And now, having first done sacrifice to the gods, he called a general assembly of the people, that he might give them laws, knowing that without laws no city can endure. And judging that these would be the better kept of his subjects if he should himself bear something of the show of royal majesty, he took certain signs of dignity, and especially twelve men that should continually attend him, bearing bundles of rods, and in the midst of the rods an axe; these men they called lictors. Meanwhile the city increased, for the King and his people enlarged their borders, looking rather to the greatness for which they hoped than to that which they had. And that this increase might not be altogether empty walls without men, Romulus set up a sanctuary, to which were gathered a great multitude of men from the nations round about. All that were discontented and lovers of novelty came to him. Nor did he take any account of their condition, whether they were bond or

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free, but received them all. Thus was there added to the city great strength. And the King when he judged that there was strength sufficient, was minded to add to the strength counsel. Wherefore he chose a hundred men for counsellors. A hundred he chose, either because he held that number to be sufficient, or because there were no more that were fit to bear this dignity and be called Fathers, for this was the name of these counsellors.

After this the people bethought themselves how they should get for themselves wives, for there were no women in the place. Wherefore Romulus sent ambassadors to the nations round about, praying that they should give their daughters to his people for wives. "Cities," he said, "have humble beginnings even as all other things. Nevertheless they that have the gods and their own valor to help become great. Now that the gods are with us, as ye know, be assured also that valor shall not be wanting." But the nations round about would not hearken to him, thinking scorn of this gathering of robbers and slaves and runaways, so that they said, "Why do ye not open a sanctuary for women also that so ye may find fit wives for your people?" Also they feared for themselves and their children what this new city might grow to. Now when the ambassadors brought back this answer the Romans were greatly wroth, and would take by force that which their neighbors would not give of their free will. And to the end that they might do this more easily, King Romulus appointed certain days whereon he and his people would hold a festival with games to Neptune; and to this festival he called all them that dwelt in the cities round about. But when

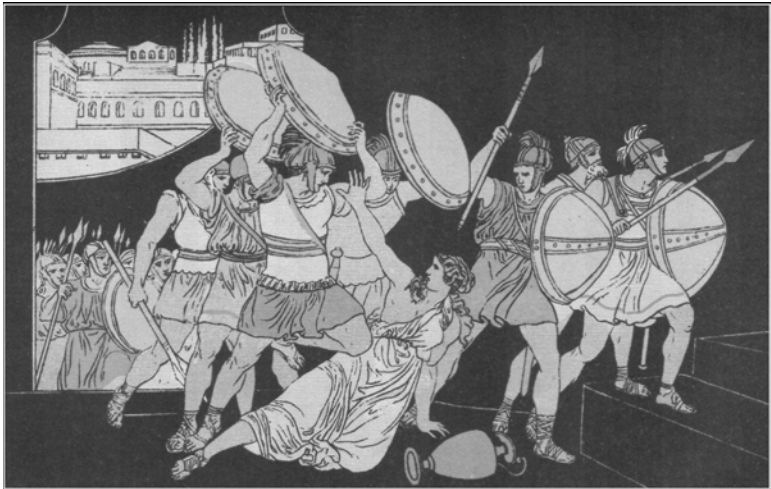
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many were gathered together (for they were fain to see what this new city might be), and were now wholly bent on the spectacle of the games, the young men of the Romans ran in upon them, and carried off all such as were unwedded among the women. To these King Romulus spake kindly, saying, "The fault is not with us but with your fathers, who dealt proudly with us, and would not give you to us in marriage. But now ye shall be held in all honor as our wives, and shall have your portion of all that we possess. Put away therefore your anger, for ye shall find us so much the better husbands than other men, as we must be to you not for husbands only but parents also and native country."

In the meanwhile the parents of them that had been carried off put on sackcloth, and went about through the cities crying out for vengeance upon the Romans. And chiefly they sought for help from Titus Tatius, that was king of the Sabines in those days, and of great power and renown. But when the Sabines seemed to be tardy in the matter, the men of Cære first gathered together their army and marched into the country of the Romans. Against these King Romulus led forth his men and put them to flight without much ado, having first slain their king with his own hand. After then returning to Rome he carried the arms which he had taken from the body of the king to the hill of the Capitol, and laid them down at the shepherds' oak that stood thereon in those days. And when he had measured out the length and breadth of a temple that he would build to Jupiter upon the hill, he said, "O Jupiter, I, King Romulus, offer to thee these arms of a King, and dedicate therewith a

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temple in this place, in which temple they that come after me shall offer to thee like spoils in like manner, when it shall chance that the leader of our host shall himself slay with his own hands the leader of the host of the enemy.” And this was the first temple that was dedicated in Rome. And in all the time to come two only offered in this manner, to wit, Cornelius Cossus that slew Lars Tolumnius, king of Veii, and Claudius Marcellus that slew Britomarus, king of the Gauls.



THE DEATH OF TARPEIA

After this, King Tatius and the Sabines came up against Rome with a great army. And first of all they gained the citadel by treachery in this manner. One Tarpeius was governor of the citadel, whose daughter, Tarpeia by name, going forth from the walls to fetch water for a sacrifice, took money from the King that she should receive certain of the soldiers within the citadel; but when they had been so received, the men cast their

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shields upon her, slaying her with the weight of them. This they did either that they might be thought to have taken the place by force, or that they judged it to be well that no faith should be kept with traitors. Some also tell this tale, that the Sabines wore great bracelets of gold on their left arms, and on their left hands fair rings with precious stones therein, and that when the maiden covenanted with them that she should have for a reward that which they carried in their left hands, they cast their shields upon her. And others say that she asked for their shields having the purpose to betray them, and for this cause was slain.

Thus the Sabines had possession of the citadel; and the next day King Romulus set the battle in array on the plain that lay between the hill of the Capitol and the hill of the Palatine. And first the Romans were very eager to recover the citadel, a certain Hostilius being their leader. But when this man, fighting in the forefront of the battle, was slain, the Romans turned their backs and fled before the Sabines, even unto the gate of the Palatine. Then King Romulus (for he himself had been carried away by the crowd of them that fled) held up his sword and his spear to the heavens, and cried aloud, "O Jupiter, here in the Palatine didst thou first, by the tokens which thou sentest me, lay the foundations of my city. And lo! the Sabines have taken the citadel by wicked craft, and have crossed the valley, and are come up even hither. But if thou sufferest them so far, do thou at the least defend this place against them, and stay this shameful flight of my people. So will I build a temple for thee in this place, even a temple of Jupiter the Stayer,

