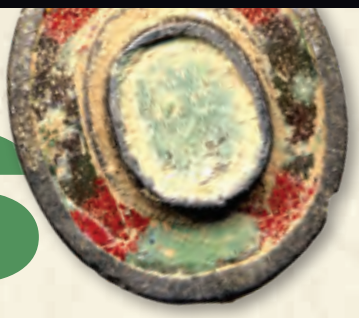
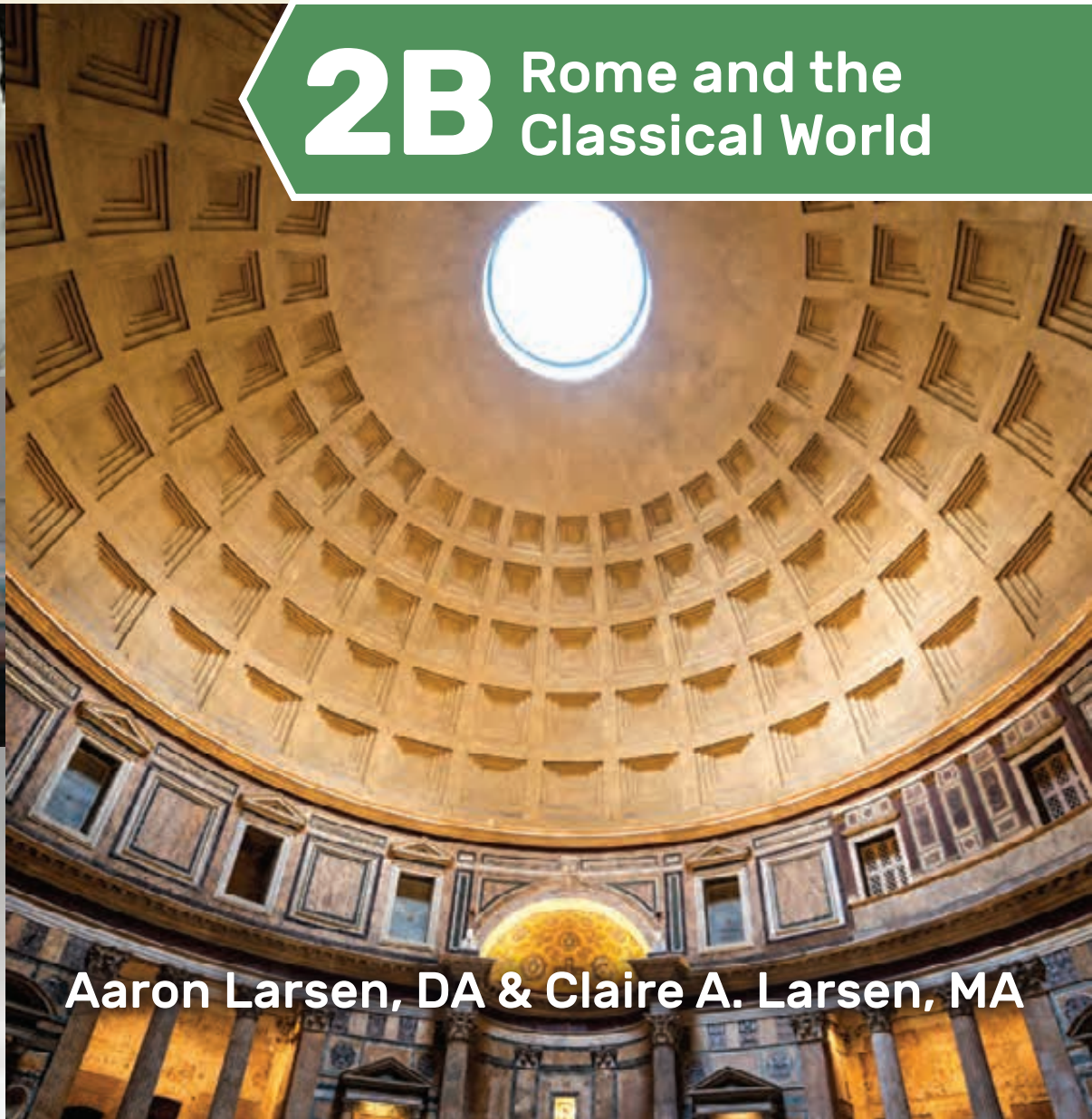
TEACHER'S EDITION

The Curious Historian



History & Culture of the Classical World



2B Rome and the Classical World

Aaron Larsen, DA & Claire A. Larsen, MA

Dedication

To the history students of Regent's School of Charlottesville,
past, present, and future: always stay curious, and never forget your history,
for upon this, we believe, your future depends.

Classical Academic Press would like to thank all the scholars, peer reviewers, teachers, editors, and the editorial support team who contributed their time, expertise, and feedback in various ways throughout the development of this text.

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How to Teach *The Curious Historian Level 2B*

A Suggested Schedule

The Curious Historian (TCH) curriculum has been designed to be taught at the pace of one chapter per week, with each book to be completed over the course of a semester (i.e., *Level 2A* in the fall semester and *Level 2B* in the spring semester). The following is a basic suggested weekly schedule, assuming four classes per week for approximately 30–40 minutes each day, to be modified as necessary by the teacher. You can also find a suggested yearlong schedule at ClassicalAcademicPress.com.

If you purchased *The Curious Historian's Archive: Extra Resources for Level 2B*, feel free to incorporate into your class schedule any of the information (such as the Biblical Connections or the Profiles and Legends pieces) supplied in the downloadable files that you feel is helpful or interesting to your students. Icons throughout the teacher's edition indicate when to reference these optional pieces.

There are eighteen chapters in *TCH2B*: fourteen content chapters, three unit review chapters, and an end-of-book review chapter. This text also includes a book introduction (divided into two parts) and three unit introductions. The vocabulary and concepts covered in the two-part book introduction and the unit introductions will be important for students' understanding of the rest of the text, so we highly recommend that you take time to cover the concepts presented there.

If taught four days a week, this text should take approximately nineteen weeks to complete. Some chapters and sections may move faster than others, depending on the interests and strengths of your students. There is flexibility within each chapter to include some or all of the exercises and in the pacing of the curriculum as a whole to move at the speed that works best for your student(s)/classroom.

Day One: Review/Memory Work

Each chapter begins with a time line and a vocabulary section that is divided into Important Words, Important Figures, and Important Highlights. (Pronunciation for more challenging words, as well as extended definitions for some terms, can be found in the alphabetical glossary.) Take time to review these key terms, historical figures, and geographical concepts, and to note them in the context of the chapter time line. Next, introduce the new chapter verse(s) in the unit song (see appendix A for the song lyrics). Each class period should begin and end with a brief review of this content and memory work, incorporating content from previous chapters when appropriate, and with several rounds of singing all of the song verses students have learned up to that point.

If time permits, begin reading the lesson narrative.

Day Two–Day Three: Lesson Narrative

Start class with a brief review of the memory work and unit song, and then begin (or continue) to read the lesson narrative. You might read the narrative aloud, with students following along, or have your student(s) read the text aloud. Either way, be sure to pause throughout to emphasize key points, check for comprehension, and engage in periodic discussions (the Question Boxes, while optional, will be particularly helpful here). Be sure to also stop to point out how the chapter maps and artwork fit into the narrative. While the various sidebar elements and longer "of the

Age" pieces contain interesting and pertinent information, they are optional. You may wish to select just one or two to highlight for students, to assign them as homework, or to skip them altogether if you need to move more quickly through a particular chapter.

Day Three–Day Four: Comprehension Exercises

Repeat the week's memory work and unit song, and then finish or review the lesson narrative and have students work on completing the chapter exercises. Allow time to review and discuss the assignment(s) before moving on. Each chapter includes a variety of exercises, both written and oral, to help students review and retain the key concepts from the lesson narrative and expand upon the knowledge they have gained. There are a wealth of exercises, and you should feel free to choose only those assignments that best meet your students' needs and abilities. Consider choosing a few exercises to complete during class time, such as the Talk It Over or the optional Spotlight on Virtue questions, which are discussion based, and one or two other exercises to assign as homework.

Optional Exercises and Chapter Quiz

While optional, the Creative Projects in appendix B (one per chapter) allow students to interact with the chapter content in different and creative ways. You may wish to save these for day four (or, if your schedule allows, for a fifth day of history study), or integrate them earlier in the week during days two and three as a way to break up the lesson narrative and begin introducing firsthand application of the content. (Be sure to read through the instructions in advance, as many of these projects require various supplies.)

Consider assigning the optional chapter quiz either as an in-class exercise or as homework. (Note: There are no quizzes for the book introduction, unit introductions, or review chapters. Along with the answer keys, blank quizzes are included in the Teacher's Edition in appendix I. You may photocopy them to distribute to your class. They are also available for download in the Bonus Digital Resources at ClassicalAcademicPress.com.)

Don't forget to learn this week's song verse(s)! The lyrics can be found in appendix A.

A

Introduction Part I:
Roman Contributions and Legends

Important Words

Word	Definition
Orator[1]	A public speaker
Latin[2]	The written and spoken language of the Romans and their closest neighbors
Senate	A formal council or group of lawmakers. The English word "senate" is derived from the Latin *senatus*.
Senatus	The Romans' word for a council of elders
Aqueduct	A construction built to carry water from one place to another in the Roman Empire. Aqueducts often include a network of canals, tunnels, pipes, and bridges.

B

Important Figures

Word	Definition
Romulus	The legendary founder of Rome. He had a twin brother named Remus and was said to be a descendant of Aeneas.
Remus	The twin brother of the legendary founder of Rome. Remus was said to be a descendant of Aeneas and was killed by his brother Romulus.
Aeneas	The legendary Trojan prince who was said to have survived the Trojan War and traveled to Latium, becoming the most important ancestor of the Latin people

Important Highlights

Word	Definition
Classical Age[3]	The period ca. 500 BC–AD 476 when Greek and Roman culture reached their greatest heights and had a tremendous influence on the world
Palatine Hill	One of the seven hills upon which the city of Rome was built
Latium	The ancient region in Italy where Rome was founded and Latin-speaking tribes lived

C

1. For the more difficult words, we have supplied pronunciations in the alphabetical glossary.
2. For an extended definition, see the alphabetical glossary.
3. Vocabulary words in color are review words from *The Curious Historian Level 1* and *Level 2A*. You can find all of the vocabulary words from previous levels in the alphabetical glossary at the back of this book.

▲A naiad, or a nymph in Greek mythology (Waterhouse, oil on canvas, 1872)

To the Source:
orator from the Latin verb *ōrare*, meaning "to speak; to beg, pray"

▲Octavian in military regalia

From Greece to Rome

Thy Naiad airs have brought me home[4]
To the glory that was Greece
And the grandeur that was Rome.
D —from "To Helen" by Edgar Allan Poe

Welcome once again, curious historians, to a fascinating time when history and legends collide and your imagination will be excited by people who lived many centuries ago! With the majestic temples and fanciful gods and goddesses of the Greeks still fresh in your mind from *Level 2A*, we are now going to jump from the Greek Peninsula over the Ionian Sea and land in Italy. There, in the city of Rome, legends such as those of Romulus and Remus and the Trojan prince Aeneas will meet up with historical figures such as the mighty warrior Julius Caesar; the talented **orator**,◆ or public speaker, Cicero; and the first emperor of Rome, Caesar Augustus. All these Roman names might mean nothing to you right now, but each one is part of a story filled with action, wonder, and a little bit of mystery. Soon, these characters will become real to you, and you will understand why curious people throughout history have sought to know more about the Romans.

As we continue our study of the Classical Age (the period ca. 500 BC–AD 476, when Greek and Roman culture reached their greatest heights and had a tremendous influence on the world), you will learn how the Romans gradually built an empire and spread Greco-Roman (Greek and Roman) culture throughout not just the Near East and Greece, but also into Europe, including
E Great Britain. And of course, far to the east, on the other side of steep mountain ranges, the civilizations of India and China continued forming kingdoms and empires and unique cultures of their own. In unit III, we will investigate the end of the Zhou Dynasty with the Warring States Period, learn about the First Emperor, and explore the rise of the Han dynasty. We will also discover what new kingdoms would replace the Mauryan Empire in the first few centuries of India's Middle Kingdoms Period.

"The Grandeur That Was Rome"

There was glory in Greece, to be sure. People still stand in awe of the Greek buildings and statues, and we continue to appreciate the Greeks' literature and philosophical ideas. In a similar way, there is a grandeur in Rome—everything is impressive and inspiring! As we tell the story of the ancient Romans, keep this idea in mind. Look for all of the ways that the Romans did not just accomplish important things, but accomplished them in the *grandest* way possible.

"The grandeur that was Rome." Historians have used this popular phrase to describe the Roman Empire. But did the Roman Empire have something that set it apart from other civilizations? If so, what was it? Throughout the first two units of this text, we will learn why people talk about the grandeur of Rome,

4. In mythology, a naiad is a nymph that lives in water. A nymph is a type of supernatural being considered more powerful than a mere mortal but less powerful or important than the main goddesses in a religion. Nymphs are always pictured as women and believed to live in nature, such as in trees, lakes, or mountains.

how accurate that phrase is, and what the Roman Empire, with all its greatness and all its flaws, really meant to the puzzle of world history.

When you think about the Roman Empire, what do you picture in your mind's eye? Perhaps you see the ruins that remain. Imagine what they might have looked like when the columns were newly carved and the walls were decorated with bright mosaics showing images of Roman conquests and celebrations. Maybe you picture Roman legionaries (soldiers) with their crested helmets, body armor, and colorfully painted shields. Or you might think of Roman senators dressed in white togas (each with a purple stripe down one side) and huddled together in the Senate, looking serious as they listen to a famous speaker such as Cicero or Caesar, Crassus or Cassius. All these examples represent part of what made Rome an ancient civilization that we cannot dismiss or forget.

▲Roman soldiers march toward battle (detail from the column of Marcus Aurelius, ca. 176-192)

But the story of the Romans is not all glorious. Creating a vast empire that stretched from Britain south to North Africa, and from modern-day Spain east to Mesopotamia, was a messy business. The Roman generals demanded complete obedience from their soldiers, who fought fiercely, often to their death, against terrifying foes (enemies). Thousands of people died as the Roman army pieced together the massive empire, territory by territory. Ruthless in expanding their empire, Rome's rulers could be brutal even to their fellow Romans, willing to execute friends and family members to keep power.

The Romans' Contributions to History

Like with the Greeks, it's easy to come up with a long list of all the contributions that the Romans made to history. Let's start with the Romans' language: **Latin**. Their spoken and written language was first used by the Romans and their closest neighbors, and later became the common language throughout the mighty Roman Empire. Latin is also the ancestor of Spanish, French, Italian, and many other languages. But today, Latin is rarely used in spoken form except in the Vatican City (where the pope lives) or in some monasteries and church services.

Many young students who learn Latin may wonder, "Why is it important to study this dead language?" The answer is that although Latin is no longer widely used, it is not dead. In fact, it is very much alive! Did you know that around 60 percent of English words come from Latin or Greek roots? If you go on to study medicine, law, or science, you will discover that as many as 90 percent of the technical terms found in your textbooks come from Latin.[5] And of course, our English writing system comes from the Latin alphabet, the writing system of the

5. Dictionary.com, "What Percentage of English Words Are Derived from Latin?" accessed August 18, 2021, http://capress.link/tch2bintro102.

Latin Root Words

Do you know any English words that come from Latin roots? If you have taken a Latin class, you can probably think of some examples easily. If you do not know any Latin, use a dictionary to find some English words with Latin roots. (*Hint:* Most of our three- and four-syllable words come from Latin.) TE>

Et Tu, Brute?

As he was stabbed to death, did Julius Caesar really look at his friend Brutus and say, "*Et tu, Brute?*" ("And you too, Brutus?")? Brutus was a friend of Julius Caesar, but he joined with the other men who assassinated the Roman leader in 44 BC. Julius Caesar could not believe that his friend had turned against him. The assassination of Julius Caesar really happened, but Caesar never actually said, "*Et tu, Brute?*" . . . or at least, not that the historical records mention. Those famous words come from Shakespeare's play *Julius Caesar*. Many of us have heard the phrase so often that we forget and think Julius Caesar really said it!

To the Source:

senate from the Latin *senātus*, meaning "a council of elders," which in turn comes from *senex*, meaning "old; old man"

To the Source:

aqueduct from the Latin word *aqua*, meaning "water," and the Latin verb *dūcere*, meaning "to draw along or away; to lead"

ancient Romans. Even some of our favorite phrases, such as "fiddling while Rome burns" or "All roads lead to Rome," have their origin in Roman legends or events in Roman history. To put it simply, if you know Latin and study the Romans, you will learn a great deal about the foundation of much of Western civilization (Europe, the United States, and other places influenced by Greek and Roman culture).

Just as we have many Greek writings that survived the centuries, numerous works of Roman literature still exist today for us to enjoy. Other writers later in history and in our modern times have also been inspired by events in Roman history. For example, William Shakespeare's play *Julius Caesar* (written ca. AD 1599) is based on the story of the famous ruler's death and is still performed for audiences today. And some of our modern movies have Roman themes. Have you ever held your breath during the famous scene in which Ben-Hur drives his chariot at top speed around the Roman arena? Other movies, books, or plays F feature Roman gladiators or Roman gods and goddesses.

In *Level 2A*, we learned how the Greeks were one of the first civilizations to practice early forms of democracy. Just as our US government is based on some of the Greeks' ideas about politics and government, many of our political ideas have also come from the Romans. The most obvious example is how the US government has a **Senate**, or council: a small group of people who meet to give advice, help make decisions and laws, and resolve disagreements. Although the Roman ***Senatus***,• or council of elders, functioned differently from the way the Senate of the United States does today, the structure of our modern Senate was inspired in part by the Roman custom of being led by wise, "older men" (or, much later on in America, by women too). And as you will see throughout unit I, much of how we think about ideas such as liberty, citizenship, and republics is G rooted in the Roman way of government.

Like the gifted Greeks, remarkable Roman writers, historians, artists, architects, and scientists also made important contributions, some of which we still benefit from today. One of the Roman civilization's greatest strengths was its amazingly skilled engineers. When the Roman engineers encountered a problem, they thought about it and soon came up with a solution. For example, **aqueducts**• were their solution for water shortages. An aqueduct is a construction built to carry water from one area that has plenty of water to another area that has a shortage of water. Aqueducts often include a network of canals, tunnels, pipes, and bridges. The Roman engineers built aqueducts in towns, villages, and cities all throughout the empire to move water between places, even across long distances. Today, we can still see remains of Roman aqueducts in Spain, France, Turkey, H North Africa, and Greece.[6]

▲ **Bust of Julius Caesar by Ferrucci of Italy, ca. 514**

6. Sarah Appleton, "Roman Aqueducts," National Geographic Society, last updated July 6, 2018, http://capress.link/tch2bintro103.

▲The Aqua Virgo aqueduct was built in 19 BC, during the reign of Emperor Augustus, and continues to carry water to the Trevi Fountain in the center of Rome.

It is I, Archibald Diggs, archaeologist extraordinaire, here to give you another clue of how history is all around us today. An example of an aqueduct is even closer than you think! Take a look at the back cover of your textbook and find the Classical Academic Press company logo. Within the gray circle is the image of an aqueduct! The Press chose this image as its logo to symbolize how, through its textbooks, it hopes to bridge the old and the new, bringing the wisdom of the ancient world back into our modern culture. –A.D.