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that may be a memorial to after generations of how thou didst this day save this city." And when he had so spoken, even as though he knew that the prayer had been heard, he cried, "Ye men of Rome, Jupiter bids you stand fast in this place and renew the battle." And when the men of Rome heard these words, it was as if a voice from heaven had spoken to them, and they stood fast, and the King himself went forward and stood among the foremost. Now the leader of the Sabines was one Curtius. This man, as he drave the Romans before him, cried out to his comrades, "See we have conquered these men, false hosts and feeble foes that they are! Surely now they know that it is one thing to carry off maidens and another to fight with men." But whilst he boasted himself thus, King Romulus and a company of the youth rushed upon him. Now Curtius was fighting on horseback, and being thus assailed he fled, plunging into a certain pool which lay between the Palatine hill and the Capitol. Thus did he barely escape with his life, and the lake was called thereafter Curtius' pool. And now the Sabines began to give way to the Romans, when suddenly the women for whose sake they fought, having their hair loosened and their garments rent, ran in between them that fought, crying out, "Shed ye not each other's blood ye that are fathers-in-law and sons-in-law to each other. But if ye break this bond that is between you, slay us that are the cause of this trouble. And surely it were better for us to die than to live if we be bereaved of our fathers or of our husbands." With these words they stirred the hearts both of the chiefs and of the people, so that there was suddenly

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made a great silence. And afterward the leaders came forth to make a covenant; and these indeed so ordered matters that there was not peace only, but one state where there had been two. For the Sabines came to Rome and dwelt there and King Romulus and King Tatius reigned together. Only, after a while, certain men of Lanuvium slew King Tatius as he was sacrificing to the gods at Lavinium; and thereafter Romulus only was king as before.

When he had reigned thirty and seven years there befell the thing that shall now be told. On a certain day he called the people together on the field of Mars, and held a review of his army. But while he did this there arose suddenly a great storm with loud thunderings and very thick clouds, so that the king was hidden away from the eyes of all the people. Nor indeed was he ever again seen upon the earth. And when men were recovered of their fear they were in great trouble, because they had lost their King, though indeed the Fathers would have it that he had been carried by a whirlwind into heaven. Yet after awhile they began to worship him as being now a god; and when nevertheless some doubted, and would even whisper among themselves that Romulus had been torn in pieces by the Fathers, there came forward a certain Proculus, who spake after this manner: "Ye men of Rome, this day, in the early morning, I saw Romulus, the father of this city, come down from heaven and stand before me. And when great fear came upon me, I prayed that it might be lawful for me to look upon him face to face. Then said he to me, 'Go thy way, tell the men of Rome that it is

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the will of them that dwell in heaven that Rome should be the chiefest city in the world. Bid them therefore be diligent in war; and let them know for themselves and tell their children after them that there is no power on earth so great that it shall be able to stand against them!’ And when he had thus spoken, he departed from me going up into heaven.” All men believed Proculus when he thus spake, and the people ceased from their sorrow when they knew that King Romulus had been taken up into heaven.

And now it was needful that another king should be chosen. No man in those days was more renowned for his righteousness and piety than a certain Numa Pompilius that dwelt at Cures in the land of the Sabines. Now it seemed at first to the Senate that the Sabines would be too powerful in the state if the king should be chosen from among them, nevertheless because they could not agree upon any other man, at last with one consent they decreed that the kingdom should be offered to him. And Numa was willing to receive it if only the gods consented. And the consent of the gods was asked in this fashion. Being led by the augur into the citadel, he sat down on a stone with his face looking toward the south, and on his left hand sat the augur, having his head covered and in his hand an augur’s staff, which is a wand bent at the end and having no knot. Then looking toward the city and the country round about, he offered prayers to the gods and marked out the region of the sky from the sunrising to the sunsetting; the parts toward the south he called the right, and the parts toward the north he called the

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left; and he set a boundary before as far as his eye could reach. After this he took his staff in his left hand and laid his right on the head of Numa, praying in these words: "Father Jupiter, if it be thy will that this Numa Pompilius, whose head I hold, should be King of Rome, show us, I pray thee, clear tokens of this thy will within the space which I have marked out." He then named the tokens which he desired, and when they had been shown, Numa was declared to be King.

King Numa, considering that the city was but newly founded, and that by violence and force, conceived that he ought to found it anew, giving it justice and laws and religion; and that he might soften the manners and tempers of the people, he would have them cease awhile from war. To this end he built a temple of Janus, by which it might be signified whether there was peace or war in the state; for, if it were peace, the gates of the temple should be shut, but if it were war, they should be open. Twice only were the gates shut after the days of Numa; for the first time when Titus Manlius was Consul, after the ending of the first war against Carthage, and for the second time when the Emperor Augustus, after vanquishing Antony at Actium, established universal peace both by land and sea. This temple then King Numa built, and shut the gates thereof, having first made treaties of peace with the nations round about.

Many other things did King Numa set in order for his people. First he divided the year into twelve months, each month being according to the course of the moon, and in every twenty-fourth year another month, that the year might so agree with the course

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of the sun. Also he appointed certain lawful days for business, and other days on which nothing might be done. He made priests also, of whom the chief was the priest of Jupiter, to whom he gave splendid apparel and a chair of ivory. Two other priests he made, one of Mars, and the other of Quirinus, that is to say, of Romulus the god. And he chose virgins for the service of Vesta, who should keep alive the sacred fire, and twelve priests of Mars, whom he called the Salii, to be keepers of the sacred shield. (This shield, men said, fell down from heaven, and that it might be kept the more safely, King Numa commanded that they should make eleven other shields like unto it.) This shield and its fellows the Salii were to carry through the city, having on flowered tunics and breastplates of brass, and dancing and singing hymns. And many other things as to the worship of the gods, and the interpreting of signs, and the dealing with marvels and portents, King Numa set in order. And that the people might regard these laws and customs with the more reverence, he gave out that he had not devised them of his own wit, but that he had learnt them from a certain goddess whose name was Egeria, whom he was wont to meet in a grove that was hard by the city.

King Numa died, having reigned forty and three years; and the people chose in his room one Tullus Hostilius.

CHAPTER II

THE STORY OF ALBA

KING TULLUS HOSTILIUS being newly come to the throne, looked about for an occasion of war; for the Romans had now for a long time been at peace. Now it chanced that in those days the men of Rome and the men of Alba had a quarrel, the one against the other, the country folk being wont to cross the border and to plunder their neighbors; and that ambassadors were sent from either city to seek restitution of such things as had been carried off. King Tullus said to his ambassador, "Delay not to do your business so soon as ye shall be come to Alba;" knowing that the men of Alba would certainly refuse to deliver up the things, and thinking that he could thus with a good conscience proclaim war against them. As for the ambassadors of Alba, when they were come to Rome, they made no haste about their business, but ate and drank, the King entertaining them with much courtesy and kindness. While therefore they feasted with him, there came back the ambassadors of Rome telling the King how they had made demand for the things carried off, and when the men of Alba had refused to deliver them, had declared war within the space of thirty days. Which when the King heard, he called to him the ambassadors of Alba, and said to them, "Wherefore are ye come to Rome? Set

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forth now your mission.” Then the men, not knowing what had befallen, began to make excuse, saying, “We would not willingly say aught that should displease the King, but we are constrained by them that have sent us thither. We are come to ask for the things that your country folk have carried off. And, if ye will not deliver them up, we are bidden to declare war against you.” To this Tullus made answer, “Now do I call the gods to witness that ye men of Alba first refused to repair the thing that has been done amiss, and I pray them that they will bring all the blood of this war upon your heads.” And with this message the men of Alba went home.