"Compare if you like the Pyramids or the useless if famous monuments of the Greeks with such a display of essential structures carrying so much water."
—Sextus Julius Frontinus, a Roman official in charge of the city's water supply[7]

Another problem was that the Roman Empire was enormous, and the Roman legions (units of soldiers) needed to get from place to place quickly. The Roman engineers solved this problem by building roads all over the empire. Roman roads were so well built that many of them still exist today. Have you ever heard the phrase "All roads lead to Rome"? In the days of the Roman Empire, this statement was basically true! After all, it is only natural that any given road would lead back, eventually, to the city from which those who built it had come. The Roman roads led from the many different parts of the empire back to the capital city of Rome. The most famous of these roads is the Appian Way, which stretches about 100 miles from Rome south to the city of Capua.

These are only a few examples of the Romans' valuable contributions. As we move through the chapters of this text, we will learn about many other ways that we have benefitted from the Romans and their achievements.

The Origins of the Romans

Who were the Romans, and where did they come from? That sounds like an easy question, but the answer is not simple and has puzzled historians for

7. As cited in Nigel Rodgers, *Illustrated Encyclopedia of the Roman Empire* (London: Hermes House, 2016), 310.
8. "Millarium Aureum," *Encyclopaedia Romana*, accessed August 18, 2021, http://capress.link/tch2bintro104.
9. N.S. Gill, "Roman Roads," ThoughtCo., last updated January 30, 2020, http://capress.link/tch2bintro105.

If you purchased *The Curious Historian's Archive: Extra Resources for Level 2B*, you can read in the Biblical Connections PDF about how the Roman road system was useful to the apostle Paul in his missionary journeys.

The Golden Milestone

In the Roman Forum (the center of Roman political, religious, and social life), a stone column called "the Golden Milestone" was carved with a list of many locations throughout the Roman Empire and the number of miles to each faraway place. According to the Greek historian Plutarch, the "gilded column" stood where "all the roads that intersect Italy terminate [end]."[8] Other milestones placed along the Roman roads recorded both the date and the name of the emperor when the road was constructed. Some milestone inscriptions also informed weary travelers how many more miles they had to go to reach the next place where they could find water.[9]

▲A stretch of the Appian Way as it looks today

centuries. Why? There are two ways to answer this question: the legendary way and the historical way.

Legends and stories were very much a part of the Roman way of thinking, just as they were for the Greeks. Little is known about the early beginnings of Rome and how it became such a great city. If you asked Romans where they came from, most would tell you one of two stories (or maybe both): the tale of Romulus and Remus, or the story of Aeneas. Both of these stories were legends. But like the Greek epics of the Trojan War and their great hero Odysseus, there may be some truth in the Roman legends. How much truth? No one knows, but we certainly cannot just accept the whole story as fact.

The Famous Twins: Romulus and Remus

According to one legend, twin brothers named **Romulus** and **Remus** founded the city of Rome in 753 BC. They were born in a kingdom called Alba Longa. Their mother was named Rhea Silvia, and their father was said to be Mars, the Roman god of war. Their grandfather, Numitor, was the king of Alba Longa. But Numitor's brother, Amulius, wanted to be king, so he exiled Numitor and took over the throne.[10]

Amulius felt threatened by the birth of the twins. Maybe someday they would take the throne away from him! He immediately decided to arrange for their death. He sent his servant into the forest with orders to drown the babies in the river. But the servant did not have the heart to kill the twins. Instead, he put the infants in a basket and left it to float down the river.

Eventually, the basket drifted to a stop, and along came a mother wolf. She found the twins and fed them like she would feed her own babies. The wolf had saved the babies' lives! Next, a kind shepherd named Faustulus discovered the twins and took them to his house, where he raised them as his own children. His house was on or near the **Palatine Hill**,• one of the seven hills upon which the city of Rome would later be founded.

When Romulus and Remus were grown, they returned to the kingdom of Alba Longa to help put their grandfather, Numitor, back on the throne. They killed his traitorous brother Amulius. Then they left to establish their own kingdom, settling down on the Italian Peninsula in an area called **Latium**.

Soon, the twin brothers had a serious but rather silly disagreement. Each brother had his own opinion about which hill they should choose to build their

To the Source:
The English word "palace" comes from the Latin word *Palatium*, the Romans' name for the Palatine Hill. During the time of the Roman emperors, they reigned from elaborate residences built on top of the Palatine Hill.

Babies in Baskets
Can you think of other examples of stories that involve a baby being placed in a basket and floated down a river? TE>

10. Unless otherwise noted, the legend of Romulus and Remus is summarized from Rodgers, *Illustrated Encyclopedia*, 22; and Mary Beard, *SPQR: A History of Ancient Rome* (New York: Liveright Publishing Corporation, 2015), 58–60.

city upon. Romulus wanted the center of his kingdom to be the Palatine Hill near where he and his brother had lived with the shepherd Faustulus, but Remus disagreed. One day, Remus jumped over the boundary line into the area where Romulus had decided to start building a city. Romulus, angry that Remus was not respecting the borders of the land that Romulus had claimed as his own, started a fight with his brother. The fight was intense, and in the end Romulus killed Remus. After his brother's death, Romulus declared that the city he was building on the Palatine Hill would be called Rome, after himself. According to the legends, this momentous event took place in April of 753 BC.

▲The she-wolf feeds Romulus and Remus (bronze statue, purportedly from the Middle Ages)

"So perish whoever else shall leap over my walls."
—Romulus as he killed his brother Remus[11]

But there was a problem: Few people lived in this area of Latium. And how can you have a kingdom if you have no people? Romulus knew how to solve this problem. He gathered homeless men, exiles, criminals, and slaves, and brought them all to populate his city. Then he had another problem. There were few, if any, women. How can you have families if you have no women?

Once again, he found a solution. Romulus stole women from the neighboring people, the Sabines, to become wives for the men of his city. Of course, the fathers of the women taken from the Sabines were not happy. They made a plan to attack Rome. But by this time, the women had decided they liked being wives of the Romans. They did not want either their fathers or their new husbands to be killed in a battle. The women begged that no war be started, and after some serious negotiations, a peace between the Sabines and the Romans was created. The two groups of people continued marrying each other as the years went on, and Rome began to grow.

It was said that when he was an old man, Romulus was taken up to heaven in a violent thunderstorm. Romulus was gone, but the city of Rome that was named after him had a strong beginning and went on to become the center of a mighty empire!

The Bible: Cain and Abel

The Old Testament book of Genesis includes another story of a rivalry between two brothers: Cain and Abel, two sons of Adam and Eve. Both brothers brought a sacrifice to God. When God accepted Abel's sacrifice but refused Cain's sacrifice, Cain grew angry. One day, Cain met Abel in a field and out of jealous anger killed his brother. To punish Cain, God cursed him. He then put a mark on Cain so that no one would kill him, and sent him out from God's presence. You can read the full story in Genesis 4:1-16.

Aeneas: Prince of Troy

The other legend surrounding the founding of Rome is the story of the hero Aeneas. Do you remember how the Greek authors wrote about the Trojan War that supposedly took place between the Mycenaeans of the Greek Peninsula and the Trojans on the Anatolian Peninsula? The Greek hero Odysseus was said to be the only Greek warrior from the island of Ithaca to return home after the ten-year war. Along the way, he and his sailors encountered many dangers and faced a series of dilemmas and disasters. All of his sailors

Livy says that when Romulus and Remus were trying to figure out where to found Rome, they looked for a sign, and Romulus saw twelve eagles flying around the Palatine Hill. He believed this meant that the gods wanted Rome to be founded around that hill.[12] –A.D.

11. Titus Livius (Livy), "From the Founding of the City," bk. 1 in *The History of Rome*, trans. Benjamin Oliver Foster (Cambridge, MA: Harvard University Press, 1919), 1.6–7, http://capress.link/tch2bintro106.
12. Livy, *History of Rome* 1.7.2, http://capress.link/tch2bintro107.

Archaeologists have found a coin, made in 89 BC, on which there is a picture of two of Romulus's men carrying off a couple of Sabine women. On the other side of the silver coin is a picture of the Sabine king, Titus Tatius. The creator of the coin was a Sabine named Lucius Titurius Sabinus. How do we know this? He inscribed his name on the front of the coin![14] Of course, the coin was made more than 650 years after the events described in the tale of Romulus and Remus, and historians now know that King Titus Tatius was a legendary figure. So, although the coin is a fascinating archaeological find, it is not evidence that these events are true. It is only evidence that the tale of Romulus and the Sabines was popular among the ancient Romans. –A.D.

died, and Odysseus was the one remaining survivor. The story of his return to Ithaca is told in the Greeks' epic poem *The Odyssey*.

The Romans had a similar story, but theirs was about the only surviving prince of Troy, a man named **Aeneas**. His adventures are told in the epic poem *The Aeneid* (in chapter 6, you will read a summary of this classic). As Troy was being destroyed by the Greeks, Aeneas escaped the city, holding tightly to the hand of his young son and carrying his aged father over his shoulder. Aeneas was determined to find a new home for his family. After a great journey—and enough adventures to fill a good old-fashioned epic—he arrived in Italy and settled down in Latium, near the site of the future city of Rome, ca. 1184 BC.[13]

How can Romulus be the founder of Rome in 753 BC if Aeneas settled in the area nearly 450 years earlier? The solution, of course, was to link the two stories together! The Romans declared that Aeneas was an ancestor of Romulus, and that Aeneas did not really found the city of Rome. Instead, he was credited with settling in the region of Latium and becoming the most important ancestor of the Latin people, while Romulus established the great city of Rome itself.

What's True and What's Not?

It is always hard to separate fact from fiction in a legend. What we do know is that the Romans considered 753 BC to be the year Rome was founded. Most historians today do not think that Romulus was a real person, although his name is included on the oldest-known Roman king list as the first of seven men who ruled over Rome. (Remember, a king list is just what it sounds like: a record that lists the rulers of a kingdom and gives at least some information about the early kings.)

Actually, most of the stories told about the seven kings of Rome are a mix of legend and fact. How much is true and how much is not, no one knows for sure. Early Roman history is very shadowy, and historians have many questions about what actually happened between the time of the seven kings and the establishment of the Roman Republic ca. 509 BC (which we will study in chapter 1). So far, nothing that we *think* we know about Rome and the Roman people before 509 BC can be proven, and the details of the legends are sometimes different, depending on the source of the information. As the stories were told over and over for generations, many of the details changed.

In the next part of the book introduction, we will discuss what little we know about the early years of Rome. Although historians question whether some of the seven kings were real, this period had a great effect on the Roman people for the rest of their history. In order to understand the Roman mind, it is crucial for us to learn as much as we can about the legends of the kings. Just as the Greeks had a sense of "Greekness" that set them apart from other groups

▲Aeneas carries his father from Troy (marble by Pierre Lepautre, ca. 1697)

13. The story of Aeneas's founding of Rome is from Beard, *SPQR*, 75–77.
14. Beard, *SPQR*, 61.

of people, so too did the Romans have a "Roman-ness" that shaped how they thought and what they did. But before we talk about their "Roman-ness," we need to take a look at the geography of Italy and the reign of the seven kings, so that we can better answer the question, "Who were the Roman people, anyway?"

▲Ruins of ancient Rome

Practice the Facts

On the line provided, write the number of the correct vocabulary word beside each definition.

1. *Senatus*	8	A.	The written and spoken language of the Romans and their closest neighbors
2. Aeneas	1	B.	The Romans' word for a council of elders
3. Remus	10	C.	The ancient region in Italy where Rome was founded and Latin-speaking tribes lived
4. Classical Age	9	D.	A public speaker
5. Romulus	6	E.	One of the seven hills upon which the city of Rome was built
6. Palatine Hill	11	F.	A construction built to carry water from one place to another
7. Senate	5	G.	The legendary founder of the city of Rome
8. Latin	2	H.	The legendary Trojan prince who survived the Trojan War, traveled to Latium, becoming the most important ancestor of the Latin people
9. Orator	4	I.	The period ca. 500 BC–AD 476 when Greek and Roman culture reached their greatest heights and had a tremendous influence on the world
10. Latium	7	J.	A formal council or group of lawmakers
11. Aqueduct	3	K.	The twin brother of the legendary founder of Rome

A Don't forget to introduce this week's song verse(s) to your students. We recommend having them sing the unit song (up through the verses they have learned) once or twice at the start of each class.

B In order to keep definitions throughout the chapters as simple as possible, and thus more easily retainable for students, we have chosen to present only the concept or information most pertinent to the word's usage in each chapter. However, in some instances we have also supplied an extended definition in the glossary that either includes further information students would likely find in a standard dictionary entry or summarizes key information from the chapter. These extended definitions can be used for quick reference later, but we do not feel students need to memorize them in full.

C *Optional Readings:*

- Throughout *TCH2B*, we will note when you may wish to read portions of Susan Wise Bauer's *The Story of the World: History for the Classical Child*, vol. 1, *Ancient Times* (Charles City, VA: Well-Trained Mind Press, 2006), to your students as an accompanying narrative text. Here, consider reading the following sections:
  - "Romulus and Remus" section from chapter 27, "The Rise of Rome"
  - "The Roman Builders" section from chapter 28, "The Roman Empire"
- Both *Writing & Rhetoric Book 2: Narrative I* (*WR2*) and *Well-Ordered Language Level 2B* (*WOL2B*) include retellings of the story of Romulus and Remus. If you are using either text, you could have students read the story and then complete the Tell It Back or Talk About It exercises found in lesson 8 of *WR2*, or the Questions to Ponder found in chapter 7 of *WOL2B*. These questions could be assigned as written exercises or as an in-class discussion.

D Poe's poem is written for a woman he loved, not for the famous Helen of Troy, but he includes several references to Greek and Roman culture. You can read the full poem at http://capress.link/tch2bintro101.

E We identify AD 476 as the end of the Classical Age in *Level 2* because that is when the last of the Western Roman emperors was deposed, as we will discuss in *Level 3*. However, the fall of the Roman empire was a more gradual process and scholarly opinion has shifted in recent years, not always giving this date the same emphasis. If your students are struggling to remember the date range of the Classical Age, we think it would be perfectly fine to have them round it off to 500 BC–AD 500. Since many historians still like to have specific dates tied to specific events, however, we have decided to maintain the traditional periodization in this volume.

From **Latin Root Words** on page 4.

Answers will vary. The following are some examples:

English Word	Latin Word
Video	*Videō* ("I see")
Longitude	*Longus* ("long, extended")
Altitude	*Altus* ("high, lofty, tall")
Novel	*Novus* ("new")
School	*Schola* ("school")* *The Latin *schola* is a derivative of the Greek *scholé*, meaning "leisure, rest"; the Greek noun came to mean the way one (especially a member of the upper class) occupied his or her leisure—namely, through learning. From this usage, it came to mean "school."

F Encourage the students to name other books or movies they may have enjoyed that take place during the time of the Roman Empire or show scenes of Roman Life. Their answers will vary, but examples are any movies or books set during the last days of Jesus Christ's life, particularly the events of the trial and crucifixion of Jesus. Another common example is the legend of Romulus and Remus. Students might also be familiar with some of the popular Roman myths (many of which feature Greco-Roman deities but refer to them by their Roman names). Based on the

examples shared, what impressions do students already have of what living under Roman rule would have been like for ordinary people?

G Students often ask why the US Constitution provides for two separate legislative houses, and to this the short answer is each house has a somewhat different role. The US Senate, for instance, inspired by the Senate of ancient Rome's republic, has an "advise and consent" role that the US House of Representatives does not have, which is why the Senate ratifies treaties and confirms official appointments. Like ancient Roman senators, or "elder statesmen," US senators who have significant experience in government are often considered better equipped for this "advise and consent" task. On the other hand, the US House of Representatives is tasked with holding "the purse strings," or initiating money bills. Thus the Senate represents the States, and the House, inspired by the British House of Commons, represents the common people. You might want to make these connections as a point of reference, especially if your students have already studied American history and government or the US Constitution.

H Need some *scholé* in your classroom? Take a digital field trip to look at Roman architecture—and to help students realize just how large the Roman Empire was—by searching the following places on Google Earth:

- The Forum and the Aqua Claudia in Rome
- Pont du Gard Aqueduct (Vers-Pont-du-Gard, France)
- Aqueduct of Valens (Istanbul, Turkey)
- Aqueduct of Segovia (Segovia, Spain)
- Aqueduct of Diocletian (Split, Croatia)
- Roman Baths (Bath, England)
- Arch of Septimius Severus (Leptis Magna, Libya)
- Roman Theatre at Palmyra (Palmyra, Syria)

After your students look at the different locations, you could ask them to each choose one adjective to describe Roman architecture. (If they are learning Latin, you could encourage them to pick Latin adjectives.)

From **Babies in Baskets** on page 6.

Answers will vary. Many students will likely think of Moses, whose mother put him in a reed basket to save him from Pharaoh's soldiers, who were killing Hebrew baby boys. Pharaoh's daughter found the basket, adopted Moses, and raised him as a son of Pharaoh. Another less well-known example—but one that was famous in its own time and that students might recall from *Level 1A*—was the very similar legend about Sargon the Great's watery trip down the Euphrates as an infant. He was supposedly found by a gardener named Akki and raised as his son until the goddess Ishtar awarded him a place in the palace of Ur-Zababa, king of Kish.

Introduction Part II:
Roman Geography and the Seven Kings

Don't forget to learn this week's song verse(s)! The lyrics can be found in appendix A.

A

Important Words

Word	Definition
Peninsula	An area of land that is almost entirely surrounded by water
Forum	A flat gathering place that became the center of Roman political, religious, and social life
Republic	A government in which the people elect leaders to make decisions and to vote on laws for them

Important Figures

Word	Definition
Cisalpine Gaul	A region in Italy that included the Po river valley and was inhabited mostly by Gauls. The name means "Gaul on this side of the Alps."
Gauls[1]	A large group of tribes who shared a culture and a language and lived throughout much of Europe, including modern-day France and down through the Alps
Etruscans	A people from the region of Etruria north of Rome who had many conflicts with the Romans
Tarquin the Proud	The last king of Rome. He was a tyrant whose actions led to the beginning of the republic.

Important Highlights

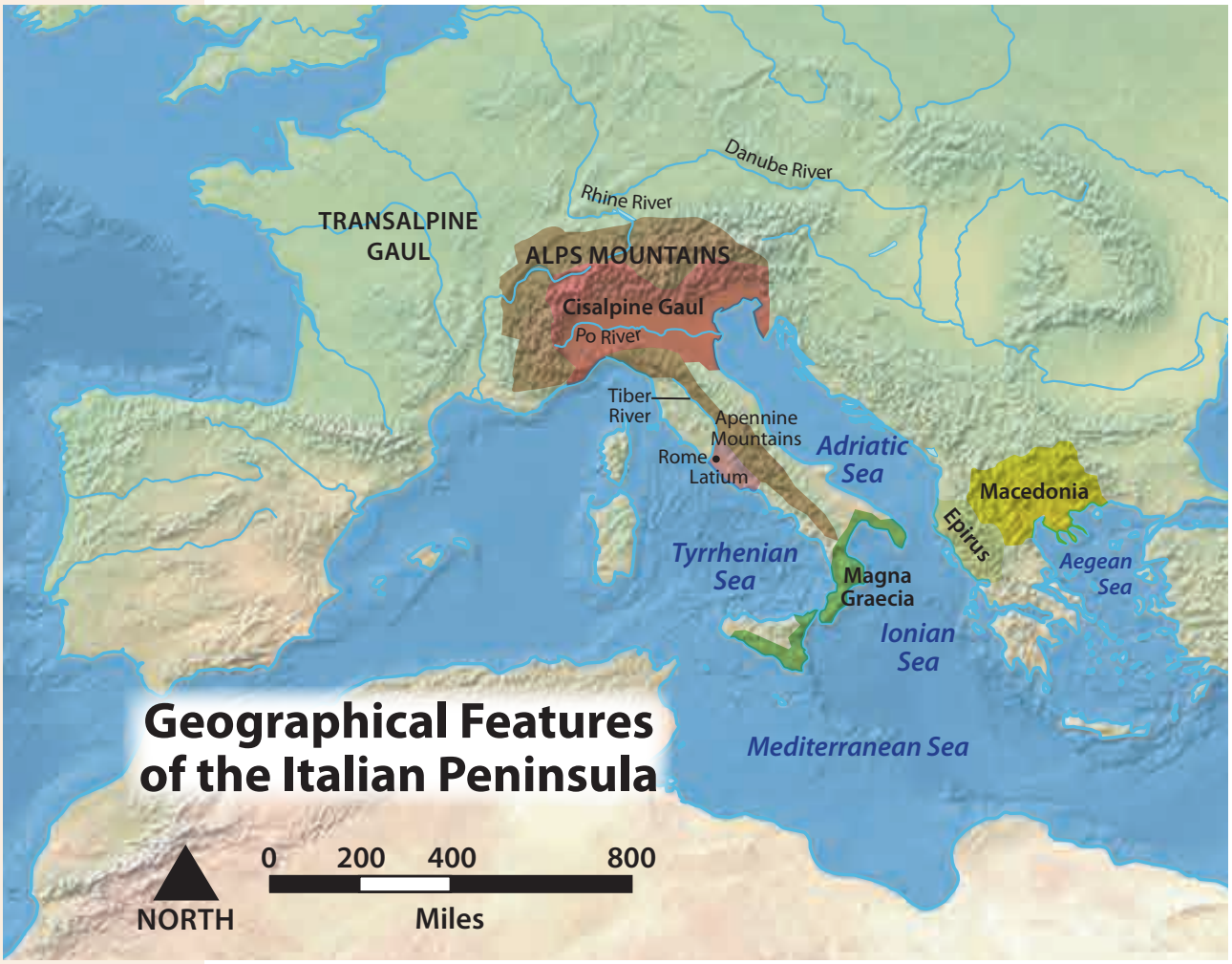
Word	Definition
Alps Mountains	The tallest and largest mountain range in Europe. The Alps stretch in a crescent shape through multiple countries, including France, Italy, Switzerland, Germany, and Austria.

1. This is an extended definition from the one you learned in *Level 2A*.

The Geography of Italy

For almost 250 years, from 753 BC, when the city of Rome was said to have been founded, until ca. 509 BC, when the Roman Republic was established, Rome grew from a tiny settlement into a mighty city. During this time, according to our earliest accounts, Rome was ruled by a series of seven kings. How did the city grow? Who were these seven kings and what happened to them? And how did geography contribute to the building of the kingdom? Let's find out!

Before we talk about the seven kings, let's look at the geography of Italy. Do you remember how when we studied ancient Greece, we said that the region

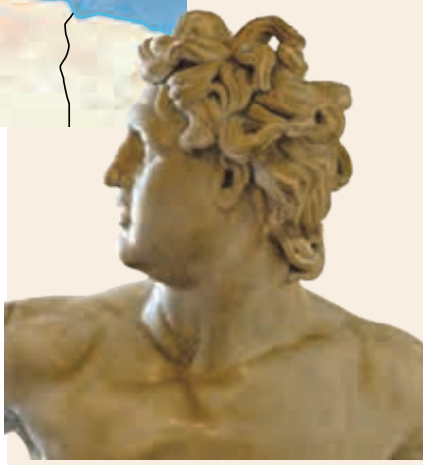


of the Peloponnese at the southern tip of Greece looks like a hand with three fingers and a thumb? The Italian Peninsula has a unique and recognizable shape as well. The land of Italy looks like a tall, heeled boot getting ready to give the island of Sicily a good, strong kick with its toe!

Because Italy is a peninsula, it has water on three sides: the Adriatic and Ionian Seas to the east (which separate it from Greece), the Tyrrhenian Sea to the west, and the huge Mediterranean Sea to the south. In the north loom the **Alps Mountains**. The Alps are the tallest and largest mountain range in Europe, stretching in a crescent shape through multiple countries, including France,

Italy, Switzerland, Germany, and Austria. The distance from the Alps to the tip of Italy's "boot" in the Mediterranean Sea is 957 miles, and within that long stretch of land are various types of terrain. Covering the uppermost part of the peninsula are the Po River and the Po river valley, a rich, fertile area of land that produces abundant crops (including olives, grapes, wheat, and rice) and has a mild climate.[2] The Po river valley was part of the region once called "**Cisalpine Gaul**." *Cisalpine* is just a fancy way of saying in Latin "on this side of the Alps." Since the Romans were the ones talking about the Alps, "*this* side" refers to the southern slopes that faced Rome. So, "Cisalpine Gaul" means "a Gaul on the southern side of the Alps."[3]

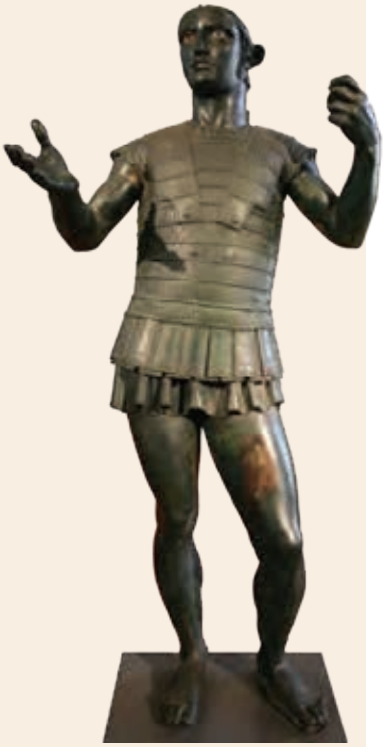
As you might be able to guess, the region of Cisalpine Gaul was inhabited mostly by **Gauls**. Does this name sound familiar? You might remember learning in *Level 2A* about a northern tribe of Gauls who invaded Macedonia and Greece in 279–277 BC. Historians use the name "Gauls" to refer to members of a large group of tribes who shared a culture and a language and lived throughout much of Europe, including modern-day France and down through the Alps. C



▲A Gaul (first- or second-century Roman copy of Greek original)

2. Russell L. King, "Italy," *Encyclopaedia Britannica*, August 26, 2021, http://capress.link/tch2bintro201.
3. The opposite of "cisalpine" is "transalpine," or "on *that* side of the Alps" (again, from the perspective of the Romans). Transalpine Gaul included all of modern-day France.

▲The Alps as they look today



▲Etruscan statue of a warrior (bronze, fifth century BC)

Just below the Po Valley and to the north of Latium is Etruria, where the Etruscan people lived. The **Etruscans** were an interesting group of people who have often frustrated curious historians. Why? Linguists have not been able to fully translate the Etruscan language, and none of the Etruscans' histories or works of literature have survived in their original languages. We do know, though, that the Etruscans were influenced by Greek culture. They were also capable warriors and conquered large parts of the Italian Peninsula. During the period of the Roman kings (753–ca. 509 BC), the Etruscans greatly influenced the Roman people, and some of the kings of Rome had Etruscan names. During the first century of the republic, the Romans would have many conflicts with these neighbors to the north.[4]

Running down the length of the Italian Peninsula, a bit east of its center, are the Apennine Mountains. The Apennines are not as intimidating as the Alps farther north (then again, few mountain ranges are!), but they are still rugged and very tall, with their highest peaks ranging from around 7,000 to over 9,500 feet high. The Apennine Mountains divide the peninsula in half, separating it into a western side and an eastern side. A traveler going up and down the peninsula on either side of the Apennines has a rather easy journey, particularly if she stays close to the coast. But traveling across the peninsula is difficult because at one point or another she must go over the steep mountains.

Because the Apennines are located slightly toward the eastern side of the peninsula, most of the fertile plains and large cities are located on the western side of the mountains. This is the opposite of the *poleis* of Greece, which are mostly located on the eastern side of the Greek mainland. Remember, we can picture the Greek Peninsula and the island of Crete as making a *C* shape, with the Aegean Sea and its many islands in the middle of the letter's curve. Some historians say the land of the Greeks "looked" or "pointed" toward the Near East. It was as though many of the Greek *poleis* were facing the rest of the important civilizations and kingdoms of the ancient world. With its main mountain ranges running along the western side of the peninsula, Greece's "back" was to the west. But since the main mountain range on the Italian Peninsula runs closer to the eastern coastline, the people of Rome "looked" west, to where there was little

4. Thomas F.X. Noble, *The Foundations of Western Civilization Course Book*, The Great Courses (Chantilly, VA: Teaching Company, 2005), 58–60.

civilization, instead of east to the rest of the Mediterranean world.[5]

The rugged hill country of Italy was by no means empty of people, though. North and east of Rome lived a number of people who were organized into tribes and who spoke a group of related languages known as Umbrian. These tribes included the Umbri, the Sabines (who were characters in the story of Romulus and Remus) to the east, and the Volsci farther south. As the Romans attempted to take over the entire peninsula, the tough hill tribes were a great challenge, but Rome finally subdued them one by one as the city rose to power.

South of Latium was the territory of Campania. The Latin word *campania* means "countryside." In the rugged, mountainous area of eastern Campania lived a people called the Samnites. Their tribes also spilled over into the mountains and hill country in the center of Italy and toward the south. Among the various groups of people that the Romans had to conquer to control the Italian Peninsula, the Samnites would be the most challenging of all the hill tribes. Why? It was probably because the Samnites had a greater sense of unity among themselves and could gather a larger army than the other tribal groups who were not as united. The Romans and the Samnites fought fiercely against each other in three wars that lasted for almost a century, on and off. Finally the Samnites were mostly conquered by about 290 BC and (much later) became allies of the Romans.[6]

The region of the Italian Peninsula known as *Magna Graecia* included the "heel" and "toe" of Italy's "boot," as well as most of the island of Sicily. Remember, in *Level 2A* we learned how the Greeks colonized various areas throughout the Mediterranean region, beginning ca. 750 BC. The "foot" of Italy was one of the locations where the Greeks had established colonies (*poleis*). The Greeks' cultural influence was so strong in southern Italy that the Romans began calling the region "Greater Greece."[7]

5. H.D.F. Kitto, *The Greeks* (London: Penguin Books, 1951), 31.
6. Peter Connolly, *Greece and Rome at War* (London: Greenhill Books, 1998), 105–112; and John Warry, *Warfare in the Classical World: An Illustrated Encyclopedia of Weapons, Warriors, and Warfare in the Ancient Civilizations of Greece and Rome* (Norman: University of Oklahoma Press, 1995), 103.
7. Carlos Gómez, ed., *The Encyclopedia of Ancient Greece* (London: Amber Books, 2019), 110.

The Geography of Rome

In many ways, Rome was in an ideal spot to become the center of an empire. The city was located at a curve of the Tiber River, about fifteen miles inland from the sea. This spot gave the Romans good access to the sea for trading purposes, while at the same time the distance from the coast protected the city from invaders. It was also very close to a key crossing spot that enabled people to easily get across the Tiber.[8]

▲The Tiber River today, still spanned by the bridge Emperor Hadrian constructed in AD 134

Rome was built on top of seven hills, with the Palatine Hill in the middle. The circle of hills provided the city with another good line of defense against any enemies. At the bottom of the hills and in between them was a series of swampy areas. In the earliest days of Rome, the people buried their dead in the marshy valleys.[9] Years later, the people drained the swampy land and made a rough but flat space that became a gathering place, similar to the *agora* in a Greek *polis*. Eventually, this flat space became the famous **Forum**: the center of Roman political, religious, and social life.

At First There Were Kings . . .

When we think about ancient Rome, we usually do not picture kings. We think of emperors such as Caesar Augustus or Nero, or maybe we remember the Roman Republic with its great speakers such as Cicero. (As you learned in *Level 2A*, a republic is a government in which the people elect leaders to make decisions and to vote on laws for them.) But kings? Very few people can name even one of the Roman kings except for perhaps Romulus, the legendary first ruler. So, who were the early Roman kings, where did they come from, and most important of all, what happened to them?

8. Rodgers, *Illustrated Encyclopedia*, 23.
9. Ferdinand Addis, *The Eternal City: A History of Rome* (New York: Pegasus Books, 2018), 12–13.

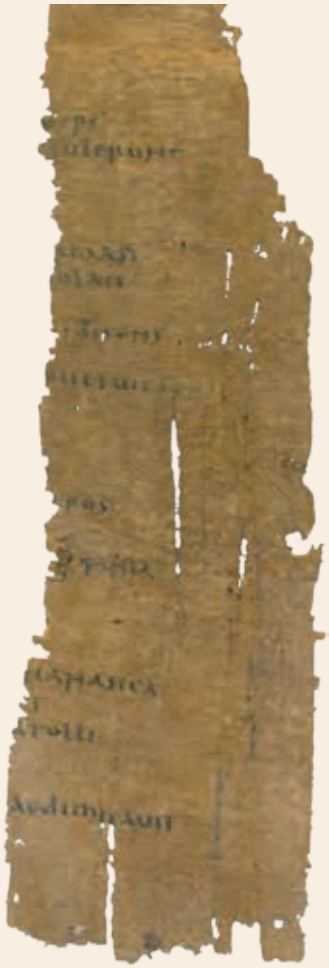
Archaeologists think the first settlements in Latium were built ca. 1000 BC. That is much earlier than when Romulus is said to have founded the city, in 753 BC. However, archaeologists have not been able to determine precise dates, so we cannot really know for sure when the city was settled. Either way, we know that in its early days Rome was not much more than a few small villages scattered across the top of the seven hills. Because so few people are thought to have lived in the area of Rome during these early years, another idea about the beginning of Rome has been proposed. Some historians say the city began around a hundred years later, in the middle of the 600s BC, when the swampy areas between the hills were likely drained.[10] By the time of the last king in 509 BC, the population was probably about 20,000 to 30,000 people.[11] That number might sound large, but compared to its size during the Roman Empire, Rome was still a small city!

▲Bronze chariot of Etruscan or Latin origin (sixth century BC)

Ancient historians record only seven kings (including Romulus) between 753 BC, when the city was founded, and ca. 509 BC, when the Roman Republic began. If you think very hard about these numbers, you will immediately see a problem. How could only seven kings rule over such a long period of time? It would mean each king would have had to rule for at least an average of thirty-five years. Although it is not impossible for a king to have reigned that long, it would be unlikely. Remember, we are talking about a time when there was no modern medicine to cure sicknesses or heal injuries received in battle, and there was less understanding of good hygiene and nutrition. People did not live as long as they typically do in our modern world. Plus, with the risk of death in battle or assassination, being king was not always the safest job. Seven long reigns in a row in ancient Rome would be almost unimaginable! That is another reason why some historians think that Rome was founded later, in the mid-600s BC.

> "'Go,' said he [Romulus], 'and declare to the Romans the will of Heaven that my Rome shall be the capital of the world; so let them cherish the art of war, and let them know and teach their children that no human strength can resist Roman arms.'"
>
> —Livy, *The History of Rome*[12]

This is just one problem that historians have regarding the kings of Rome. So much of the information about the kings, including whether they even existed, is uncertain. In his *History of Rome*, the Roman historian Livy (whom you will learn about in chapter 6) wrote about the deeds and adventures of these kings. (In fact, the second half of Livy's first volume is about all the kings.) But there is little solid evidence for his stories, and recent historians wonder whether the lives of the six rulers after Romulus are as much legend as that of Romulus.[13]



▲A papyrus thought to contain writings of Livy

10. Addis, *Eternal City*, 12.
11. Beard, *SPQR*, 98.
12. Livy, *History of Rome* 1.16.7, http://capress.link/tch2bintro203.
13. Beard, *SPQR*, 93.

Who were these seven kings who supposedly ruled Rome? The following is a short description of each of them, based on what we know from the ancient Roman writers.

The Seven Kings[14]

Name	Description
Romulus	The legendary founder of Rome who had a twin brother named Remus and was said to be a descendant of Aeneas
Numa Pompilius	A peaceful man who founded most of Rome's religious traditions
Tullus Hostilius	A well-known lover of war
Ancus Marcius	The founder of Ostia, Rome's nearby seaport located at the mouth of the Tiber River
Lucius Tarquinius Priscus	Known as Tarquin the Elder; built the Forum and started the Circus Games
Servius Tullius	Organized Roman society into five different social classes (based on people's wealth) and ordered the first Roman census (a way of keeping track of how many people lived in Rome)
Lucius Tarqunius Superbus	Known as Tarquin the Proud; a tyrant whose actions led to the beginning of the Roman Republic

Many of the stories about these kings may not be true, but the things said about them sound similar to the sorts of achievements and facts we often find recorded in other ancient king lists. Together, the seven kings are usually given credit for contributing a great deal to the establishment of Rome as a city, and for leaving behind a culture and structure from which the republic could be created after the time of kings ended.

What about the Etruscans?

Interestingly, not all seven kings were entirely "Roman." That is, they weren't all necessarily Latin speakers who were born in the city of Rome. The rulers came from different places and backgrounds. Romulus was said to be a descendant of Aeneas, a prince of Troy. Numa Pompilius was a Sabine. The two Tarquins (Tarquin the Elder and Tarquin the Proud) were Etruscans. Servius Tullius was said to be part Etruscan too. It seems that the Etruscans played a significant part in Rome's early history.

As we mentioned earlier, Etruria was the region in between the Po river valley and Latium. Based on the art the Etruscans left behind, they seem to have enjoyed making beautiful things, feasting, and playing sports. They did not form a united civilization; instead, they lived in twelve independent cities. Historians know that the Etruscans shared a language, but no one has been able to translate

? Rulers of Different Backgrounds

If the kings of Rome came from different backgrounds, what effects do you think this would have had on the development of Rome? TE>

14. Beard, *SPQR*, 93, and Rodgers, *Illustrated Encyclopedia*, 23.

it yet. Through their farming, mining, and trading, the Etruscan cities became very prosperous. The Etruscans were especially known for their use of bronze. In the sixth century BC, the Etruscans expanded their territory, and it could be said that Rome became one of their possessions rather than the other way around. From 616 BC to 509 BC, as many as three of the Roman kings were Etruscan.[15] F

The Rise of a Tyrant

The last of the seven kings, **Tarquin the Proud**, or Lucius Tarquinius Superbus, was blamed for ending the Roman rule of kings because he was said to be a tyrant. The story is contained within his name: In Latin, *superbus* means "proud, vain, arrogant" and the nickname was likely given to him for a reason! According to the ancient stories, Tarquin the Proud eliminated all his rivals without showing them any mercy. Then he took advantage of the Roman people by making them do countless hours of hard work on his many construction projects.[16] G

Soon enough, the Roman people had enough of the pride and violence of Tarquin the Proud. As the story goes, a Roman leader named Lucius Junius Brutus rallied an army and turned it against the king, forcing Tarquin the Proud off the throne and sending him and his sons into exile.[17] H

The Roman people vowed they would never be ruled by a king again. From this time forward, the surest way for an influential person to destroy any chance of his ruling over the Romans was to call himself or in any way imply that he might be a king![18] "But wait!" you might be thinking. "What is the difference between an emperor and a king? After all, didn't the Romans have many emperors who ruled over the people? Why were emperors acceptable but kings were not?"