After this the two cities made great preparations for war. And because the men of Troy had built Lavinium, from which some going forth had set up the city of Alba, and from the royal house of Alba had come the founder of Rome, it was as though the children would fight against their fathers. Yet it came not to this, the matter being finished without a battle. The men of Alba first marched into the land of the Romans, having with them a very great army, and pitched their camp five miles from the city, digging about it a deep ditch. But while they lay in this camp their King Cluilius died, and a certain Mettus was made dictator in his room. Which when King Tullus heard, he became very bold, saying that the gods had smitten Cluilius for his wrong-doing, and would smite also the whole people of Alba. Whereupon he marched into the land of the Albans, leaving the enemy’s camp to one side. And when these also had come forth against him, and the two armies

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were now drawn up in battle array, the one against the other, there came a messenger to King Tullus, saying that Mettus of Alba desired to have speech with him, having that to say to him which concerned the Romans not less than the men of Alba. Nor did King Tullus refuse to hear him, though indeed battle had pleased him better than speech. So when the King and certain nobles with him had gone forth into the open space that was between the two armies, and Mettus also with his companions had come to the same place, this last spake, saying, "I have heard King Cluilius that is dead affirm that your wrong-doing, ye men of Rome, in that ye would not deliver up the things that had been carried off, was the cause of this war; nor do I doubt but that thou, King Tullus, hast the same quarrel against us. Yet if we would speak that which is true rather than that which has a fair show, we should, I doubt not, confess that we, though we be both kinsmen and neighbors, are driven into this war by the lust of power. Now I say not whether this be just or no. Let others look to this; for I am not king of Alba, but captain of the host only. Yet there is a matter which I would fain call to thy mind, King. Thou knowest the Etruscans, how mighty they are both by land and sea; for indeed they are nearer by far to thee at Rome than to us at Alba. Bethink thee, therefore, how, when thou shalt give the signal of battle between thy army and our army, the same Etruscans will look on, rejoicing to see us fight together; and how, when the battle is ended, they will fall upon us, having us at disadvantage; for of a truth, whether ye or we prevail, we shall have but little strength remaining to

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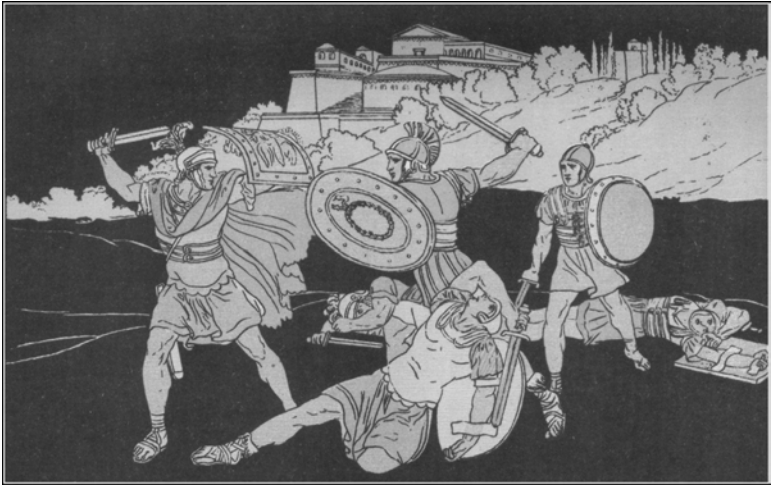
us. If therefore we be not content with the freedom that we have, but must needs set on the chance of a die whether we shall be masters or servants, let us devise some way by which the one may win dominion over the other without great loss and shedding of blood.” Now King Tullus was a great warrior, and would willingly have fought, being confident that he and his people would prevail; nevertheless the thing that Mettus of Alba had said pleased him. And when they came to consider the matter, there seemed by good fortune to be a way ready to their hands. There were in the army of Alba three brothers that had been born at one birth, whose name was Curiatius. And in the army of the Romans there were other three and these born likewise at one birth, whose name was Horatius. Nor was there much difference in respect either of age or of strength between the brothers of Alba and the brothers of Rome. Then King Tullus and Mettus of Alba called for the brothers, and inquired of them whether they were willing to fight each three for their own country, agreement being first made that that people should bear rule for ever whose champions should prevail in the battle. And as the young men were willing, a place was appointed for the battle and a time also. But first there was made a treaty in this fashion, for the fashion of making treaties is the same always, though their conditions be different. The herald said, “Wilt thou, King Tullus, that I make a treaty with the minister of the people of Alba?” And when the King answered “Yea,” the herald said, “I will that thou give me the sacred herbs.” Then the King made reply, “Take them, and see

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that they be clean." So the herald took them clean from the hill of the citadel. Having done this, he said to the King, "Dost thou appoint me to do the pleasure of the people of Rome, me and my implements and my attendants with me?" And the King answered, "So that it be without damage to the people of Rome." Then the herald appointed one Spurius to be minister that he should take the oath, and touched his hair with the sacred herbs. And when Spurius had taken the oath, and the conditions of the treaty had been read aloud, he spake, saying, "Hear thou, Jupiter, and thou also, minister of the people of Alba, and ye men of Alba; as these conditions have been duly read aloud this day from the beginning even to the end from these tables, and after the interpretation by which they may be the most easily understood, even so shall the Roman people abide by them. And if this people, acting by common consent, shall falsely depart from them, then do thou, O Jupiter, smite the Roman people, even as I shall smite this swine to-day. And smite them by so much the more strongly as thou art stronger than I." And when he had said this he smote the swine with a knife of stone. The men of Alba also took the oath, and confirmed it after their own fashion. These things having been thus ordered, the champions made them ready for battle. And first their fellows exhorted them severally in many words, saying that the gods of their country, their countrymen also and kinsfolk, whether they tarried at home or stood in the field, regarded their arms that day; and afterward they went forth into the space that lay between the two armies. And these sat and watched

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them before their camps, being quit indeed of the peril of battle, but full of care how the matter should end, seeing that so great things, even sovereignty and freedom, should be decided by the valor and good luck of so few men. Then the signal of battle being given, the three met the three with such courage and fierceness as though there were a whole army on either side.