Usually, we think of an emperor as someone who rules over a territory larger than that of a king. And yes, the Roman emperors ruled in ways similar to how a king would reign. But the word "emperor" (from the Latin *imperator*) did not originally mean the same thing to the Romans that it means to us today. In Latin, the word *imperator* means "commander in chief." Later Roman rulers would cleverly stick with using the title *imperator* and avoid using the title *rex*, or "king," giving the impression that they were only serving as generals or high military officers, even though they actually held a position that resembled that of a king, with all of a king's authority and power. I

▲*Tarquinius Superbus* (oil painting by Sir Lawrence Alma-Tadema, 1867)

How Centuries Are Numbered

Throughout our study of history so far, we have talked about how to understand the dates you see in the text. For example, BC and AD are acronyms, or letters that stand for a longer phrase, and they help us place an event within the overall time line of world history. The BC dates refer to events that happened

15. Rodgers, *Illustrated Encyclopedia*, 22; and Beard, *SPQR*, 112–113.
16. Beard, *SPQR*, 120.
17. Beard, *SPQR*, 94.
18. Beard, *SPQR*, 123.

before the birth of Jesus Christ ("before Christ"). The AD dates refer to events that happened after the birth of Jesus Christ. (The letters AD, which always go in front of the date, are an abbreviation for the Latin phrase *annō Dominī*, meaning "in the year of our Lord.")

> How did the Romans keep their calendar? Obviously, they could not use "BC" because Jesus Christ had not been born yet. Instead, they kept track of the years by naming them after the highest political officials (the consuls) who were elected to serve that year. For example, 63 BC was known as "the year of the consulship of Marcus Tullius Cicero and Gaius Antonius Hybrida." Is that a mouthful to say or what?[19] –A.D.

You have also learned that AD dates go from lowest to highest. This means that the capture and destruction of the city of Jerusalem by the Roman army in AD 70 happened 406 years before the end of the Western Roman Empire in AD 476. When you are memorizing dates, it is important to memorize the acronyms in addition to the years, so that you know when in history the dates fall. If you do not see a year listed with "BC" after it, you should assume that it is an AD date.

Another part of historical dates that can often be confusing is determining in what century a certain event happened. "Oh, that's easy!" you say. "If an event happened in AD 155, then it happened in the first century AD, right?" Wrong! Here is the problem with that thinking: What if an event happened in AD 70? Then what century AD would it be, since there is no century "zero"?

The numbering of centuries actually starts with the years AD 1–99 being considered the first century AD. Moving forward, AD 100–199 is the second century AD, 200–299 is the third century AD, and so forth. Here's an easy way to remember this: When you see an AD year, add one century to the first number. Or, starting with AD 1000, add one century to the first *pair* of numbers. Let's look at an example: In what century did the Western Roman Empire end? We would take the date of AD 476, and think "fourth century," then add one century, which gives us the correct answer: the fifth century AD. What century are we in now? If you said "the twenty-first century," you would be correct! How did we get that answer? We would take the first pair of numbers in our starting date (2023, 2024, or so forth) and think "twentieth century," then add one century.

But then it gets even more complicated! What about events that happened in BC years? The principle is the same, only we go backward in time. Remember, for the BC years the higher-numbered years happened before the lower-numbered years. For example, the Persian Wars that began in 499 BC took place before Alexander the Great was born in 356 BC. That means the Persian Wars were in the fifth century BC, and Alexander was born in the fourth century BC.

How did we figure this out? Just like with the AD years, the years 1–99 BC are the first century BC, except that 99 BC occurred before the year 1 BC. That means 199–100 BC was the second century BC, 299–200 BC was the third century BC, and so forth. Once again, when determining the number of the century, we add one century to the first number of the year.

19. Beard, *SPQR*, 127–128.

Let's put all of this into a chart, which will probably help it make more sense.

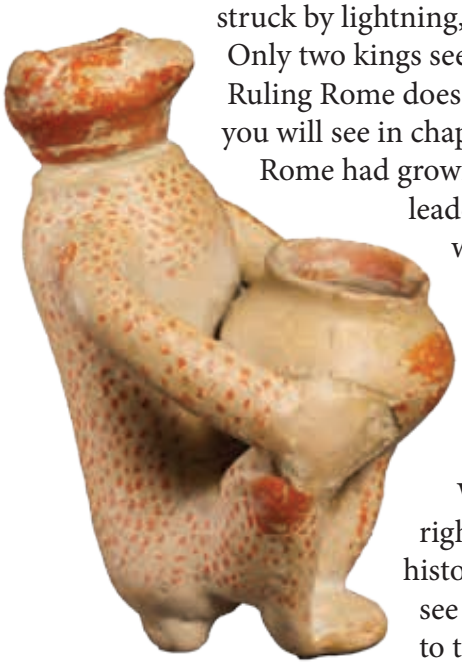
BC/AD: Counting the Centuries

4th Century BC	3rd Century BC	2nd Century BC	1st Century BC
399–300 BC	299–200 BC	199–100 BC	99– 1 BC
1st Century AD	2nd Century AD	3rd Century AD	4th Century AD
AD 1–99	AD 100–199	AD 200–299	AD 300–399

The Dawn of the Republic

In this introduction, we have learned about the earliest years of Rome, from 753 BC to ca. 509 BC. On one hand, these two and a half centuries are traditionally considered to have been filled with real historical events, at least according to the detailed accounts that we have from later Roman historians such as Livy. Modern historians, though, are far more skeptical of the ancient accounts of the earliest writers and question nearly every aspect of the historical record. Like many other parts of early Roman history, the period of the seven kings has missing pieces and scholars disagree about many facts. For that matter, we cannot even be sure that there were any kings at all, let alone that there were exactly seven of them!

What we do know is that the early period discussed in ancient Roman records is described as a bloody time, especially when a new leader was taking power. According to legend, at least two of the seven kings were murdered, one was struck by lightning, and one was driven out of the kingdom. Only two kings seem to have died peacefully in their beds.[20] Ruling Rome does not seem to have been a very safe job! As you will see in chapter 1, we also know that by ca. 500 BC Rome had grown into a mature city, with plenty of potential leaders. After the last king, Tarquin the Proud, was driven out, Rome developed the structures it needed to become a new, unique republic. The Roman people divided up the power that had once belonged to the king, marking the beginning of the Roman Republic.



With the start of the republic, we are now right on the edge of when recorded Roman history becomes more solid. In chapter 1, we will see Rome as an established city that is prepared to take its place in the greater story of history!

The Bible: BC or BCE

In historical books and articles, you will also see the abbreviations BCE, for "before common era," and CE, for "common era." The dates are exactly the same, so why do the letters change? Some historians and scholars prefer to use BCE and CE because they are secular terms, and some prefer to use them because they feel these two terms are more accurate. Scripture does not give us the exact year of Jesus's birth, which means he may not have actually been born in AD 1. Centuries ago, in AD 525, a Roman monk named Dionysius Exiguus created the designations BC and AD to describe time. Scholars have different theories about how he came up with the date of AD 1 for Jesus's birth. Since he did not provide a detailed explanation himself, we cannot be sure how he made this determination. Today, most scholars and theologians are comfortable saying Jesus was born within the 7–4 BC time frame. Since nobody can be 100 percent sure, they have left the numbering of the BC and AD years as is, rather than trying to "correct" them.

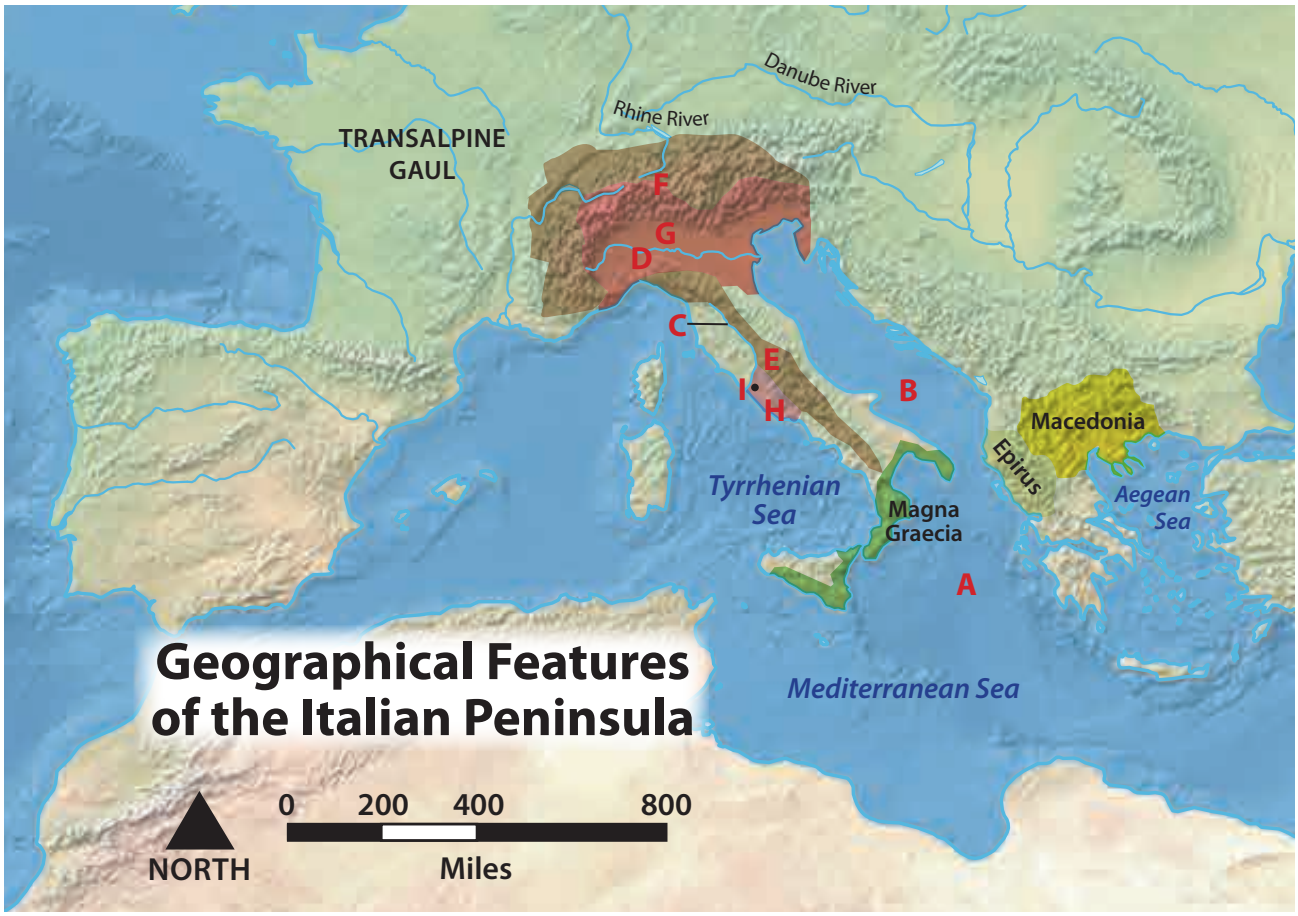
◀Monkey-shaped terra-cotta vase, a popular style in Southern Etruria and Latium (ca. 565–550 BC)

20. Doug Hutchison, "The Seven Kings," *Historiae Romanorum: A Primary-Sourced Roman History*, accessed August 25, 2021, http://dante.udallas.edu/hutchison/Seven_kings/seven_kings_index.htm.

Find It on the Map

Using the word bank to help, identify the geographic elements indicated by the letters on the map. For each letter, fill in the correct name on the corresponding line below. Then, check and correct your work by referring to the map on page "" on page 12.

Rome • Cisalpine Gaul • Po River • Ionian Sea • Apennine Mountains
Latium • Adriatic Sea • Alps Mountains • Tiber River



A. Ionian Sea

B. Adriatic Sea

C. Tiber River

D. Po River

E. Apennine Mountains

F. Alps Mountains

G. Cisalpine Gaul

H. Latium

I. Rome

Talk It Over

In Latin, *superbus* means "proud, vain, arrogant," and history tells us Lucius Tarquinius Superbus, or Tarquin the Proud, was all that. Why would pride and arrogance be harmful qualities for the ruler of a kingdom? TE>

Practice the Facts

Complete each of the following sentences by filling in the blanks with the missing letters.

1. The G __A__ __U__ L __S__ were a large group of tribes who shared a culture and a language and lived throughout much of Europe, including modern-day France and down through the Alps.
2. An area of land that is almost entirely surrounded by water is a __P__ E __N__ I __N__ S __U__ L A.
3. The __A__ L __P__ S __M__ __O__ U N __T__ A __I__ __N__ S are the tallest and largest mountain range in Europe.
4. The __C__ I __S__ A __L__ __P__ I N E __G__ A __U__ L was a region in Italy that included the Po River valley and was inhabited mostly by Gauls. The name means "a Gaul on this side of the Alps."
5. A __F__ __O__ R __U__ M is a flat gathering place that became the center of Roman political, religious, and social life.
6. The tyrannical actions of __T__ A R __Q__ __U__ __I__ N T __H__ E P __R__ O U __D__, the last king of Rome, led to the beginning of the republic.
7. The E __T__ __R__ U S __C__ __A__ __N__ S, a people from the region of Etruria north of Rome, had many conflicts with the Romans.
8. A government in which the people elect leaders to make decisions and to vote on laws for them is a __R__ E __P__ U B __L__ __I__ C.

Write It Down

Let's practice identifying during which century BC or AD certain important historical events took place. Write the correct century number on each blank.

1. 753 BC: the founding of Rome — Eighth century BC
2. 559 BC: the start of the Persian Empire — Sixth century BC
3. 264 BC: the start of the First Punic War — Third century BC
4. 44 BC: the death of Julius Caesar — First century BC
5. AD 70: the destruction of Jerusalem by the Romans — First century AD
6. AD 476: the Western Roman Empire ends — Fifth century AD
7. AD 1776: the American Revolution begins — Eighteenth century AD

A Don't forget to introduce this week's song verse(s) to your students. We recommend having them sing the unit song (up through the verses they have learned) once or twice at the start of each class.

B Technically, the Adriatic, Ionian, and Tyrrhenian Seas are parts or branches of the larger Mediterranean Sea. Larger than bays, they are identified as seas, but on many maps they are not distinguished from the Mediterranean Sea.

C France gets its name from the Franks, a Germanic tribe that invaded near the end of the Roman era. Since it would be rather anachronistic to call this region "France" when referring to the period before the Franks had even crossed the Rhine River into this area, what is today called France is usually known as Gaul when we are referring to this earlier period. It is, of course, named for this group of Celtic tribes who had been conquered by Julius Caesar in the first century BC. This historical connection is also why derivative adjectives such as "Gallic" are often used to describe modern-day French people or institutions.

D You might recall from *TCH2A* that according to Kitto, Greece's "facing" east made it possible for the Greeks to be a great influence in the ancient world sooner than the Romans could be. (See Kitto, *Greeks*, 31.)

E The Umbrian group of languages, along with the Oscan language group and a few others used by the hill tribes, are part of the Italic branch of the very large Indo-European language family. This Indo-European super-family of languages, from which most of the languages of Europe, Iran, and India developed, can be sub-divided into numerous language families, such as the Celtic, Germanic, Slavic, Iranian, and Indo-Aryan families, each of which includes numerous individual languages that still exist today. The Umbro-Oscan languages were, as best as linguists can decipher, closely related to each other and just a bit more distantly to Latin. The Italic branch, like the Celtic branch spoken by the Gauls, and the Greek branch each originally had many speakers across a wide swath of Europe. Today, Greek is mostly restricted to Greece (and the nearby islands) and the Celtic languages to a far western band of Europe known as the "Celtic fringe," whereas all the Italic languages that were contemporaries of ancient Latin are now gone; instead, much of western Europe now speaks Romance languages which are derived directly from Latin, rather than its Italic siblings. Only a few rock inscriptions and borrowed vocabulary words remain for scholars to use to reconstruct the various ancient Italic tongues, so there are still some open questions about many of the details of these languages. (See Rex Wallace, *The Sabellic Languages of Ancient Italy* [Munich: LINCOM GmbH, 2007], http://capress.link/tch2bintro202.)

From **Rulers of Different Backgrounds** on page 18.

Answers will vary. With rulers of different backgrounds, Rome would have had the advantage of creating a civilization that combined elements from many different cultures. This might include various styles of art, music, and architecture; different types of food; new sports and other forms of entertainment; varied techniques for farming and mining; more opportunities for trade, and so on. Depending on the ruler, his background could also provide either the advantage of more allies or the opposite—more enemies! One other possible advantage is that a ruler from "outside" the community may be more impartial in solving old feuds or disputes than an "insider," who might be too close to them to be unbiased. An "outsider king" not only plays a role in certain mythical tales but also is fairly common in historical examples too. Since the king is supposed to be above "partisan politics," this actually makes a good bit of sense.

F We do have some knowledge of the Etruscan language's structure, and linguists can decipher the script (which is just a lightly adapted form of the early Western Greek alphabet) with little difficulty, but we can be sure of very little of the language's vocabulary. The best estimate we've seen is "about 60 words." (See Luciano Agostiniani, "The Etruscan Language," in *The Etruscan World*, ed. Jean MacIntosh Turfa, Routledge Worlds [Abingdon: Routledge, 2013], 475–477, Kindle.)

G According to another story about Tarquin the Proud, one of his sons was accused of raping a Roman noblewoman named Lucretia. Supposedly, after accusing Tarquin's son, Lucretia fatally stabbed herself to prove her point and to inspire her friends and family to vengeance. (See Beard, *SPQR*, 121–123.)

H When the founding fathers were arguing about whether to adopt the US Constitution, one of the opponents of the Constitution wrote under the pseudonym Brutus. When James Madison, Alexander Hamilton, and John Jay chose to write the *Federalist Papers* defending the Constitution, they chose the name Publius, after Publius Valerius Publicola, who helped Brutus found the republic. Both sides were looking to this moment in Roman history for inspiration and wisdom.

I At first the title *imperator* wasn't necessarily even the favored title of the Roman emperors. For instance, Caesar Augustus, generally called the first emperor by modern writers, preferred the term *princeps*, meaning "first" or "foremost." It is from this Latin word that we get our English word *prince*, but keep in mind that *princeps* didn't necessarily mean "prince" at first, any more that *imperator* meant "emperor" when Roman rulers first used it. These Latin words eventually did come to mean what their English derivatives now mean, but that was because of how they came to be understood later. That is, it's not so much that the Roman rulers used these words because they meant this, but rather that they came to mean what they did because they were used by Roman rulers.

J Check online at ClassicalAcademicPress.com/Pages/Subject-History for how you can obtain a printable PDF download that includes versions of all the maps in *The Curious Historian Level 2B*.

From **Talk It Over** on page 23.

Answers will vary. If a ruler is prideful and arrogant, these traits would greatly affect his decision-making, because he would often choose the option that would most benefit the ruler rather than considering the needs or best interests of the people in general. The ruler might also impose restrictions and laws that make life unbearable for the people of the kingdom. Such tendencies could create a society in which the people are very unhappy and inclined to rebel against their ruler. See appendix C for an exploration of traits that are vices and traits that are virtues.

An Introduction to the Roman Republic

Unit 1
INTRODUCTION

Important Words

Word	Definition
Emperor[1]	From the Latin *imperator*, it is our modern term for the title, but Roman emperors rarely used it.
Nomen	The Latin word for "name." Roman men usually had three names, and the *nomen* was the second name, one they shared with their family. Roman women usually were given a feminine version of their father's *nomen*.

Important Highlights

Word	Definition
Pax Romana	Latin for "Roman peace"; the golden age in Rome from 27 BC to AD 180 when the empire was mostly peaceful and stable, and Roman culture flourished and spread
Golden age	A period when a kingdom or civilization is prosperous and at peace, and the people are able to focus on impressive achievements, such as building monuments, writing literature, and making new discoveries. It is also a time when the kingdom or civilization is at its greatest power, especially compared to its neighbors.

The World of the Romans

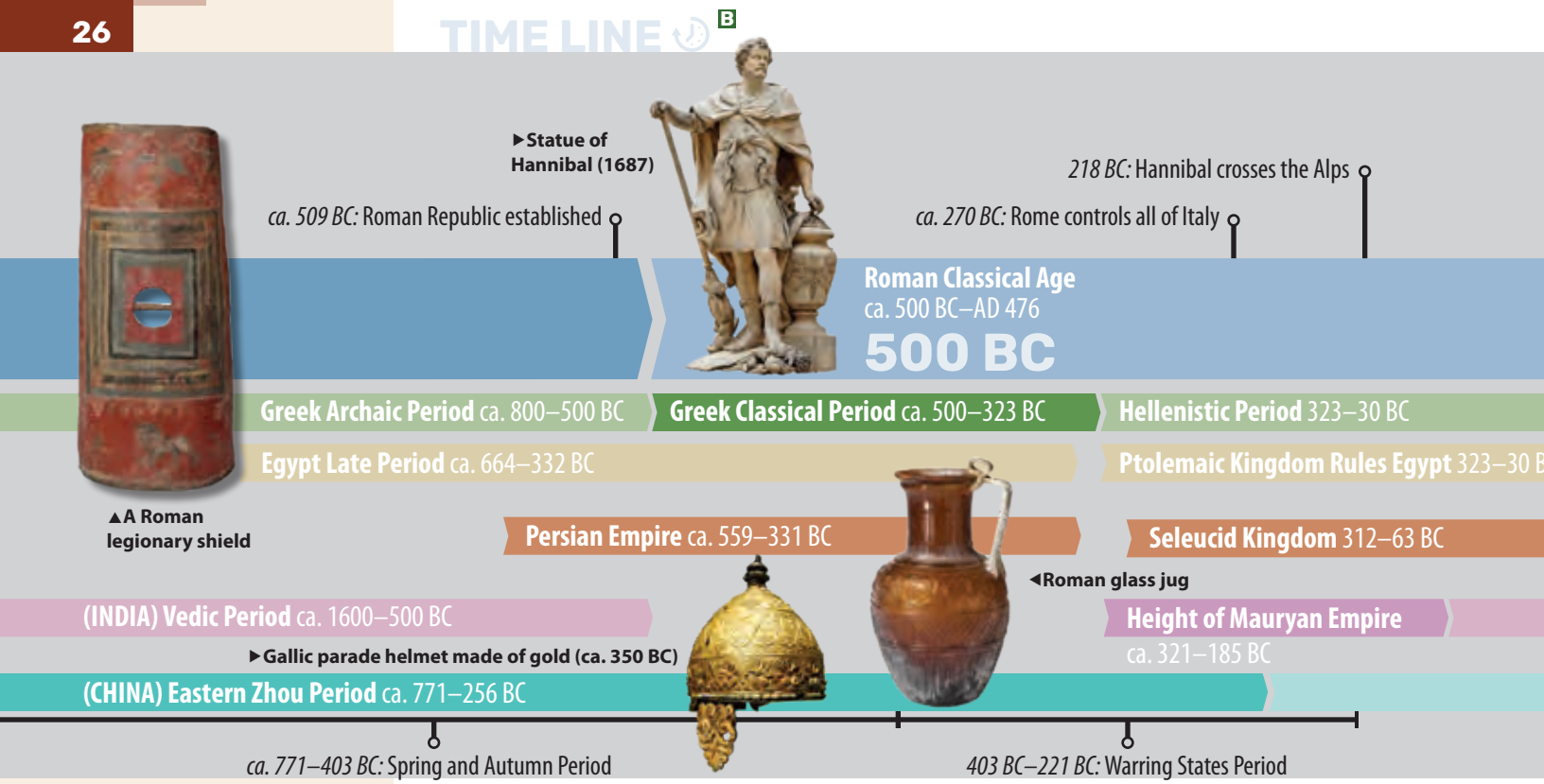
Why does the Roman world fascinate us so much? Part of our fascination comes from the fact that we know so much more about the Romans than we do about many of the other early civilizations we have already studied—even Greece. Ancient historians such as Livy, Tacitus, and Plutarch (a Greek who lived in Roman times and became a Roman citizen) wrote volumes and volumes about the Romans. Except for a little exaggeration here and there, the accounts of these men are for the most part accurate.

People today also study the Latin language, which means that ambitious—and curious—students and scholars can read accounts of Roman history in the original language. (Of course, there are even older languages that can be studied, but not many people today know how to read ancient Sumerian, Akkadian, or Egyptian, and we have a lot less literature to study from those civilizations.) For instance, we can read the personal accounts of Julius Caesar to better understand how he fought the Gallic Wars and admire how he solved the various problems his army faced.

▲A Roman aqueduct in southern France from the first century AD still stands strong today.

We have already mentioned in Introduction Part I how eager sightseers can still find Roman roads, towering columns, and impressive aqueducts. Tourists can stand beneath the arches of the Colosseum and imagine what the Forum must have looked like back in the glory days of Rome. And these remarkable sights are not just found in Italy! Roman wonders of architecture and engineering are scattered throughout North Africa, Europe, and the Near East too: all the many places the Romans had an influence.

1. This is an extended definition from the one you learned in *Level 1A*.



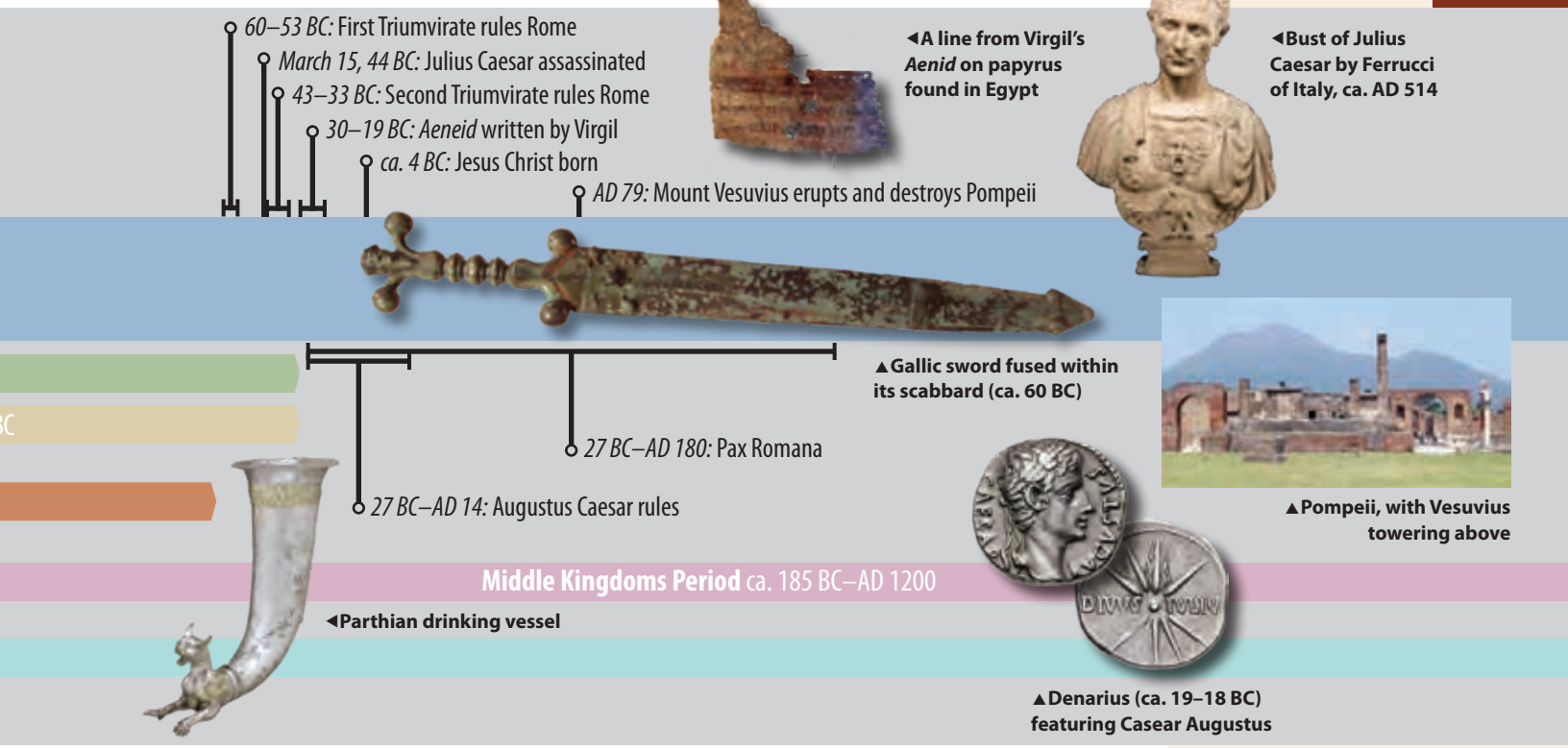
All of this means that the Romans are much less a mystery to us today than other ancient peoples such as the Egyptians and Babylonians are. There are so many ways for us to find out who the Roman people were, and yet the more we learn about them, the more we still want to know!

When we studied the Greeks in *Level 2A*, we discussed the unique "Greekness" of the Greek civilization. It is true that the Greeks were unique in many ways and made countless contributions to Western civilization. The Romans were unique in their own ways as well. For example, at first glance the Roman and Greek governments might look the same. Both had assemblies, councils, and magistrates, although they all had different names and functions. But when in chapter 1 we look closer, we will see that the workings of the Roman Republic were not the same as the workings of Athens's democracy or even Sparta's aristocracy.

▼Dancers and musicians are featured in this fifth-century BC fresco.

In the same way, the role of citizens in the Roman Republic and the organization of the Roman armies do not look quite the same as what you learned in *Level 2A* about Greek citizenship and the Greek armies. The Roman legions were eventually more successful in battle than the Greek and Macedonian phalanxes, and we will learn about some of the reasons why that was.

With its skilled leaders and armies, Rome remained a republic for centuries, even as the territory controlled by the Romans expanded up and down the Italian Peninsula and to lands beyond. The Romans were not content to have just the land in Italy. They wanted more! Through their



◀A line from Virgil's *Aenid* on papyrus found in Egypt

◀Bust of Julius Caesar by Ferrucci of Italy, ca. AD 514

▲Gallic sword fused within its scabbard (ca. 60 BC)

▲Pompeii, with Vesuvius towering above

◀Parthian drinking vessel

▲Denarius (ca. 19–18 BC) featuring Casear Augustus

victories in the Punic Wars and the Macedonian Wars, it soon became obvious to all the Mediterranean kingdoms that Rome was a power to respect. It began to seem that the whole world might one day be Roman.

▲A naval battle in the First Punic War

At the same time, the Romans were suspicious of men who appeared too ambitious, even if it was because the leaders wanted to help the Roman people have better lives. As important figures seemed to grow greedy for political power, assassinations and executions became common during the later years of the republic. Eventually, after several decades of civil war, from all the chaos emerged a man named Caesar Augustus. Although he did not call himself a king (*rex* in Latin), for all practical purposes he was indeed ruling as one. Therefore, most historians consider him Rome's first **emperor**.

During his reign, Augustus created a stable, prosperous, and (mostly) peaceful system for managing Rome's empire. The age of the **Pax Romana** ("Roman peace") settled over the Roman world. And with it came a golden age of Roman culture and achievements as many talented historians, poets, playwrights, and scientists were busy exploring and thinking about the world and writing down their observations. Education was important, and literacy (the ability to read and write) was growing. Because

So, what made the Romans different? Did they have a unique sort of "Roman-ness" that made them successful and influential? The Romans certainly thought so, and they even had a word for it: *Romanitas*. We've given you a few hints of the qualities included in the idea of *Romanitas*. How many more can you spot as we move through the story of the Roman Republic and the rise of the Roman Empire? –A.D.

the world around them was mostly peaceful, historians could take time to write detailed accounts of Rome's legacy, astronomers could gaze at the sky and learn new things, and poets and playwrights could create works that entertained the people throughout the Roman world.

This is a mere summary of the events that will unfold in unit I. Does it make you curious to know more? The history of Rome is exciting, and although the Roman leaders and soldiers were sometimes brutal, their story is rarely boring! They will surely hold your attention as you learn more about how these amazing people changed Western civilization in so many ways.

A Note on Roman Names[2]

What is your full name? There are usually three parts to modern full names: a first, a middle, and a last name. Usually, some or all these names are passed down from your relatives. For example, maybe you are named after a beloved grandparent. Perhaps your middle name is your mother's maiden name. Maybe your first name has a special meaning, or maybe your parents chose your name simply because they liked it. Roman names had different parts and meanings too. Once you understand what all the parts mean, you will be able to "decipher" a Roman person's name and know a lot about who he or she was.

An ancient Roman man's name had three main parts: the *praenomen*, the *nomen*, and the *cognomen*. (As you might have guessed, the Latin word ***nomen*** means "name.") Here is an example:

praenomen	***nomen***	***cognomen***
Marcus	Tullius	Cicero

▲Engraving of Caesar Augustus

The Roman *praenomen*, or first name, is similar to a modern first name. The parents gave the son his *praenomen* soon after birth. In ancient Rome, there were sixteen common male first names: Appius, Aulus, Decimus, Gaius, Gnaeus, Lucius, Manius, Marcus, Numerius, Publius, Quintus, Servius, Sextus, Spurius, Tiberius, and Titus. Each of these sixteen names had an abbreviation of one to three letters. For example, if your *praenomen* was Lucius, the abbreviation would be "L.," and if it were Servius, the abbreviation would be "Ser."

The second name, or the *nomen*, was a family name: for example, Julius, Tullius, Cornelius, and Claudius. This was an important name because it identified a man's ancestors and relatives. In other words, the *nomen* was shared by families that were related by blood. This is just like your last name, which you probably share with aunts, uncles, cousins, grandparents, and other relatives. The *nomen* also indicated whether a man was an upper-class or lower-class Roman.

The third name, or the *cognomen*, was another family name. It was even more specific than the *nomen* because it identified a man's particular branch within his larger family tree. Often, this name described

2. Information is from Gregory S. Aldrete, *Daily Life in the Roman City: Rome, Pompeii, and Ostia* (Norman: University of Oklahoma Press, 2008), 139–140; and Guy de la Bédoyère, *The Real Lives of Roman Britain* (New Haven, CT: Yale University Press, 2015), 197–198.

some physical characteristic, such as Ahenobarbus ("red beard") or Strabo ("cross-eyed"). Occasionally, the *cognomen* came from an ancestor's nickname. Imagine having the *cognomen* Caesar ("hairy") because of a hairy grandfather!

Naming girls in ancient Rome was very different from naming boys. A girl was given the feminine version of her father's *nomen*. For example, if the family name was Julius, a girl would be named Julia. If the family name was Cornelius, she would be named Cornelia. But what if there was more than one daughter? The first name would stay the same, but an extra part would be added to indicate where in the birth order the girl fell. The oldest daughter of a family could be called Julia Maior ("Julia the elder"), and the second daughter could be Julia Minor ("Julia the younger"). After that, the girls might be named Julia Tertia ("Julia the third") and so forth. To avoid confusion, the girls sometimes used nicknames.

As you continue through this book, be sure to take note of the Roman names that you see and think about how they fit into these patterns.

Sometimes, a man received a fourth name called an *agnomen* because of something courageous or important he had done. As you will later learn, one famous man, Publius Cornelius Scipio, was given the *agnomen* "Africanus" ("the African") after he defeated the enemy general Hannibal in a major battle in Africa in 202 BC. –A.D.

What's in a Name?
What would your name be if you lived in ancient Rome? TE>

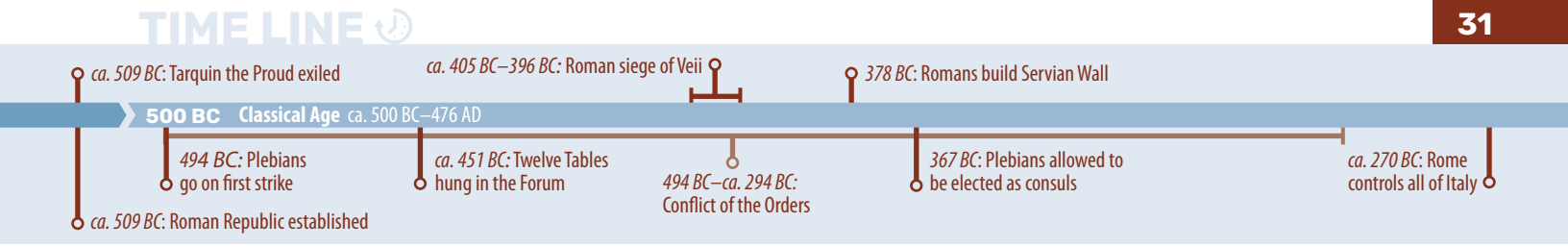
A While there is no new song verse for this week, students can review and practice the song verses from previous weeks.

B The unit I time line doesn't list all the important events, periods, thinkers and leaders, and so forth. There were far too many to list them all here! Additionally, dates from the earliest Roman periods still vary somewhat depending on the source consulted.

C Together, these three names are called the *tria nomina*.

From **What's in a Name?** on page 29.

Answers will vary. Students might discuss whether their family happens to have a common Roman *praenomen* or a family characteristic that would be their *cognomen*. Or how would they like to have the same name as all their sisters?



MEMORY

Chapter 1: The Roman Republic

Don't forget to learn this chapter's song verse(s)! The lyrics can be found in appendix A.

Review Words

	Word	Definition
Parts of Government	Magistrate	A chosen or elected official who takes on the role of administrator, judge, or commander
	Assembly	A large group of people who come together to make important decisions; the largest of the three parts of a typical Greco-Roman government
Types of Government	Democracy[1]	A government in which every citizen has an equal say in the decisions made by the government. In Classical Greece and Rome, it was a form of government in which all free male citizens could take part in political decisions.
	Aristocracy	A government led by the most privileged, wealthiest, or best-educated people in a society; also the term used for such people

Important Words

Word	Definition
Rex	The Latin word for "king"
Monarchy	A government in which authority is held by a single ruler who usually inherits the position
Res Publica	The Romans' name for their government and origin of the English word "republic"; literally means "thing public" or "public affair"
Edict	An official order or declaration made by someone in authority, such as a king or an emperor

Important Figures

Word	Definition
Patrician	A Roman whose ancestor was one of the very first senators and who had great wealth, influence, and power
Plebeian	Any Roman citizen who was not a patrician (for example, a farmer, merchant, or craftsman)
Tribune	A Roman official who was elected to speak for the plebeians and to bring their concerns to the patricians
Consul	The highest political office in the Roman government. The two consuls served as the supreme judges and army generals.
Centuriate Assembly (*comitia centuriata*)	An assembly of all male Roman citizens that was organized by centuries ("hundreds") like the Roman military. It made decisions regarding war and peace, foreign matters, and serious crimes, and elected the chief magistrates.
Tribal Assembly (*comitia tributa*)	An assembly of all male Roman citizens that was organized by geographical area. It made decisions regarding local matters and elected the lesser magistrates.

1. This is an extended definition from what you learned in *Level 2A*.

See the *TCH2B* Go Deeper PDF, http://capress.link/tch2bgd, to explore . . .
- The role that archaeology plays in helping us understand history
- The meaning and usage of the familiar emblem SPQR

A
B

Important Highlights

Word	Definition
Twelve Tables	The written law code of the early Roman Republic
Veii	The first Etruscan city conquered by the Romans

The Hated Word *Rex*

Every story has a beginning, so when does the story of Rome truly begin? In Introduction Part I, we mentioned two possibilities: the founding of the city by Romulus in 753 BC, and the earlier arrival of Aeneas in Latium after the Trojan War. Yet both these tales are legendary, and we cannot build a solid historical foundation on fictional stories.