THE HORATII AND THE CURIATII

And as their swords rang against each other and flashed, all men trembled to see, and could scarcely speak or breathe for fear of what should happen. And for a while, in so narrow a space did the men fight, nought could be seen but how they swayed to and fro, and how the blood ran down upon the ground. But afterward it was plain to see that of the three Romans two were fallen dead upon the ground, and that of the three champions of Alba each man was wounded. At this sight the Alban

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host shouted for joy, but the men of Rome had no more any hope but only fear to think what should befall their one champion that had now three enemies against him. Now, by good luck, it had so fallen out that this one had received no wound, so that, though he was no match for the three together, he did not doubt but that he should prevail over them severally one by one. Wherefore, that he might so meet them, dividing them the one from the other, he made a feint to fly, thinking that they would follow them each as quickly as his wound might suffer him. And so it fell out. For when he had fled now no small space from the ground where they had fought at the first, he saw, looking behind him, that the three were following him at a great distance one from the other, and that one was very near to himself. Then he turned himself and ran fiercely upon the man; and behold even while the men of Alba cried aloud to the two that they should help their brother, he had slain him, and was now running toward the second. And when the men of Rome saw what had befallen, they set up a great shout, as men are wont when they have good luck beyond their hopes; and their champion made such haste to do his part that or ever the third of the Alban three could come up, though indeed he was close at hand, he had slain the second also. And now, seeing that there remained one only on either side, there was in some sort an equality, yet were the two not equal either in hope or in strength. For the champion of Rome had suffered no wound, and having overcome his foes now once and again was full of courage; but the champion of Alba being now spent with his wound,

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and wearied also with running, was as it were vanquished already. Nor indeed was there a battle between the two; for the Roman cried, "One and another of my foes I have offered to the spirits of my brothers; but this third will I offer to the cause for which we have fought this day, even that Rome may have the dominion over Alba." And when the champion of Alba could now scarce bear up his shield, he stood over and ran his sword downward into his throat. Afterward as the man lay dead upon the ground, he spoiled him of his arms. Then did the men of Rome receive their champion with much rejoicing, having all the more gladness because they had been in so great fear. Afterward each host set themselves to bury their dead, whose tombs remain to this day, each in the spot where he fell, for the two Romans are buried in one sepulchre nearer to Alba, and the three champions of Alba as you go toward Rome, but with somewhat of space between them, even as they fought.

Before the armies departed to their homes, Mettus of Alba inquired of Tullus what he would have him to do according to treaty. And the King answered, "Keep the young men under arms. I shall call for them if I have war against the men of Veii."

And now the men of Rome went back to the city, and Horatius went before them, carrying the spoils of the three whom he had slain. But at the Capene gate there met him his sister, who was betrothed to one of the champions of Alba; and when the maiden saw upon his shoulders the cloak of her betrothed (and indeed she had wrought it with her own hands) she

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tore her hair and cried to the dead man by name with a lamentable voice. But Horatius was wroth to hear the words of mourning on the day when he had won so great a victory and the people rejoiced; and he drew his sword and slew the maiden, crying, "Depart hence to thy lover with the love that thou cherishest out of season; thou that forgettest thy brethren that are dead, and thy brother that is yet alive, and thine own people also. So perish whosoever shall make lamentations for an enemy of Rome." And when the Fathers and the Commons saw what was done, they thought it a wicked deed, but remembered what great service the man had newly rendered to Rome. Nevertheless they laid hands on him and took him to the King that he should judge him. But the King being loath to judge such a matter, or to give sentence against the man, said, "I appoint two men as the law commands, who shall judge Horatius for murder." Now the law was this: "If a man do murder, two men shall judge him; if he appeal against the two, let the appeal be tried; if their sentence be confirmed, ye shall cover his head and scourge him within the walls or without the walls, and hang him by a rope upon the gallows." Then there were appointed two men according to the law, who affirmed that they could not let the man go free, whether his guilt was small or great, seeing that he had manifestly done the deed. Therefore said one of them, "Publius Horatius, we adjudge thee to be guilty of murder. Go, lictor, bind his hands." But when the lictor came and was now ready to cast the rope about him, Horatius cried, "I appeal to the people;" for the King himself, being mercifully disposed to him, bade him do

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so. Then was there a trial before the people, in which that which most wrought upon the hearts of men was that the father of Horatius constantly affirmed that his daughter had been rightly slain. "Nay," said he, "verily, if the young man had not slain her, I had used against him my right as a father, and had condemned him to die." Then again he besought them that they should not leave him desolate and bereaved of his children, he who but the day before had had so fair a stock. Afterward, throwing his arms about the young man, he stretched out his hands to the spoils of the Curiatii, crying, "Will ye endure, men of Rome, to see him bound under the gallows and beaten with stripes whom ye beheld but yesterday adorned with these spoils and rejoicing in his victory? Not so. Surely the men of Alba themselves had not borne to see such a sight. Go, lictor, bind his hands, though but yesterday they won so great a dominion for the people of Rome. Go, cover the head of him that made this people free; hang him upon the accursed tree; scourge him, whether within the walls, so that thou do it among the spoils of them that he slew, or without the walls, so that it be near to the sepulchres of the champions of Alba. Whither can ye take this youth that the memorials of his valor shall not save him from so foul a punishment?" And when the people saw the tears of the old man, and bethought them also what great courage the youth had shown in danger, they could not endure to condemn him; but regarding his valor rather than the goodness of his cause, let him go free. Only, because the deed had been so manifest, a command was laid upon the father that he should make a trespass

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offering for his son at the public charge. Then the father, having made certain sacrifices of expiation—which are performed to this day in the house of Horatius—set up a beam across the way and covered his son's head, and led him beneath it. As for the maiden, they built her tomb of hewn stone in the place where she was slain.

Now the men of Alba were wroth to think that the fortunes of the whole people had been thus trusted to the hands of three soldiers; and Mettus, being of an unstable mind, was led away to evil in his desire to do them a pleasure. And as before he had sought for peace when others were desirous of war, so now he desired war when others were minded to be at peace. But because he knew that the men of Alba were not able of their own strength to do that which they desired, he stirred up certain others of the nations round about, that they should make war openly against Rome. As for himself and his people, he purposed that they should seem indeed to be friends and allies, but should be ready for treachery when occasion served. Thereupon the men of Fidenæ, being colonists from Rome, and the men of Veii promised that they would make war, and Mettus on his part promised that he would come over to them with his army in the battle. First the men of Fidenæ rebelled, and King Tullus marched against them, bidding Mettus come also with his army, and having crossed the river Anio, pitched his camp where Anio flows into Tiber. And by this time the men of Veii also had come up with their army, and these were on the right wing next to the river, and the men of Fidenæ on the left, next to the mountains. The ordering of King

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Tullus was that he and his men should do battle with the men of Veii, and Mettus and the Albans with the men of Fidenæ. Now Mettus, as he was not minded to do right, so had no courage to do wrong boldly; and because he dared not to go over to the enemy, led his men away slowly toward the mountains. Being come thither, he set out his men in battle array, being minded to join them whom he should perceive to prevail. At first the Romans marvelled that Mettus and his men should so depart from them and after a while they sent a messenger to the King, saying, "The men of Alba have left us." Then the King knew in his heart that there was treachery, and he vowed that he would build temples to Paleness and Panic, if he should win the victory that day. Nevertheless he showed no sign of fear, but cried to the horsemen with a loud voice, that the enemy might hear, saying, "Go thou back to the battle, and bid thy comrades be of good courage. Mettus does my bidding that he may take the men of Fidenæ in the rear." Also he bade the cavalry raise their spears in the air, that so the Romans might, for the most part, be hindered from seeing that the men of Alba had deserted them; and they that saw, believing what the King had said, fought with the more courage. Then there fell a great fear upon the enemy, for these also had heard the saying, which, being in the Latin tongue, was understood of the men of Fidenæ. They, therefore, fearing lest Mettus and the army of Alba should come down from the mountains and shut them off from their town, began to give ground. And when the King had broken their array, he turned the more fiercely on the men of Veii. These

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also fled before him, but were hindered from escape by the river. And some, throwing away their arms, ran blindly into the water, and some while they lingered on the bank, and knew not whether they should fight or fly, so perished. Never before had the Romans so fierce a fight with their enemies.

After this the army of Alba came down from the mountains, and Mettus said to the King that he rejoiced that he had won so great a victory, and the King on his part spake friendly to him, and would have him join his camp with the camp of the Romans. Also he appointed a sacrifice of purification for the next day. And when it was day, all things being now ready after the custom of such sacrifices, the King commanded that both armies should be called to an assembly. And the heralds summoned the men of Alba first, so that they might be in the inner place; to which also they came of their own accord, for they sought to be near the King, greatly desiring to hear what he should say. And the King so ordered it to the end that the army of Rome might surround them on all sides. Also he gave his commands to certain captains of hundreds that they fulfil without delay whatsoever commands he should give them. After this the King spoke in this fashion, "Men of Rome, if ever before ye had occasion to give thanks for victory won, first to the immortal gods, and secondly to your own valor, such occasion ye found in the battle of yesterday. For ye fought not only with the enemy, but with that from which there is peril greater by far, even treachery in allies. I would not have you ignorant of the truth. It was not by any ordering of mine

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that the men of Alba went toward the mountains. I gave no such command; yet did I feign that I had given it to this end, that ye might not know that ye were deserted, and so might fight with the better courage, and that our enemies, thinking that they should be assailed from behind, might be stricken with fear and so fly before us. Yet I say not that all the men of Alba are guilty of this matter. They followed their captain, even as ye, men of Rome, would have followed me whithersoever I might have led you. Mettus only is guilty. He contrived this departure; even as he brought about this war, and brake the covenant that was between Alba and Rome. And what he hath done others may dare hereafter, if I do not so deal with him that he shall be an example for all that come after.” Then the captains of hundreds, having arms in their hands, laid hold upon Mettus. After this the King spake again: “May the gods bless to the people of Rome, and to me, and to you also, men of Alba, that which I purpose to do. For my purpose is to carry away the people of Alba to Rome; the commons of Alba will I make citizens of Rome, and the nobles will I number among our Senators. So shall there be one city and one commonwealth.” When the men of Alba heard these words, all had not the same mind about the matter, but all kept silence, fearing to speak, because being without arms they were compassed on every side with armed men.

Then said the King, “Mettus, if indeed thou couldst learn faith and the keeping of treaties, I had suffered thee to live that thou mightest have such teaching from me. But now, seeing that thy disease

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is past healing, thou shalt teach other men to hold in reverence the holy things which thou hast despised. For even as thou wert divided in heart between Rome and Fidenæ, so shall thy body be divided.” Then at the King’s bidding, they brought two chariots, with four horses harnessed to each of them; and binding the body of Mettus to the chariots, they drave the horses divers ways so that the man was torn asunder.

In the meanwhile there had been sent horsemen to Alba who should bring the people to Rome; and now the army also was led thither that they might destroy the city utterly. Great sorrow was there in Alba that day, men knowing not for fear and grief what they should carry with them or leave behind. For a while, indeed, they wandered through their houses, knowing that they should not see them any more. But when the horsemen shouted to them that they should depart, and the crash of houses which men were now destroying began to be heard, and the dust rising up from the outskirts of the city covered all things as with a cloud, then they snatched up in haste each such things as they could, and so departed the home in which they had been born and bred. Very lamentable was their cry as they went, more especially of the women, when they saw armed men in the temples wherein they had been wont to worship, the very gods themselves being left, as it seemed, in captivity. And when the people were now gone forth from their city the Romans left not one stone upon another of all that was in the city; so that that which had been four hundred years in building (for so long had Alba endured) perished in one hour.

THE STORY OF ALBA

Nevertheless they harmed not the temples, for so the King had commanded.

But because Alba was thus brought to destruction, Rome increased greatly; for the number of the citizens was increased twofold. The Cœlian hill was added to the city, in which hill, that others might the more readily dwell there, the King himself commanded that they should build him a palace. Also the chief houses of Alba, as the house of Julius and of Servilius, were chosen into the Senate; and that there might be a place of meeting for the Senate being thus multiplied, the King built a temple and called it Hostilia, after his own name. Also ten squadrons of horsemen were chosen out of the men of Alba.

But after certain days, when the Romans had now conquered the Sabines, and had made treaties of peace with the Etrurians, and were in great peace and prosperity, they and their King, there was brought tidings to Rome that there had fallen a shower of stones on Mount Alba. Which when men could scarce believe, they sent messengers to learn if these things were true, who having come to Alba, found the stones lying on the ground, even as it had been hail. Also there was heard a voice from the grove that was on the top of the hill, saying, "Let the men of Alba do worship after the manner of their fathers;" for they having left their country, had left also their gods, and did worship after the manner of the Romans, or for wrath at that which had befallen them, as is wont to be with men in such case, had ceased from worship altogether. The Romans also, by reason of this same voice that was heard on

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Mount Alba, or by warning of the soothsayers, kept a festival of nine days. And this became a custom for the time to come, that when there came tidings of such marvels to Rome, there was kept a like festival.

Now the end of King Tullus was this. There came a pestilence upon the land. And when for this cause the people were wearied of war, nevertheless the King, both because he delighted in war, and because he believed that the young men should have better health if they went abroad than if they tarried at home, gave them no rest. But after a while he also fell into a tedious sickness, which so brake him both in body and mind that, whereas in time past he thought it unworthy of a King to busy himself with matters of religion, now he gave himself up wholly to superstition, and filled the minds of his people also with the like thoughts, so that they regarded nothing but this, how they should make atonement to the gods, and so be rid of their present distress. As for the King himself, men say that reading the sacred book of King Numa he found therein certain sacrifices, very secret and solemn, that should be done to Jupiter by such as would bring him down from heaven, and that he shut himself up to do these sacrifices; but because he set not about them rightly or did them not in due form, there appeared to him no similitude of the immortal gods (for such he had hoped to see); but Jupiter, having great wrath at such unlawful dealings, struck him with lightning and consumed both him and his house.

CHAPTER III

THE STORY OF THE ELDER TARQUIN

DEMARATUS was lord of Corinth in the land of Greece. This Demaratus had a son who, having been driven from Corinth by strife among the citizens, came to Tarquinii that is in the land of Etruria, and dwelt there. And having married a wife, he had two sons born to him, Lucumo and Aruns. (It was the custom of the princes of the Etrurians to call the eldest son Lucumo and the younger Aruns.) This Lucumo, being very wealthy (for his father had left to him all his riches, his brother Aruns having died), took to wife a certain Tanaquil that was a noble lady in those parts. Now Tanaquil could not endure that any should be preferred before him, wherefore when the people of Tarquinii despised Lucumo, because he was the son of a stranger, Tanaquil could not endure it, and caring not for her country, if only she could see her husband held in honor, purposed to depart thence and dwell else where. And of all places Rome seemed to her the best, being a new country wherein men were honored for their deservings rather than for their birth, and he that should show himself brave and diligent would find occasion to win renown. So Numa, coming from Cures that is in the land of the Sabines, had been called to the kingdom.