Then, in Introduction Part II, we learned about the early years of Rome from 753 BC to ca. 509 BC, when seven kings are said to have ruled over the city built upon seven hills at the bend of the Tiber River. Even though we do not know all the details of these seven kings, we are fairly certain that some of the facts about them are true. For example, we know that at least the last two, and possibly three kings who ruled over Rome were Etruscans (the people who lived to the north of Latium). We also know that the last of the seven kings, Tarquin the Proud (Tarquinius Superbus), was a tyrant and that the people hated him (hence his nickname).

▲**Tarquin the Proud, Rome's last *rex***

In fact, the Romans' reactions against this cruel king were so strong that he was forced from the throne and exiled ca. 509 BC. With Tarquin the Proud gone, the Romans divided up and limited the power that had once been held by the kings. All of this brings us to the start of the Roman Republic. And that is where our story of Rome truly begins!

As we have learned, the Romans vowed they would never again be ruled by a king. They hated the tyrant Tarquin the Proud so much that they also came to hate the Latin word *rex*,• which meant "king." From ca. 509 BC onward, if any would-be government leader did anything that the people could interpret as acting like a king, that man's career was likely to soon be over! What's more, in Rome, it was officially considered a crime punishable by death for someone to intentionally try to take the sort of unlimited power implied by the word "king."[2]

To the Source:
rēx, rēgis from the Latin verb *regere*, meaning "to keep straight, guide, direct." *Rēx* has many similar variations in other, related languages, including the Irish *ri* and Sanskrit *raja* (both meaning "king"), and the German *Reich* ("kingdom, empire"). C

Even nearly five centuries later during the time of the empire, when a triumphant emperor rode into Rome, leading his soldiers in a victory parade, he did not dare call himself a "king." He could act with kingly authority, and he could receive the praise that a victorious commander deserved. But an emperor could, it seemed, rule as a king only as long as he never referred to himself as the *rex* of the Romans.[3] Instead, he often used *imperator*, or "commander in chief," a title given by soldiers to a victorious general. D

2. Kathryn Tempest, *Cicero: Politics and Persuasion in Ancient Rome* (London: Bloomsbury, 2011), 10; and Anthony Everitt, *The Rise of Rome: The Making of the World's Greatest Empire* (New York: Random House, 2012), 79, Kindle.
3. Beard, *SPQR*, 127.

But we are jumping ahead of ourselves! Let's take a closer look at the beginnings of the Roman Republic and how the Romans divided the roles once held by a king.

◄Gallic sword fused within its scabbard (ca. 60 BC)

If you purchased *The Curious Historian's Archive: Extra Resources for Level 2B*, you can read in the Biblical Connections PDF about the attitude toward kings and authority that over a half century later the authors of the New Testament would encourage.

The Roman *Res Publica*: The "Public Thing"

The Romans were done living under the tyranny of the kings and the power of a **monarchy***: a government in which authority is held by a single ruler who usually inherits the position. The Roman people now wanted to create a form of government that was the opposite of a monarchy. In the minds of the ancient Romans, the end of the monarchy was also the "birth of liberty."[4] Like the Greeks, the Romans wanted the freedom to participate in their government and to help make decisions on matters that affected their city. Instead of being ruled by one man, they were determined to set up a government led by at least two (and maybe more) leaders who "ruled" together at the same time, so that one man could not have absolute power. So, the Romans established a republic and began electing leaders to make decisions and to vote on laws for them. For 482 years, the Roman people would govern themselves.

To the Source: *monarchy* from the Greek words *monos*, meaning "only," and *archon*, meaning "ruler"

"The new liberty enjoyed by the Roman people, their achievements in peace and war, annual magistracies, and laws superior in authority to men will henceforth be my theme. This liberty was the more grateful as the last king had been so great a tyrant." —Livy, *History of Rome*[5]

Just as the English word "politics" comes from the Greek word *polis* (city-state), the term "republic" comes from two Latin words: *res*, meaning "thing, matter, affair," and *publica*, meaning "belonging to the people, public." The Romans called their government a ***res publica***, which literally means "thing public" or "public affair." Of course, the meaning of the term "republic" has changed somewhat over the centuries, and not all modern republics are structured the same way the Roman Republic was, but they have all shared many similarities!

Do you remember learning in *Level 2A* that Athens was the first *polis* to establish a form of democracy, or rule by the people? Most people think a democracy (a government in which every citizen has an equal say in the decisions made by the government) is the perfect type of government, because everyone gets to have a say in how the country or city-state is run. But it is practically impossible to have a true democracy! Can you imagine how much time it would take to make decisions in the United States if millions of people had to travel to the capital to attend meetings, vote on laws, and take part in elections? Instead,

4. Beard, *SPQR*, 125.
5. Livy, *History of Rome* 2.1.1–2, http://capress.link/tch2b0101.

▲A sacrifice outside the Temple of Jupiter

many nations create republican governments in which people elect representatives (presidents, governors, senators, mayors, etc.) who share the same or similar views on important issues. The representatives then go to the local, state, or national capital to discuss government matters and vote on new laws. Whenever they do so, they try to keep in mind the opinions and desires of the people who elected them.

Of course, the Romans did not just wake up one day and say, "Today we are a republic. We are no longer ruled by a king, and we are no longer a kingdom!" The process of moving from a monarchy to a fully developed republic took many years. Yes, the king was gone, but the system of traditions and compromises that made up the Roman *res publica* came about slowly. The change from monarchy to republic also was not always smooth and peaceful. Exactly how the change happened and who all the first rulers of the new government were, no one knows for certain.

Shaky Beginnings and Internal Problems

The first hundred years of the republic were not particularly impressive. Rome was not prospering because trade with other civilizations had decreased drastically. Some key public buildings in Rome burned to the ground, including an important temple associated with the sixth king, Servius Tullius.[7] And, as you will learn later in this chapter, the Romans fought with many of their neighbors on the peninsula who threatened the vulnerable new republic.

In the midst of this unrest, two important events happened in Rome that helped to shape the future of the republic: the creation of a law code called the **Twelve Tables**, and a series of disagreements known as the Conflict of the Orders.

The Twelve Tables were inscribed on bronze tablets ca. 451–450 BC and hung for all to see in the Forum, the flat, open gathering place in the center of Rome. The Roman codes detailed the laws that regulated daily life. What happens to a society if there are no established rules for how the people should behave, and no clear punishments for breaking the rules? As we have learned throughout our study of ancient history, having a law code is critical for a society to work smoothly and is often one of the first steps that a society takes to become organized. Even though many people know the right way to act, they sometimes still choose to do the wrong thing anyway. But once a society's rules are established and written down, the laws (and the punishments for breaking them) become more official in the minds of the people.

Just as there were legends about Rome's founding, there were stories about the founding of the republic. One legend involved the Temple of Jupiter, which was built for the chief of the Roman gods. Jupiter was the Roman name for the Greek god Zeus. (Remember, as the Greeks and Romans interacted and began to share many parts of their cultures, their pantheons merged.)

The Romans liked to say that the construction of the temple and the founding of the republic happened in the same year. Although it is true that the temple was finished in 509 BC, the same year as the beginning of the republic, this was a coincidence. The temple most likely had been started many years earlier by the Etruscan kings. Regardless, the Romans linked the two events together, giving the completion of the temple a special significance. The Romans even began a tradition to mark the passage of time for both the temple and the republic: Every year, they hammered a nail into the temple's doorpost![6] –A.D.

6. Beard, *SPQR*, 126.
7. Beard, *SPQR*, 141.

Just like Hammurabi, Ur Nammu, and other early rulers, the Romans realized the importance of having specific laws to help set guidelines for how people should act toward each other in all areas of their daily life. Most of the laws recorded on the Twelve Tables had to do with family and community matters, such as disagreements over property boundaries and inheritances, crimes such as theft, and accidents that damaged property.[8] The Tables gave specific directions on how to solve all kinds of problems that caused people to fight with or commit serious crimes against each other or to treat each other unjustly. The laws were so important to Roman life that young schoolboys memorized them as part of their schoolwork.[9]

◄This drawing (by Silvestre David Mirys, ca. 1799) shows the Twelve Tables on public display in the Forum.

Earlier Law Codes
Can you remember from previous books any examples of other law codes that we learned about? TE>

Before the Twelve Tables, the Roman officials did not have a way to make consistent judgments about people's actions. In other words, it was up to each elected official to decide what actions were considered crimes and what actions were allowed. If an official decided a crime had been committed, then what punishment should be given for that particular crime? And were there ever any exceptions to the rule? Without a law code, all these questions were left to the officials, each of whom could make very different decisions. But with a law code in place, the elected officials had consistent guidelines to identify crimes, determine the consequences, and address the misdeed that had been committed.

None of the Twelve Tables have survived the centuries, so what little we know about the specific laws is based on what we have learned from long-ago writers who read or heard about the Tables and then quoted them. However, it is hard to know which quotes are exact and which are summaries of the laws. Even the ancient Roman historians from the later years of the republic and early days of the empire may have been limited in their knowledge, since we do not know exactly when the tablets were lost.[10] Scholars continue to debate many details of the fragments that we have, and many questions are unlikely to be resolved unless the full text of the Tables is someday miraculously unearthed.

The set of laws of the Twelve Tables was needed in part because of the other significant event of the early Roman Republic, the Conflict of the Orders, which began in 494 BC and lasted for over 200 years. In Roman society, there were at first two "orders," or social classes: the patricians and the plebeians. The **patricians**• were the Romans whose ancestors went back years and years to the very first senators who led the republic. Patrician families were wealthy, had great political power, and influenced Roman society in many ways. The **plebeians**•

To the Source:
patrician, from the Latin plural of *pater*, meaning "father"

To the Source:
plebeian, from the Latin *plēbs*, meaning "the common people"

8. Beard, *SPQR*, 144–145.
9. Marcel Le Glay, Jean-Louis Voisin, and Yann le Bohec, *A History of Rome*, trans. Antonia Nevill, 4th ed. (Malden, MA: Wiley-Blackwell, 2009), 47.
10. Gary Forsythe, *A Critical History of Early Rome: From Prehistory to the First Punic War* (Berkeley: University of California Press, 2005), 126–128, Kindle.

were all the Roman citizens who were *not* patricians: in other words, basically everyone else in Roman society! The plebeians included farmers, merchants, craftsmen, middle-class people, and so on. We'll just call them the "plebs" for short. Naturally, most of the population in Rome and most of the fighting men in the army were plebs.[11]

Remember, every civilization has social classes. Many societies are divided into three classes based on how much people own: the wealthy, the poor, and the middle class. Sometimes societies are divided according to the roles people play: the warrior or ruler class, the priestly class, and the working class. For the Romans, the main classes were the patrician order and the plebeian order. –A.D.

Not long after the beginning of the republic, the plebs started to ask, "Why should we have to join the Roman armies and fight Rome's battles if we do not have the same rights and freedoms that the patricians do? Why do they have all the power and can take advantage of us however they please? Aren't we citizens too?" The plebs believed that the laws of the republic were not treating them fairly and justly.[12] They also thought that some of the patricians were acting like tyrants. The plebs decided they had to do something, so they went on strike!

In 494 BC, the merchants, farmers, craftsmen, and city workers walked away from their jobs and left the city. The plebs thought that if they could get the attention of the patricians, they might get some rights for themselves. The plebeians' strike was successful! After the strike, the plebs were granted the right to have two **tribunes**. These were men whom the plebs elected to speak for them and to bring their concerns to the patricians. The tribunes could watch the Roman council (*Senatus* or Senate) sessions, and they had a right to veto—meaning "I forbid"—any laws that were not in the best interest of the plebs. (Later, the number was increased to ten tribunes.)[13]

▲**Illustration from *Costumes of All Nations* (by Albert Kretschmer, 1882) depicting styles of the patrician order**

But did the patricians, who had so much power, accept the new tribunes and respect their authority? It seems the patricians did not, because in 449 BC a law was passed that declared (in very strong words) that the Roman senators had to accept the authority of the tribunes. The law stated: "Anyone who strikes the tribunes of the plebs or the *aediles* [their assistants] will be consigned [handed over] to Jupiter, and his goods will be sold to the benefit of Ceres, Liber, and Libera [three other Roman deities]." This was a strong punishment indeed because it basically meant the guilty person was being cursed by the chief of the gods and would lose all of his personal belongings.[14]

11. Rodgers, *Illustrated Encyclopedia*, 24.
12. Beard, *SPQR*, 146–147.
13. Addis, *Eternal City*, 57, and Rodgers, *Illustrated Encyclopedia*, 24.
14. Le Glay, Voisin, and Le Bohec, *History of Rome*, 48.

Next, the plebs got their own assembly (called the *concilium plebis* or Plebian Assembly), which included only plebs. Then, in 367 BC, the patricians decided that a pleb could be elected as a **consul**: the highest political office in the Roman government. This was a major victory for the plebs! But it took another strike for the Plebian Assembly to gain the right to make laws that would apply to *all* Romans—even the patricians. Finally, by 287 BC, the decisions made by the Plebeian Assembly were binding for all members of Roman society, meaning they applied to everyone regardless of social class.[15] I

? A Strong Punishment

Why do you think the law against striking tribunes was worded so strongly? What do you think it says about Roman society that such a law was needed? TE>

The Structure of the Roman Government

How exactly did the Romans set up the government for their republic? We have given you a few hints already. In many ways, it was similar to how the Greeks set up their government. This should not surprise you because the Romans wanted the same thing that the Greeks usually did: no king! Their goal was to create an orderly government led by more than one person, so that there was a balance of power. J

There is another reason why the Romans' desire for a republic should not be surprising. The Romans were greatly influenced by the Greeks, so it makes sense that their forms of government would be similar! The Greek forms of government were known throughout the Mediterranean region. And don't forget—the southern "foot" of Italy, the region known as *Magna Graecia*, was settled by Greek colonists.

Like the Greek *poleis* governments, the Roman government had three parts: assemblies, magistrates, and councils.[16] We will discuss the assemblies first.

Part I: The Assemblies

Remember from *Level 2A*, an assembly is a large group of people who come together to make important decisions. The assembly was also the largest of the three parts of a typical Greek government. And as it turns out, the assembly, or *comitia* in Latin, was the largest part of the Roman government too. However, instead of just having one big assembly like the Greeks, the Romans had several different assemblies in which most male citizens in the town could take part. These assemblies were similar to "town halls" (meetings when citizens gather together and discuss matters that affect everyone in the town). K In Rome, a citizen was a member of more than one assembly because each assembly had a different purpose and organization, even if the different assemblies had the same participants. We already mentioned the *concilium plebis*, which was a limited assembly just for the plebs, but there were two other important assemblies. These were for *all* citizens: the Centuriate Assembly and the Tribal Assembly.

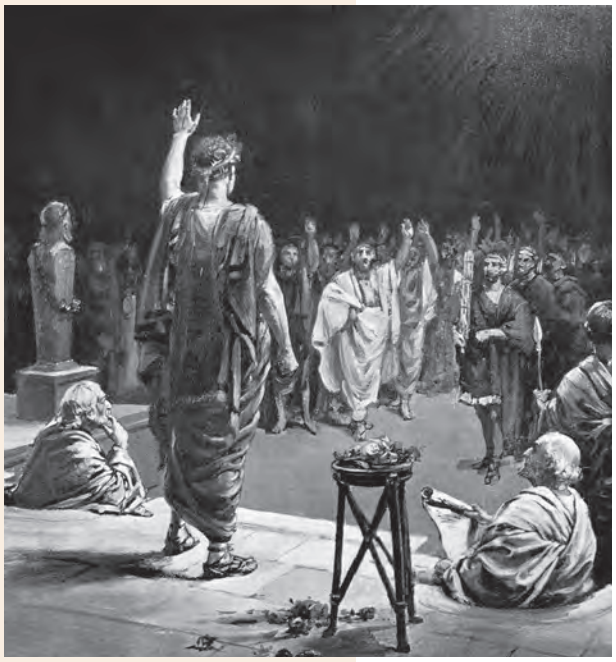
Of course, not all Romans were citizens. As in Greece, slaves and some foreigners were not considered citizens and could not vote in any assembly. If a man did not own property, he was still a citizen, but his vote counted for very little in the assembly. Roman women were considered citizens, but could not participate in government in any way. In chapter 2, we will talk more about Roman citizenship. –A.D.

15. Rodgers, *Illustrated Encyclopedia*, 24, and Beard, *SPQR*, 146–147.
16. Do some of these terms, such as "assembly" and "magistrate," look familiar? Don't forget you can look up *Level 1* and *Level 2A* vocabulary in the alphabetical glossary at the back of this book if you cannot remember what a word or phrase means!

The *concilium plebis* was called a *concilium* rather than a *comitia* because it didn't include all the citizens, yet it functioned pretty much like the *comitia tributa* but without the participation of the patricians.

The **Centuriate Assembly** (*comitia centuriata*), or "the assembly of centuries," was organized as if it were an army. A century was the name for Rome's basic infantry units. Although "century" means 100, the Roman infantry units were usually made up of 60 to 80 soldiers each. (In the next chapter, you will learn all about the Roman military.) Similarly, the size of each century in the Centuriate Assembly varied. The units made up of wealthy citizens were smaller, and those consisting of poor citizens were larger. Every citizen with property was eligible to be in the Roman military and to become part of a military unit, but he did not have to be actively serving in the military to participate in the Centuriate Assembly.

Since the *comitia centuriata* was made up of groups of citizen-soldiers, it was responsible for voting on issues that concerned war and peace, as well as foreign policy (matters related to how Rome did business and interacted with other civilizations). The Centuriate Assembly also voted on issues of "high justice," or crimes for which the punishment might be death. Each year, all the citizens gathered together so that the Centuriate Assembly could make decisions about what military campaigns Rome's armies would go on that year and how many soldiers were needed for the campaigns. This assembly also voted on the consuls and *praetors*, or the magistrates who would lead the armies into battle.[17] (You will learn more about these magistrates shortly.)



▲The various assemblies voted on important decisions, from going to war to building new roads.

The **Tribal Assembly** (*comitia tributa*), or "the assembly of tribes," also included all citizens of Rome, but it was organized based on the geographical area in which they lived. The Tribal Assembly voted on issues that concerned local affairs, construction projects for public structures such as aqueducts and temples, and festivals or other forms of entertainment. The concerns handled by this assembly did not usually pose a big danger to the republic and were less "matters of life and death" compared to the matters that the Centuriate Assembly handled. But the Tribal Assembly's concerns were still important! The Romans loved to have festivals, always needed new roads, and were constantly constructing new buildings. The *comitia tributa* had plenty of work deciding on all of these and many other important day-to-day things. All the citizens of the Tribal Assembly were also responsible for electing the magistrates who would be in charge of these public activities for the next year.[18]

17. Andrew Lintott, *The Constitution of the Roman Republic* (Oxford: Oxford University Press, 2003), 55, Kindle.
18. Lintott, *Constitution of the Roman Republic*, 53.

◀A procession of wild animals at a Roman festival

Part 2: The Magistrates

As we discussed in *Level 2A*, a magistrate is a chosen or elected official who takes on the role of administrator, judge, or commander. Just as in many Greek *poleis*, the Roman Republic had magistrates who were elected. In the case of Rome, the two main assemblies chose the magistrates. The Centuriate Assembly (*comitia centuriata*) elected the highest officials, who were known as the consuls (*consules*) and praetors (*praetores*), and the Tribal Assembly (*comitia tributa*) elected the lesser officials, who were called the *aediles* and *quaestors*.[19]

Having the assemblies elect the different categories of magistrates was a very logical way of doing things. Why? Since the *comitia centuriata* made decisions about when to go to war, it made sense for that assembly to also elect the generals and commanders who would be in charge of the legions (army units) when they marched off to battle. And since the *comitia tributa* made the decisions about local affairs and public activities, it was logical that this assembly would also elect the magistrates who planned, organized, and supervised these projects.