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King Ancus also was born of a mother that was a Sabine, nor was noble at all save for his kinship to Numa. With these words she easily persuaded her husband, so that, gathering together all his possessions, he departed from Tarquinius to Rome. And when he came near to the city, at the hill that is called Janiculum, there happened to him this marvel. As he sat in the chariot with his wife, an eagle, having its wings stretched out, descended slowly upon him from the sky, and carried off the hat that was upon his head. Then for a while it flew over the chariot, making a great crying, and afterward, as it had been inspired to do this office, set it back upon his head and so vanished into the air. Now all the women of the Etrurians have great knowledge of augury (for so they call the signs and tokens of birds), and Tanaquil was of good courage when she saw what the eagle had done, and she embraced her husband, and bade him hope for great honors in Rome; for the bird, she said, had come from the sky, and the sign that it showed concerned the crown of a man, for it had taken from his head the glory that man's hand set upon it, that it might give it back to him from the gods. So Lucumo and Tanaquil his wife came to Rome, hoping to do great things; and the man dwelt there, giving out that his name was Tarquinius. And because he was a new comer and wealthy, men took the more note of him; also he would speak courteously to all men, and use much hospitality, and do such service as he could to them that had need of it. And after a while King Ancus heard of him, and made acquaintance with him, which acquaintance grew into friendship, till at the last, having

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found him faithful and ready in all that was put into his charge, whether at home or abroad, he appointed him to be guardian to his children.

After this King Ancus died, having reigned twenty and four years, and left two sons, not yet old enough to reign, yet nearly grown to manhood. And some would have delayed the choosing of a king till these should be come to full age, but Tarquinius counselled that he should be chosen forthwith. And when the day for this choosing was appointed, having sent out the lads to hunt, he spake to the people after this manner. "This is no new thing that I seek the kingdom at your hands; for Tattius the Sabine became your king, having been before not a stranger only but also an enemy; and Numa also was called to this dignity; though he sought not for it. As for me, I came hither so soon as I was master of myself; and of the years of my manhood, I have lived in Rome more than in my own country; nor have I been ill taught the ways of a King, ministering to Ancus both at home and abroad."

With these words he persuaded the people that they chose him to be king. Being so chosen he did many things that pleased the people; for having waged war with the Latins, and taken one of their cities and with it much booty, he built the great circus, and fetched horses and boxes from the land of Etruria to make sport. This became a custom year by year; and they called these games the Great Games of Rome.

Afterward he would have compassed the city with a wall of stone; but while he was busy with the

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building of it the Sabines came upon him. And this they did with such speed that they had crossed the Anio before ever the Romans were ready to meet them; and when they fought many were slain on both sides, but neither had the victory. Now when the King, the enemy having returned to their camp, had space to consider how he might best make his army the stronger, it seemed that it would profit him most if he should increase the number of his horsemen, of whom there were three companies only. But when he was minded to add others to them, and to call them after his own name, one Attus Navius, that was a famous soothsayer in those days, withstood him. "For," said he, "King Romulus made these companies in due form, and thou mayest not add to their number, unless the gods permit, signifying their will by the voices of birds." But the King was wroth to hear these words, and mocked the soothsayer's art, saying, "Come now, thou wise man, divine unto me, can that which I think in my heart be done, or no?" Attus answered, having first made trial of his art, "Of a surety it can be done." Then said the King, "I thought this thing in my heart, that thou shouldst cut asunder this whetstone with a razor. Take it, therefore, and cut it asunder; for thy birds will have it that thou canst." And straightway Attus took the whetstone and cut it asunder. So they made a statue of him, standing with his head covered, in the place where the thing was done; even in the place of assembly, on the right hand of the steps by which a man goes up to the senate-house. And by his side they laid the stone to be a memorial of this miracle to them that should come after. Certainly

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there came such honor to the soothsayers that nothing thereafter was done at home or abroad except they first allowed it; and if an assembly of the people was called or the army gathered together, it must be dispersed again unless the birds should signify that it was according to the pleasure of the gods. King Tarquin, therefore, changed not the number or the name of the companies. Only he added to each as many more horsemen as it had at the first.

After this there was yet another battle with the Sabines; and these fled before the Romans, the horsemen especially doing good service against them. And the King sent them that were taken captive and the booty to Rome; but the arms of those that were slain he made into a great heap, and burned them with fire, for he had vowed thus to Vulcan, that is the god of fire. And the King took Collatia, that is a town of the Sabines, from them, and afterward he subdued the whole nation of the Latins that it became obedient to Rome.

They tell this story also of King Tarquin. There came to him one day a woman bearing twelve books, which she said were books of prophecies, wherein were written all things that should come to pass thereafter concerning the city of Rome. These books she would have sold to him. But because he knew not who she was, nor what she brought, and also because the price of the books seemed great out of measure, he would have none of them. Then the woman departed, and having burned three of the books with fire, brought back the nine that remained, and would sell them. And the price that she had demanded for the twelve, this she

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asked without abatement for the nine. And when the King would not buy, she departed and burned three more; and so returning would sell the six; but the price was that which she demanded for the twelve. Then the King, being greatly astonished, asked counsel of the priests and the soothsayers, and so bought the books. These were kept with great care and honor at Rome; and when in time to come there arose great need or peril in the city, then there were appointed men of repute who should open the books and learn what had best be done.

In those days there happened, in the palace of the King, a great marvel. There was a certain slave boy whose name was Servius Tullius. The head of this boy, as he slept, was seen to burn with fire; and when the King and the Queen had been called to see this strange thing, and certain of the servants would have fetched water wherewith to quench the fire, Queen Tanaquil would not suffer them, but commanded that they should leave the child as he lay. And when he woke from his sleep, lo! the flame departed. Then said Queen Tanaquil to her husband, "Seest thou this boy whom we rear in this humble fashion? Know that he will be in time to come a light in our darkness and a succor to our house in its great trouble. Let us, therefore, use all favor and kindness to him." Thereafter they dealt with the lad as though he was free-born and not a slave, and gave him such teaching as befit them that are born to high place. The lad also, on his part, showed such parts and temper as befitted the house of a king; and when Tarquin would choose a husband for his daughter there

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was not found one fitter for such honor than Servius. So the King betrothed to him his daughter. Yet is it scarce to be believed that he would have done this thing if Servius had been indeed born of a bond-woman. Some say, therefore, and the story seems worthy of belief, that he was the son of a great lady of Corniculum, which was a town of the Latins; that this town being taken by King Tarquin, Servius Tullius, that was its chief ruler, was slain, whose wife, being with child, was carried to Rome; and that because she was of noble birth, she was not sold into slavery with the other women but taken into the King's palace, and there bare this child, of whom, because his mother had been taken captive in war, men said that he was the son of a slave.

Now the sons of Ancus, since they had been grown to manhood, had taken it ill that Tarquin had been preferred before them to the throne of their father, and now they were the more angry, seeing how he had chosen another than them to be King after him. "See now," they said, "this fellow that is not a Roman nay, nor an Italian, but a stranger from Greece, how being made tutor to us by the King our father, he filched the throne from us by craft, and now handeth it over to one that is the son of a bond-woman. Surely this is a shameful thing for this city and people. For the kingdom of Romulus, that is now a god in heaven, will pass within the space of a hundred years to one that is a slave."

And first they would avenge themselves on King Tarquin. This they did after this fashion. They chose them two shepherds, the fiercest of their company, and caused them to come, carrying crooks of iron, after

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their custom, within the King's palace; who, so soon as they were come within the porch, made as if they had a grievous quarrel the one against the other, and cried out that the King should be the judge between them; for in those days kings were wont to perform the office of a judge. So they that kept order in the palace brought them before the King. At the first they made both of them a great uproar, crying out against each other; but afterward, when the beadle bade them be quiet if they would be heard of the King, bare themselves in more orderly fashion. Then the first began to tell his story; but when the King turned to him, and was wholly given up to hearing what the man might say, the other dealt him a great blow upon the head with the iron which he carried. And when he had done this he left the iron where it was, and hasted, he and his companion with him, to escape by the door. Then some of the ministers of the court caught the King as he fell ready to die upon the ground, and others laid hold on the murderers and hindered them from escaping. At the same time much people ran together to the place, wondering what new thing had happened. But Queen Tanaquil gave command that they should shut the doors of the palace, and would have none remain within but her own folk. And first she prepared with all diligence such things as might be serviceable in the dressing of the wound, making as if there were some hope that the King might yet live; and next she devised how, this hope failing her, things might nevertheless be ordered according to her wish. Sending, therefore, for Servius in all haste, she pointed to the King, as he lay now ready to die, and

THE STORY OF THE ELDER TARQUIN

spake, saying, "Servius, my son, this kingdom is thine if thou wilt only show thyself a man. Neither shall it go to them who have done this wicked deed, albeit not by their own hands. Rouse thyself, therefore, and follow the leading of the gods, who in days past, showed that thy head should bear great honor by the fire from heaven which they caused to shine round about it. Let that fire stir thee this day. Nor do thou take account of thy birth. For we also were strangers to this city and yet have borne rule therein. Bethink thee, therefore, what manner of man thou art, rather than of whom thou wast born. And if perchance thine own counsels are troubled at so grievous a chance, be thou obedient unto mine."

After this, as the people without the palace cried aloud and would have thrust in the doors, the Queen went to an upper chamber and spake to the multitude through a window that looked upon the New Street (for the palace of the King stood hard by the temple of Jupiter the Stayer). "Be of good courage and hope," she said; "the king was stunned by the suddenness of the blow, but the iron entered not deep into the flesh, and he came speedily to himself. Now we have washed off the blood and looked into the wound. All is well. Be of good cheer, therefore, and believe that before many days be past ye shall see the King. Meanwhile, render due obedience to Servius, who will do justice between man and man in the room of the King and order all else that shall be needed." So Servius came forth to the people, wearing the royal robe, with the men that bare the axes after him; and sitting down on the throne of the

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King, heard the causes of them that sought for justice, giving judgment in some things, and in others making mention that he would consult King Tarquin. This he did for many days, none knowing that the King was dead, and established himself in power, while he made as if he were administering the power of another. And when Queen Tanaquil thought that the due time was come, she gave out that King Tarquin was dead, and commanded that mourning should be made for him according to custom. And Servius, coming forth with his guards about him, was proclaimed King; only at the first the Senate alone, and not the people, consented. As for the sons of Ancus, when they heard that the murderers had been taken, and that the King was yet alive, and that Servius also was so well established in his power, they fled to the town of Suessa Pometia.

CHAPTER IV

THE STORY OF SERVIUS

AND now Servius thought to establish himself in his kingdom. And first of all, lest the sons of King Tarquin should so regard him as the son of Ancus had regarded King Tarquin, he gave his daughters in marriage to the two young men (for King Tarquin had left two sons, Lucius and Aruns by name). Nor yet did the counsels of man avail to change the decree of fate, that there should rise up against the King foes from out of his own household, as, indeed, will be shown hereafter. Yet for a while all things went peaceably. First the King got himself great renown in a war with the men of Veii, with whom the truce had expired by lapse of time. These he put to flight with great slaughter, and so returning to Rome was manifestly acknowledged not by the Senators only, but was also by the people.

And now he set about the work of ordering the state, dividing the citizens according to their birth and to that which they possessed. First of all he put the Senators, and after them such as served in the wars on horseback, and these he called knights. And the rest of the people he divided into classes according to the armor with which they were able to furnish themselves for war. The first class were they that had one hundred thousand pounds of brass or more; and these had for armor a

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helmet, a long shield, a cuirass, and greaves upon their legs, of brass all of them, and for warfare a spear and a sword. In this class there were eighty companies of a hundred, forty of the elders that should defend the city, and of the younger that should go and fight abroad forty also. The next class to these had a short shield for a long, and lacked the cuirass; and after these another that had the same arms, only wanting the greaves. The fourth class had nothing of armor, and for weapons a spear and a javelin; and the fifth slings and stones. These last were such as had eleven thousand pounds of brass; as for such as had less they were free from service in war. When this ordering was finished, he commanded that the people should assemble themselves on the field of Mars; and when their number was counted, it was found that they were eighty thousand in all.

King Servius also was minded to enlarge his kingdom by including within it the nations round about, seeking to do this not by arms so much as by counsel. And first he joined the Latins to the Romans, contriving the matter in this fashion. There was in those days a famous temple of Diana at Ephesus which the cities of Asia had joined together in building. Now King Servius would often speak of this thing to the Princes of Latium, to whom, indeed, he was careful to use much hospitality, declaring how noble and excellent a thing it was that they who dwelt in the same land should have their gods also and worship in common. And when he had oftentimes used much argument to this purpose, at the last he persuaded them that the cities of Latium should join together with men of Rome and build a temple to

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Diana, and that this temple should be at Rome, whereby it was confessed that Rome was the chief city.

As for the Sabines this same end was brought about in a different fashion. There was a certain householder of this nation that had born upon his farm a heifer of marvellous greatness and beauty. How great it was might be seen from the horns of the beast which hung in the front of Diana's temple for many generations. Now the birth of this great creature was counted for a portent; and the prophets prophesied that the rule should belong to that nation whose citizens should offer it in sacrifice to Diana; and this prophecy came to the ears of Diana's priest. The Sabine therefore, so soon as a fitting day for sacrifice was come, brought the great heifer to the temple at Rome and set it before the altar. And when the priest saw it he perceived from its greatness that it was the beast of which the prophets had spoken. Therefore knowing what they had said he spake to the man, saying, "Friend, what is this that thou art minded to do? Wilt thou do sacrifice to Diana profanely, not having first cleansed thyself? See now where the Tiber flows in the valley beneath, Do thou therefore bathe thyself therein and so offer thy sacrifice." And when the man, being very scrupulous to do all things in order that the thing might have its due fulfilment, went down to this river, the priest took the heifer and offered it up to the goddess. This thing was marvellously pleasing to King Servius and to all the people.