▲Statue of Consul Marcus Claudius Marcellus

Let's start with the two types of magistrates elected by the Centuriate Assembly. The two consuls, or chief magistrates, took over and split the duties that kings once had, including acting as supreme judges in the courts and serving as generals of Rome's armies. The Romans thought one reason the kings had ended up with too much power (and therefore could become tyrants) was they inherited the position and then ruled for life. Each king held the throne until he died in battle, died a natural death, or was assassinated. To avoid having the same problem with their consuls, the Romans limited the chief magistrates' power in three important ways:

1. The consuls were elected by the Centuriate Assembly (made up of all citizens) instead of inheriting the position. Therefore, the citizens had a direct say in who their most powerful leaders would be.
2. The consuls served for a one-year term. If a consul acted inappropriately during his year in office, he could face serious consequences when his term ended. But if a consul served his people well, they might elect him to serve

19. Unless otherwise noted, information on the Roman magistrates is from Noble, *Foundations of Western Civilization*, 68–69, and Le Glay, Voisin, and Le Bohec, *History of Rome*, 55, 57–59.

▼Can you find the initials SPQR on this gold coin (ca. 20 BC)?

SPQR

On monuments and in documents on Roman history, you will often see the abbreviation SPQR. The letters stand for the Latin phrase *Senatus Populusque Romanus*, or "the Senate and the people of Rome." Romans used SPQR proudly as an emblem, or a symbol, of the form of government that inspired their loyalty.

To the Source:

edict from the Latin prefix *e-*, meaning "out," and the verb *dicere*, meaning "to say"

another term. (Typically, though, he had to wait ten years to be eligible for re-election, unless during a time of crisis an exception was made.)

3. The two consuls led as equals, with the same level of power. However, one consul could veto, or overturn, any act or decision of the other consul if he felt it was necessary to do so. This meant that if the two consuls did not see eye to eye on a matter, everything would come to a halt until they reached an agreement. To avoid disagreements, the consuls sometimes took turns making decisions. Since the consuls were often away commanding Rome's two armies, it was rare for them to be in the same place at the same time. When such a thing did happen, they tried to stay out of each other's way.[20] After the two consuls left office, they automatically returned to their role as senators, or sometimes they were granted leadership of a Roman province.

The *praetors* had the same two main jobs as the consuls—serving as judges and generals—but they had less authority than the consuls. At the beginning of the republic, only two *praetors* were elected at a time. Over the years, the number of *praetors* increased to eight. Since the consuls were usually busy leading the armies, the *praetors* often were the ones who were in charge of the courts and delivered judgments. They also had the authority to make many of the **edicts**,• or official orders, that became new Roman laws.

When the *praetors* also served as army leaders, they usually did so under the overall command of a consul. The *praetors* handled somewhat smaller tasks for the army, such as leading smaller armies on a campaign if a consul was not available, serving as the second-in-command of the army, or being in charge of one main part of the army, such as the cavalry or naval fleet.

Since problems were always arising in Rome and people were frequently having disagreements with each other, at least one of the *praetors* had to stay in the capital to solve these concerns.[21] He was known as the *urban praetor*, and he concentrated on legal affairs. Like the consuls, the *praetors* continued to serve in the Senate after their year as *praetor* ended.

Next, we have the two kinds of magistrates who were elected by the Tribal Assembly. The *aediles* managed the everyday things around Rome, similar to today's mayors, city councils, and other local officials. They made sure there was enough food for everyone and that the public buildings were maintained for the people to use. They also were in charge of organizing the festivals, game events, and other forms of entertainment.

Last but not least, the *quaestors* managed everything having to do with the republic's money, such as making sure taxes were being collected and hiring the workers who would be responsible for the city's building projects. During military campaigns, the *quaestors* also helped manage supplies and food for the soldiers.

Let's pause here to summarize all this information on the assemblies and magistrates into a helpful chart.

20. Forsythe, *Critical History*, 236–237.
21. Forsythe, *Critical History*, 236–237.

Roman Assemblies and Offices

Assemblies		Magistrates
Comitia Centuriata (Centuriate Assembly)	• Organized by "centuries" (units of 100), as though it were an army • Voted on matters of war and peace, foreign policy, and the most serious crimes	***Consuls (2):*** Chief magistrates (supreme judges and senior generals of Rome's two armies)
		Praetors: Junior judges and generals (oversaw the courts, made edicts, and helped lead the armies)
Comitia Tributa (Tribal Assembly)	• Organized by geographical territory • Voted on local affairs and public matters	***Aediles:*** Local officials (oversaw the food supply, public buildings, festivals, and entertainment, etc.)
		Quaestors: Finance officers (oversaw taxes, hiring construction managers, etc.)

Part 3: The Council (*Senatus*)

◄Senators met at the Curia Julia, which stands in the Roman Forum.

Like most Greek *poleis*, Rome had a council: the third part of the Roman government. Rome's council was called the Senate, or *Senatus*. Members of the Senate served for life. Like the Athenian *Boule* or the Spartan *Gerousia*, the Roman Senate debated and decided on key issues, determined the matters that would be decided by the assemblies, and supervised the work of the magistrates.

At first, the Roman Senate was made up of only patricians, the wealthiest men in society and those who had important ancestors, after they had served at least one term as a magistrate. After the plebeians in the republic got more rights, sometimes they were elected to magistrate positions. After their terms were over, they also became members of the *Senatus*. Even so, more magistrates were elected from the patrician class than from the plebeian class, and the plebeians thought this was unfair! After their successful strike, the plebs decided to form their own assembly, the *concilium plebis*, that was made up entirely of plebeians. The tribunes elected by the *concilium plebis* had the power to veto the decisions of the (patrician) magistrates and tried hard to protect the interests of the ordinary people of Rome.

All these changes in the Roman government structure produced an interesting balance of power. The Roman government did not perfectly fit the defini-

Councils of Elders

The famous Greek *polis* of Sparta had a similar kind of council, which the Spartans called the *Gerousia*. The name for the Spartan council comes from the Greek word *geron*, meaning "aged," just like "senate" (*senatus*) comes from the Latin word *senex*, meaning "old man." The similar meaning of the council names illustrates their similar origins and purposes. Both the Greek and Roman councils were made up of older men ("a council of elders") who were experienced in governing people and serving in the military.

tion of an aristocracy (a government led by the most privileged, wealthiest, or best-educated people in a society) or of a true democracy. Instead, the Roman government was a unique mixture of both: a republic in which both the wealthy and the ordinary citizens had a say in public affairs.

We know all that information is a lot to remember! Let's take a minute to compare the Greek and Roman governments by summarizing them in a chart. Notice that Rome and Greece's two most famous *poleis* had similar structures with different names.

Judaism: The Sanhedrin

Although the Roman government was organized into assemblies, magistrates, and councils, some parts of the empire continued to practice ways of governing themselves. For example, in the region of Judea (Palestine), the Jews were led by the Sanhedrin: a council of seventy aristocrats and priests who served in political, judicial, and religious roles in their community.[22] The Sanhedrin is mentioned several times in the Gospels and in the Acts of the Apostles.

A Comparison of Greek and Roman Government

	Rome	Athens	Sparta
Assembly	Centuriate Assembly (*Comitia centuriata*) Tribal Assembly (*Comitia tributa*)	*Ekklesia*	*Apella*
Council	*Senatus*	*Boule*	*Gerousia*
M Magistrates	*Consuls* *Praetors* *Aediles* *Quaestors*	*Archons*	*Ephors*

A Comparison of the Roman and US Governments

The founders of the United States were inspired in many ways by the Romans (and by the Greeks), so it makes sense that the modern US government has some similarities to the ancient Roman Republic. How are they the same? How are they different?

The biggest similarity is that both Rome and the United States divided the government similarly:

Rome	United States
1. Magistrates	1. President
2. Senate (*Senatus*/council)	2. Senate
3. Assemblies	3. House of Representatives

Additionally, in both Rome and the United States the citizens elect these officials, and there are limits on how long they can serve. Roman consuls had one-year terms, while members of the *Senatus* served for life. In the United States, the president has a four-year term (and can be re-elected one time), senators have six-year terms, and representatives have two-year terms. (Both US senators and representatives can be re-elected for multiple terms.) While Roman magistrates served as judges, the US president appoints justices to serve on the
N Supreme Court, the highest court in the United States, and they serve for life.

22. Gary M. Burge and Gene L. Green, *The New Testament in Antiquity: A Survey of the New Testament Within its Cultural Contexts*, 2nd ed. (Grand Rapids, MI: Zondervan Academic, 2020), 90–91.

The members of the Roman *Senatus* were men who had served in the military and had leadership experience. Generally, the US senators have had some political experience before they are elected to the Senate, but they do not always have military experience.

▲Proceedings in the US Senate (1999)

Like the Roman consuls, the US president serves as the commander-in-chief of the military. However, one major difference is that the US president typically directs military actions by giving commands through the various officers in the army, navy, air force, and marines, rather than leading the troops himself.

Another huge difference between the Roman Republic and the modern United States government is that there were no women in any of Rome's leadership positions. That was also the case in early America. Women were not guaranteed the right to vote in the United States until the 1900s. Since 1921, there have always been women in the US Congress.

These are just a few examples of the similarities and differences between the Roman Republic and the United States government. Can you think of any others?

Events in the Early Republic

As we mentioned at the beginning of the chapter, there was a lot of violence and conflict during much of the first 200 years of the Roman Republic. We know that Tarquin the Proud was exiled to Cumae, a city south of Rome, where he died in 496 BC after numerous failed attempts to reconquer Rome. After Tarquin the Proud was gone, the city of Rome had conflicts with many of the other groups of people who lived on the Italian Peninsula.[23]

Wars with the Etruscans to the north and Italian tribes to the east continued off and on for decades. In 496 BC, the Romans made a treaty with the other cities in the area of Latium. After this treaty, the Romans and the Latin people were usually allies, and the Latins helped the Romans defeat other groups of people on the Italian Peninsula. Once Rome's control over central Italy was secure (a process that took over a century), the Samnites farther to the south became Rome's next most important foe (enemy). Rome's struggle with the Samnites and related tribes, and then with the Greek *poleis* in the far south (*Magna Graecia*) took about another century.[24]

The Etruscans to the north of Rome were the most dangerous early enemy the Roman Republic faced, particularly the city of **Veii**. The cities of Rome and Veii were less than a day's travel from one another, and they were constantly fighting to see which was stronger. The well-protected city of Veii was built high up on a plateau of lava rock, which meant the people could defend the city and wait out

23. Editors of Encyclopaedia Britannica, "Tarquin," *Encyclopaedia Britannica*, accessed September 10, 2021, http://capress.link/tch2b0107.
24. Le Glay, Voisin, and Le Bohec, *History of Rome*, 45–46, and Noble, *Foundations of Western Civilization*, 72–73.

▲This oil painting (by Nicolas Guy Brenet,1785) depicts Marcus Furius Camillus accepting donations from Roman women to offer to the gods in thanks for the victory at Veii.

a long siege if necessary. According to the Roman historian Livy, Rome's siege of Veii was long indeed, lasting almost ten years, ca. 405–396 BC.[25]

The traditional tale of the siege of Veii is much like the Greeks' story of the Trojan War, with a hero and a dramatic ending. Under the leadership of a general named Marcus Furius Camillus, the Romans dug a long tunnel into the base of the lava rock hill upon which Veii was built, and then upward until the tunnel opened right in the middle of the city![26] Some of the Roman soldiers entered the tunnel while the majority of their army distracted the Etruscans by attacking the city walls on all sides. (Do you notice a similarity between this military maneuver and the Greeks' clever strategy with the Trojan Horse?) The people of Veii had no way to overcome the double attack, and the Romans captured the city at last in a tremendous victory. With the conquering of Veii and its surrounding land, the Romans increased the amount of territory they controlled by around 60 percent.[27] But soon the sweet taste of victory turned bitter as new forces dealt a critical blow to Rome.

In 390 BC, a barbarian band of Gauls stormed southward from the Alps down the western coast of Italy. What were they looking for? Some historians say the Gauls were after more space to live. Others think they were a gang of greedy bandits, looking for loot (riches) and adventure.[28] What we do know is that the Gallic invasion of Rome disrupted events in a way very similar to how a different group of Gauls caused problems in Greece and Anatolia a century later, during the reign of the Successor kings.

►An 1898 illustration of the Gauls preparing to attack Rome

25. Addis, *Eternal City*, 18–19, and Beard, *SPQR*, 156.
26. Addis, *Eternal City*, 19, and Livy, *History of Rome* 5.1.9–11.
27. Beard, *SPQR*, 155.
28. T.J. Cornell, *The Beginnings of Rome: Italy and Rome from the Bronze Age to the Punic Wars (c. 1000–264 BC)* (New York: Routledge, 1995), 313–317.

The Roman army tried to stop the Gauls by a branch of the Tiber River north of the city, but the Gauls were much stronger. The Roman forces were promptly scattered and fled back to Rome. Soon the Gauls reached the edge of the city. Neither the Roman legions nor the outer walls of the city were able to stop the fierce Gauls. The Gauls sacked the city in a bloody and brutal attack. (When we say an enemy has "sacked the city," we mean they entered it and caused great destruction. It usually takes many years for a city to rebuild and recover after being sacked.)[29]

▲The Gallic leader Brennus is said to have declared *Vae victis*: "Woe to the vanquished!"

The traditional story is that the Gauls then raided the city, burning the houses and taking all of Rome's treasures and riches. Many Romans fled the city. Those who stayed took refuge on Capitoline Hill (one of the seven hills Rome was built upon). The Gauls killed almost everyone who failed to make it to safety within the inner ring of defenses on the Capitoline Hill. However, the Gauls failed to break into the Romans' final refuge, and the invaders quickly lost patience. The Gallic leader agreed to leave if the Romans paid him a thousand pounds of gold. But the Gauls rigged the scales so that the Romans would have to pay extra! When the Romans tried to argue, the Gallic leader threw his sword onto the scales and declared, "Woe to the vanquished [conquered]!"[30]

The Gauls were finally driven off by a force of Roman soldiers (led by Camillus) who arrived from the north. But the Romans never forgot the humiliation of their defeat. It was a terrible day in Roman history for sure.

But wait! Some archaeologists today say this attack never happened. They question Livy's account of the sacking of Rome by the Gauls because so far there is no archaeological evidence, such as burnt rocks or other signs of damage, that would indicate a great attack took place and that many buildings were burned.

Did the Gallic attack happen? Scholars on both sides of the debate hold firm to their opinions. But the story certainly was an important piece of history to Livy and the other Romans. They repeated the tale again and again. Why would the Romans do such a thing if the siege was only a legend? It might have been because the story helped remind them of the dangers of enemy attacks from the north. We know that after 378 BC, the Romans built a more massive wall around the city. From that time onward, they were particularly cautious about any threats that might endanger their city, and tried to ensure they were always

As the story goes, some elderly Roman aristocrats chose not to flee the city as the Gauls approached. They stayed in their homes, wearing their finest robes and knowing that death was surely coming. When the Gauls saw the men, the invaders thought they were statues because the aristocrats were sitting so perfectly still! According to Livy, the Roman men looked so majestic and solemn that the Gauls thought they were sculptures of gods. But then, a bold Gaul reached out and touched one aristocrat's beard. The Roman was so insulted that he struck the offending Gaul over the head! Once the Gauls realized that the "statues" were really men of Rome, the Gauls killed each and every one.[31] –A.D.

29. Unless otherwise noted, information on the Gallic siege of Rome is from Addis, *Eternal City*, 23–29.
30. Livy, *History of Rome*, 5.38–49.
31. Beard, *SPQR*, 155, and Livy, *History of Rome*, 5.41.

The Servian Wall

When the Romans built a new wall, called the Servian Wall, around the city in 378 BC, they made it huge! It was 24 feet high and 12 feet thick, and it stretched for a total of 1,000 acres around the city. The Servian Wall served its purpose well. Rome would not be attacked and conquered again by barbarian armies for 800 years![33]

prepared.[32] And if much of Rome was indeed burned in 390 BC, it might help explain why we do not have any surviving records of Rome's early history.

Looking Ahead

By about 270 BC, Rome controlled all of Italy, and the republic was flourishing. The change from being ruled by kings in a monarchy to being governed by magistrates in a republic was a change that turned the future of the Romans in an entirely new direction. The Roman Republic was a new kind of government in which assemblies of all citizens made many of the decisions, and the magistrates were elected by the people for limited terms. As we will see in the following chapters, this structure worked well for the Romans. It also provided a model that helped shape the governments of other nations throughout history, including the United States.

The Roman Republic did not start peacefully, but over the first several centuries Rome was able to conquer all its enemies on the Italian Peninsula that threatened its existence and success. In fact, you will soon learn that although the Romans had some peaceful periods, most of their history is characterized by marching armies and bloody battles. In the next chapter, we will look at the Roman soldier, including his weapons and armor, and learn how the consuls organized their troops. The Roman military with its brave soldiers were what made the republic—and later the empire—strong.

To read about Cincinnatus, one of the heroes of the Roman Republic, see the Profiles and Legends PDF in *The Curious Historian's Archive: Extra Resources for Level 2B*.

32. Beard, *SPQR*, 157.
33. Rodgers, *Illustrated Encyclopedia*, 25.

EXERCISES

Write About It

Write a paragraph entitled "Consuls versus Kings" answering this question: How did the three limits on a consul's power—election by the people, a limited term, and shared power—ensure that the consuls would not end up acting like kings?

TE>

Talk It Over

Law codes are essential to have order in a society, and Rome was certainly not the first early civilization to create a series of written laws for its people to follow. What would life in your community look like if there were no law codes to keep it orderly and free of crime? (For example, what if there were no speed limits, no stop signs, and no traffic lights in your city or town? What would it be like to drive around?) TE>

Practice the Facts

On the line provided, write the number of the correct vocabulary word beside each definition.

1. Democracy	12	A.	A government led by the most privileged, wealthiest, or best-educated people in a society; also the term used for such people
2. The Twelve Tables	5	B.	The Romans' name for their government and origin of the English word "republic"; literally means "thing public" or "public affair"
3. Patrician	14	C.	A chosen or elected official who takes on the role of administrator, judge, or commander
4. Monarchy	16	D.	The Latin word for "king"
5. *Res Publica*	10	E.	Any Roman citizen who was not a patrician (for example, a farmer, merchant, or craftsman)
6. Consul	11	F.	A large group of people who come together to make important decisions; the largest of the three parts of a typical Greco-Roman government
7. Veii	13	G.	An assembly of all male Roman citizens that was organized by geographical area. It made decisions regarding local matters and elected the lesser magistrates.
8. Centuriate Assembly	7	H.	The first Etruscan city conquered by the Romans
9. Tribune	2	I.	The written law code of the early Roman Republic
10. Plebeian	4	J.	A government in which authority is held by a single ruler who usually inherits the position
11. Assembly	1	K.	A government in which every citizen has an equal say in the decisions made by the government. In Classical Greece and Rome, it was a form of government in which all free male citizens could take part in political decisions.
12. Aristocracy	9	L.	A Roman official who was elected to speak for the plebians and to bring their concerns to the patricians
13. Tribal Assembly	8	M.	An assembly of all male Roman citizens that was organized by centuries ("hundreds") like the Roman military. It made decisions regarding war and peace, foreign matters, and serious crimes, and elected the chief magistrates.
14. Magistrate	6	N.	The highest political office in the Roman government. These two officials served as the supreme judges and army generals.
15. Edict	3	O.	A Roman whose ancestor was one of the very first senators and who had great wealth, influence, and power
16. *Rex*	15	P.	An official order or declaration made by someone in authority, such as a king or an emperor

Who Am I?