The King, having now enlarged his borders, divided the land which had been taken from the enemy

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man by man among the people; and feared not, having gained their hearts by this bounty, to ask them, being gathered together in assembly, "Is it your pleasure that I should reign over you?" To which question there was given such assent as no king before him had received. Nevertheless the son of King Tarquin ceased not to cherish in his heart the hope of the kingdom; to which hope, indeed, he was the more stirred up by Tullia his wife. For now there sprang up in the palace of the kings of Rome a monstrous growth of wickedness, to the end, it may well be believed, that the people might, for hatred of kingship and its way, come the earlier to love liberty.

Now King Tarquin had two sons, this Lucius of whom mention has been made, a haughty and violent man, and another, Aruns by name, that was of a quiet and gentle temper. And as they differed the one from the other, so also did their wives, the daughters of King Servius; and it so fell out that she that had the fiercer temper of the two, a certain Tullia, was married to Aruns, and she that was gentle to Lucius. Now it vexed Tullia to the heart that her husband was of so peaceable a spirit, so that in the end she despised him, and looked to his brother as being the more worthy to be her husband. And the end of the matter was this, that Lucius and Tullia plotted together this great wickedness, that he should rid himself of his wife and she should rid herself of her husband. And this they did; and then the two being thus in evil fashion made one, Lucius took Tullia to wife, the King not hindering the thing, though indeed he approved it not. And now did this wicked

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woman increase day by day her rage and fury against the King her father. For having done one evil deed she began to compass others; nor would she suffer her husband to rest, stirring him up to all wickedness, and speaking to him in such fashion as this: "Truly I had a husband that pleased me well had I been content to serve together with him. But the husband that I looked for was one that should think himself worthy to be a king, that should remember that he was a son of King Tarquin, that should choose rather to have the crown in possession than to hope for it hereafter. Such an one I thought to find in thee; and if I thought right, then truly I call thee true husband and King, but if not, then I count myself to have suffered loss, seeing that thou art not a coward only, but also blood-guilty. Be up and doing, therefore. Thou hast not, as had thy father, to come from Corinth, or even from Tarquinii, to win for himself a kingdom among strangers. All things that are about thee mark thee out for kingship, to which, if thou judge thyself unequal, then depart from this place where thou seemest to be that which thou art not."

With such words did Tullia daily stir up her husband; thinking shame to herself, if so be Tanaquil, who was a foreigner, had been able to make two kings, first her husband and then her son-in-law, she, being the daughter of a king, could not accomplish as much. Then did Lucius begin to seek favor among the nobles, especially such as were of the lesser houses, and so ambitious of higher place in the State. Some he would remind of kindnesses that his father had done them in past time, and would ask for a like return; and to

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some he would promise gifts; and all he sought to turn against the King. And at the last, when it now seemed time to make his venture, he burst into the marketplace, having with him a company of armed men; and all that stood near being so stricken with dismay that they hindered him not, commanded the herald that he should call the Senators to meet King Tarquin. Nor did the Senators, being thus summoned, refuse to come, for some had been won over to the young man beforehand, and others feared that they should suffer harm if they came not, for the matter was altogether beyond their expectation; also they thought that King Servius had already perished. And when they were assembled, Tarquin sat down upon the throne and spake in some such fashion as this: "The slave that was the son of a slave-woman seized the kingdom when the King my father had been shamefully slain. Neither was there any assembly held for election; nor did the people give their votes for him, nor did the Senate confirm the matter. By none of these things doth he possess this great dignity, but by the bounty of a woman. And now he, being such an one as he is, favors the lowest of the people, to whom he divideth this land, which is of right the possession of the nobles; in like manner the burdens which at one time were borne in common by all, he putteth upon you; and this ordering of the citizens that he hath lately established, for what purpose is it but that he may know who hath aught, that he may make distribution to the needy?"

While he thus spake there came in King Servius, having been fetched by a messenger in hot haste, and

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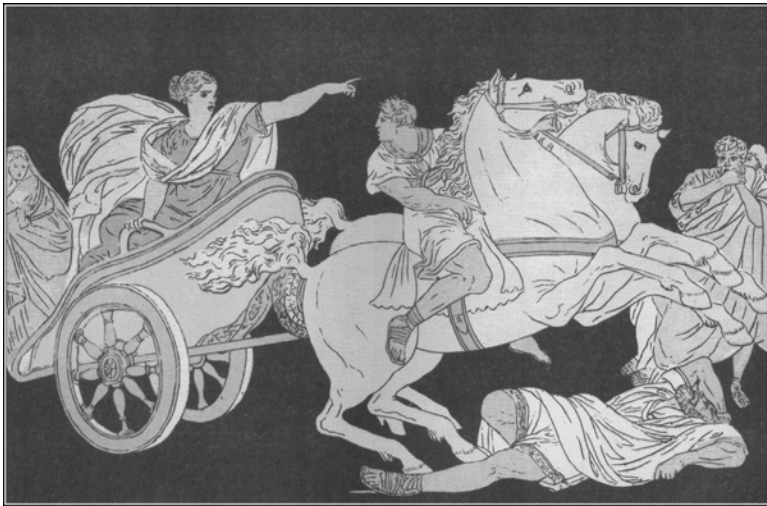
cried with a loud voice from the porch of the senate-house, "What doest thou here, Tarquin? How darest thou, while I am yet alive, to call the Senators together and to sit upon my throne?"

To which Tarquin made answer, "This throne is the throne of the King my father, of which I, being the son of a king, am worthier than thou that art the son of a slave. Surely now thou hast long enough triumphed over them that are by right thy masters."

After this there was a great shouting and tumult, some favoring Servius and some Tarquin; and the people ran together into the senate-house; and it was manifest that he that should prevail in that conflict would possess the kingdom. Then Tarquin, thinking that having ventured so much he must dare all things, laid hands on King Servius and cast him down the steps of the senate-house into the market-place. Then they that accompanied the King, that is to say his ministers and guards, were stricken with fear and fled, and Servius himself, seeking to return to the palace, and having now reached the end of the street of Cyprus, was overtaken by them that Tarquin had sent to pursue him, and there slain. And men say that this was done at the bidding of Tullia; and indeed it agrees with the other wickedness of this woman. That she rode in her carriage into the market-place, and, fearing not to come into the assembly of men, called forth her husband from the senate-house, and before all others saluted him as King—all this is known for certain. And when he bade her depart to her home, and she had come to the top of the street of Cyprus, and would turn aside to the

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Esquiline hill, he that drove the horses drew back the rein and tarried, showing to his mistress the body of Servius where it lay in the street. Then did she a wicked deed, whereof there remains a memorial to this day, in that men call the street the Wicked Street, for she drove her carriage over the body of her father, and so went on to her house, having the blood of her father upon her wheels, ay, and upon her own garments. And as the reign of King Tarquin began with blood, even so also did it end.



TULLIA DRIVING OVER THE BODY OF HER FATHER