Can you identify who would have said each of the following statements? Write your answer on the line below each speech bubble.

plebeian • *quaestor* • Tarquin the Proud • *praetor* • consul • *aedile* • Marcus Furius Camillus • tribune

I am one of the officials elected to speak for the plebeians and to bring their concerns to the patricians.

A tribune

I am the Roman general who had my soldiers dig a tunnel under the Etruscan city of Veii so that our forces could capture the city.

Marcus Furius Camillus

I am one of the two Roman magistrates who serve as the commander-in-chief of the army and chief judge over the courts.

A consul

I am one of the magistrates responsible for making sure the people have plenty of food to eat and are thoroughly entertained by wonderful festivals.

An *aedile*

I am one of the magistrates responsible for making sure taxes are collected and hiring the best construction workers to oversee all of our many building projects.

A *quaestor*

I am the king the Romans call a tyrant because they think I treat my people in a terrible manner.

Tarquin the Proud

I am one of the workers who went on strike because I want to have a say in decisions made by the Roman government.

A plebeian

I am one of the magistrates who serves as a judge or leads small army units.

A *praetor*

True or False

Circle *T* if the sentence is true and *F* if it is false.

1. Copies of the Twelve Tables have survived for us to read and study the early Roman laws. T **F**
2. The Twelve Tables were written on tablets of stone. T **F**
3. The Twelve Tables included laws regarding family concerns, property, inheritance, and crime. **T** F
4. In order for a society to be well organized, having a law code is important. **T** F
5. In Roman society, the plebeians were the wealthier people and the patricians were the farmers, craftsmen, and middle-class people. T **F**
6. The plebs were always happy with their position in Roman society. T **F**
7. The tribunes were elected by the plebs to represent their interests to the patricians. **T** F
8. The plebs were never able to make important decisions that applied to all Roman citizens. T **F**

Think About It

The world of the Roman Republic was very different from our world today. Yet, people being people whatever the time period, the Romans would have had disputes (conflicts) that were similar to the kinds of disagreements we might have with family members and neighbors. Can you think of some examples? Take a moment to brainstorm and write down your answers. TE>

Write It Down

Fill in the blanks in the following chart with the correct name of the part of Greek or Roman government.

A Comparison of Greek and Roman Government

	Rome	Athens	Sparta
Assembly	Centuriate Assembly (*Comitia centuriata*) Tribal Assembly (*Comitia tributa*)	*Ekklesia*	*Apella*
Council	*Senatus*	*Boule*	*Gerousia*
Magistrates	Consuls *Praetors* *Aediles* *Quaestors*	*Archons*	*Ephors*

Be Creative

Imagine you are a plebeian in Rome in 494 BC. You are unhappy because you do not have the same rights that the patricians have. Write a short paragraph of three or four complete sentences describing your thoughts and how you hope to bring about a change.

Sample answer: I am a farmer in ancient Rome, which makes me a plebeian. I work hard, and my farm produces many healthy vegetables for the people of Rome. But I am unhappy because I have no say in the government of my city. Last year, I went on a military campaign and I almost died in a battle against the Gauls. My father was killed many years ago when he went to war. I have been a loyal citizen all my life, like my father and my grandfa-

ther. And I have three sons who will someday fight for Rome. I think it is fair that I should have a right to vote on decisions that affect me and my family. Lately, many of the plebes are talking about going on strike. I hope that if we all stand together and demand changes, we will eventually get the rights we deserve.

Decode the Past

This exercise has two parts. First, solve the simple math problems and write the answer on the blank. Then use the numbers to answer each of the questions about the Roman Republic.

23 – 16 = 7 250 + 140 = 390 32 – 28 = 4

218 + 535 = 753 721 – 212 = 509 3 x 4 = 12

1. What is the legendary date for the founding of Rome by Romulus? 753 BC
2. When did the Gauls attack Rome and sack the city? 390 BC
3. How many kings did the Romans have before the beginning of the republic? 7
4. What date do most historians agree is the beginning of the republic? ca. 509 BC
5. How many tables were there in the Romans' law code? 12
6. How many kinds of magistrates did we learn about in the Roman government system? 4

Time Check

How much can you remember about what was happening in Greece, the Near East, and the Far East during the time of the Roman kings and early republic? Circle the correct answer for each of the following questions. (Hint: If you need help completing this exercise, you can use the time lines in appendix E and the civilization timetable in appendix F.)

1. Which two important Eastern philosophers were alive during the time the Etruscans ruled Rome (616–ca. 509 BC)?

   the Buddha and the Mahavira Cambyses and Pythagoras

2. During which two periods was the Roman Republic founded, ca. 509 BC?

   Hellenistic Period (Greece) and Warring States Period (China)

   Archaic Period (Greece) and Spring and Autumn Period (China)

3. What were the Greeks doing ca. 750 BC, just a few years after Romulus supposedly founded Rome?

   establishing colonies suffering from a terrible plague

4. The Romans' siege of Veii began ca. 405 BC, a year before the end of which war in Greece?

   Persian Wars Peloponnesian War

5. Who was ruling the Mauryan Empire in India ca. 270 BC when Rome controlled all of Italy?

   Ashoka Bimbisara

A *Spotlight on Virtue:* Justice is the recommended virtue to highlight this week. For the optional virtue-related discussion question and answer prompts, see the last page of the Teacher's Notes for this chapter.

B *Optional Readings to Supplement Chapter 1:*

- To read about Cincinnatus, a hero of the Roman Republic, see the Profiles and Legends PDF in *The Curious Historian's Archive: Extra Resources for Level 2B*.
- The Power of Rome" section from chapter 27, "The Rise of Rome," in *Story of the World*

C The English word "king," though synonymous in meaning with *rēx*, has a very different (and somewhat uncertain) etymological origin—one it shares with related words from many other Germanic and Slavic languages. For instance, the German word is *König* ("king"), and the closest Russian etymological cognate is *Knyaz* (usually translated "prince" or "duke").

D You might discuss with students how the ancient Romans' abhorrence for kings is not all that dissimilar to the American colonists' distaste for monarchy and the idea of being ruled by a king, which led to the American Revolution. In the case of both republics, the people soon saw that some sort of chief executive was necessary, but his title could *not* be "king." In the United States, the chief executive is called "the president." Additionally, in both republics the executive branch's powers were limited in key ways, as we will discuss later in this chapter.

Because the English word "emperor" comes from the Latin word *imperator*, one of the Roman leaders' titles of choice, many people think the two titles mean exactly the same thing. It gets even more complicated because "emperor" can also have different meanings to various people. For example, in English we use the title to describe a ruler who is greater than a king. You might say we think of an emperor as a "super-king." His kingdom may be larger than other kingdoms, or he may rule over an empire made up of a number of territories that his armies have conquered. Of course, as people later accepted the new system of the empire and got used to their new rulers, the meaning of *imperator* changed. But the important thing to remember is that in the early history of Rome, *imperator* was not originally so close in meaning to the Latin word *rex* ("king") or "emperor." This situation illustrates a key principle that Dr. Larsen likes to point out to his students: When the names of things don't match reality, the meanings of those names will often change to match that reality.

E Throughout unit I, you may wish to prompt students to narrate the events of the introduction or chapter lesson back to you. Having students retell the story of history in their own words can be helpful for ensuring comprehension and also gives them practice summarizing a story or sequence of events.

F You may wish to review with students the *TCH2A* chapter 2 Question Box that prompts them to consider whether or not the United States is a democracy. In summary, this is a tricky question that political and constitutional scholars continue to debate. Technically, the United States is not a true, direct democracy. It has a representative form of government and is therefore a republic (or, some say, a democratic republic or representative democracy).

G We do have a fairly complete list of consuls (chief magistrates) going back to the founding of the republic, but there are different versions with some discrepancies between them. The most commonly used record is based on the Roman scholar and author Marcus Terentius Varro's work and can be found in T. Robert S. Broughton with Marcia L. Patterson, *The Magistrates of the Roman Republic*, Philological Monograph no. 15 (New York: American Philological Association, 1986). The other is a list based on Livy's account in *History of Rome*.

From **Earlier Law Codes** on page 35.

In *TCH1A*, we talked about several ancient law codes: that of Ur-Nammu and his son Shulgi, Hammurabi's famous code, and the Mosaic Law (contained in the biblical books of Exodus, Leviticus, and Deuteronomy, but most famously summarized in the Ten Commandments). In *TCH2A*, we also mentioned the Indian ruler Ashoka's royal edicts, which proclaimed his moral or political code (*dhamma/dharma*).

H To read translations of some of the laws found on the Twelve Tables, see http://capress.link/tch2b0102.

I This process of social and political change occurred with great dispute but with little violence (at least at this time). In terms of passing laws, voting, and holding office, the patricians and the plebs were by 287 BC considered mostly equal and could serve together fairly peaceably in the Roman Republic.

From **A Strong Punishment** on page 37.

Answers will vary. Although the law didn't sentence the offender to be executed by the state, the implication of his being "consigned to Jupiter" (cursed) was likely an even more terrifying penalty because it would have meant that he was seen as abandoned by the gods and as no longer worthy of being part of Roman society (and therefore of being protected by other Roman laws). When combined with the fact that the offender would no longer have his money to protect him or his possessions, the law meant that he was probably doomed to a life of poverty—or to being killed by an angry plebeian who wanted revenge for the insult to the tribune! This law gives the impression that Rome could be a violent place where people felt they could get away with striking someone perceived to be of lesser social standing. You could also argue that sometimes the very laws encouraged this violence to an extent by removing a person's legal protection (which could also impact his heirs) rather than by actively punishing the offender with death or imprisonment.

J The Romans perhaps moved away from monarchy a little later than was typical for the Greek *poleis*, but that is to be expected for a "borrower" culture.

K The English word "committee" comes from the Latin *comitia*, but don't let that confuse you (or your students). A Roman *comitia* wasn't a "committee" of selected citizens, but rather an assembly of all the citizens who could be organized in a certain way, such as by "centuries" (groups of 100—that is, like the Roman military units) or by "tribes" (which in the Romans' case really meant geographical divisions). The Latin *comitia* in turn comes from *cum* ("together") and the verb *īre* ("to go"), so really it means something like "a going together."

L Since the Centuriate Assembly was arranged like an army, that also meant it was organized according to wealth. For instance, the wealthiest citizens were arranged into centuries of cavalry, which were much smaller units. Since voting was conducted by century, starting with the wealthiest, the small blocks of wealthier citizens got their votes in first, to the extent that by the time the poorest would have their chance, the issue was likely decided. Also, since the centuries of the wealthy were smaller, that meant that their vote counted for more.

M Athenian magistrates also included the *strategoi*.

N According to the Constitution, Supreme Court justices "shall hold their Offices during good Behaviour." Only one justice has been impeached (in 1805). See http://capress.link/tch2b0103.

O You might wish to share with students a few interesting tidbits regarding political milestones for American women. During the American Revolution and up until the early 1800s, New Jersey's state constitution allowed women to vote as long as they owned 50 pounds' worth of property. (See Museum of the American Revolution (website), "All the Single Ladies" in "Part I: How Did Women Gain the Vote? The Promise of 1776 for Women," accessed October 27, 2022, http://capress.link/tch2b0104.) In 1872, Victoria Woodhull became the first woman to run for president—even though women did not yet have the right to actually cast their own votes! The first female state senator (Martha Hughes Cannon) was elected in 1896, followed by the first female representative (Jeannette Rankin) in 1917. Three years later, in 1920, white women received the right to vote (the Nineteenth Amendment). It wasn't until 1965 with the passage of the Voting Rights Act that women of color could widely exercise their Nineteenth Amendment rights. (See Dr. Megan Bailey, "Between Two Worlds: Black Women and the Fight for Voting Rights," in "Suffrage in America: The 15th and 19th Amendments," accessed October 27, 2022, http://capress.link/tch2b0105.) For more milestones for women in American politics, see "Center for American Women and Politics," Rutgers Eagleton Institute of Politics, http://capress.link/tch2b0106.

P You might prompt students to recall that Antigonus II (son of Demetrius I and grandson of Antigonus I) drove the Gauls out of Macedonia. Antiochus I (the son of Seleucus I Nicator) defeated another band of Gauls in Anatolia. (See *TCH2A* chapter 11.)

From **Write About It** on page 46.

Sample answer: Because a consul was elected by the people, he had to represent their best interests and have enough goodwill among the people that he could win an election in the assembly by majority vote. Whether he was a good or bad consul, he was limited to a one-year term and did not stay in office long enough to gain the power and influence that the kings once had (and that enabled some of them to become tyrants). Finally, since the consuls governed two at a time, each could set limits on the other's power.

From **Talk It Over** on page 47.

Answers will vary. Without law codes, society would be chaotic. Often laws must be written down so we can manage how we live in a community together; they help keep the behavior of citizens in order and make the community a safe and attractive place to live. Laws can address all manner of things, from driving rules to criminal actions to taxes. However, it is important that laws have clear definitions that distinguish one crime from another and specify the punishments for each. (For instance, what's the difference between murder and manslaughter, and how are the consequences for each determined accordingly?) Laws, with their accompanying definitions and punishments, can be a deterrent to people who deliberately respond to a situation in a manner that brings harm to another person or property, or who are tempted to act in emotional, uncontrolled ways.

Two main types of law codes that help keep a society organized and safe are civil law codes and criminal law codes.

Civil law codes include:

- Commercial and Trade Law:
  - Guidelines for licensing, such as for driving various types of vehicles and activities such as fishing and hunting and various professions
  - Rules for contracts, taxes, and tariffs
- Family Law: Rules concerning matters such as marriage, divorce, custody of children, and adoption
- Safety Law:
  - Building Codes: Building standards for residences and businesses to ensure that buildings are constructed in a safe manner
  - Traffic Rules: Traffic rules (stop signs, traffic lights, speed limits, right of way, etc.) that help keep vehicles moving in a safe and organized manner
- Liability Law: Guidelines for determining responsibility and penalties for issues such as car crashes, personal injury, accidents on the job, etc.

Criminal law codes define:

- Criminal Law:
  - Violent crimes against other people (such as murder, manslaughter, criminal negligence, abuse and kidnapping, etc.) and the accompanying sentences
  - Property crimes (such as burglary, theft, and robbery) and the punishments associated with each
- Defense Law: What actions are considered self-defense and justified when a person is trying to defend himself, his family, and/or his property
- The Statute of Limitations for crimes (how far into the future a crime can be reported and taken to court)

These are just a few examples of the kinds of matters that law codes address for a society. Without organized ways of protecting the people of the community, holding a person accountable for her actions, and providing guidelines for unexpected events that cause harm to a person or property, our society would be chaotic. Everyone would simply do as she pleased, with no standards and no consequences.

From **Think About It** on page 49.

After you give students time to think about the question and brainstorm some answers, discuss them as a class. Answers will vary. The following are a few examples of interpersonal problems that the Roman people might have experienced:

- A person stealing a loaf of bread or a pie left cooling on his neighbor's windowsill, or vegetables from his neighbor's garden
- A person injuring a neighbor's goat or family pet by running over it with his wooden cart
- A merchant not charging a fair price for a bolt of cloth in the marketplace
- Two men arguing over the border lines of their property
- Children running through a person's field and destroying much of the crop
- A tree in a person's courtyard falling down and destroying his neighbor's roof

Q See appendix B for hands-on projects and other activities to complement the chapters. See appendix I (Teacher's Edition only) for chapter quizzes and quiz answer keys. You can also download blank versions of the quizzes as a printable PDF found in the Bonus Digital Resources at ClassicalAcademicPress.com/Pages/Subject-History.

Spotlight on Virtue: Justice

Discussion Question: When you hear the word "justice," do you think of laws, courts, and judges? Most people do. In this chapter, you learned about the Twelve Tables, a set of laws designed to settle disputes, distribute goods, and determine punishments with justice. But what exactly is justice? Thanks to the orator Cicero, we know how many Romans thought about this virtue. Cicero says that justice is giving every person what he is owed.* And so justice is about more than simply following the laws.** For example, if your neighbor steals your basketball, she is breaking the law and acting unjustly toward you! Returning your basketball would be the just thing for her to do. (In fact, if she acted justly in the first place, she never would have taken your basketball.)

Now imagine that you are making dinner for your family. One family member has a big appetite. Another has a small appetite. The third has an appetite somewhere in between. If justice is giving each person his due, then which is more just: giving everyone the same portion, or giving each person an amount that satisfies his appetite? Why?

Answers will vary. Justice determines that each person is given her due, or "just portion." Therefore, serving each person according to his appetite is just. (Aristotle, in *Nicomachean Ethics* 2.6, at 1106b, 1–5, makes this same point regarding the appetite of the wrestler Milo. He uses the example of the wrestler to describe virtue as a mean between an excess and a deficiency, but this is also clearly related to justice.)

This would also be a good time to demonstrate the difference between what is just and what is merely equal. If a student suggests that it is fair for everyone to get the same amount, ask her if she can think of a time when it *isn't* fair for everyone to receive the same amount. For example, can a child eat as much as an adult? And if not, should a child be required to eat the same amount as an adult? (Hence, the "kids' menu"!) Can a five-year-old do the same chores as a sixteen-year-old? Can a child carry the same number of logs for the fireplace as an adult can? Would it be just to require the child to carry the same load of logs? It makes sense to give a bigger portion to the person with a bigger appetite and the harder tasks to the person with the strongest muscles. (You could also ask students how long it took them to come up with their answers. This could help them see how justice is a habit of mind, as Cicero was suggesting.)

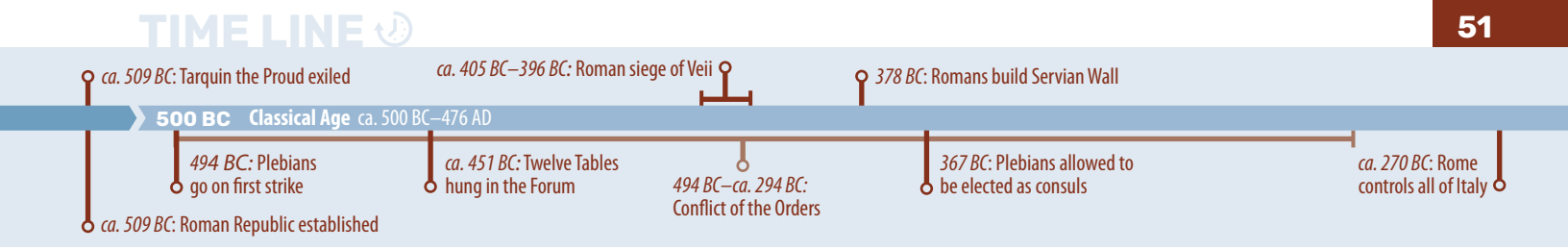
It is also important for students to realize that deciding how much (whether food or chores) to give each person is different from deciding whether each person should have a different amount. In other words, not knowing the correct quantity to offer is distinct from determining (according to a habit of mind) whether there should be a quantitative difference. The most important thing is that the students grasp the general idea of justice, how it is a virtue, and how it might benefit not only the person possessing the virtue but others as well.

This set of questions about justice can also lead to discoveries about the virtue of *pietas*. (Justice and *pietas* are concomitant virtues.) In other words, if justice gives to others what they are due, then *pietas*, gives others the special respect they are due.

**Note for Teachers:* This is a summarized version of Cicero's definition. His complete definition is "justice is a habit of mind that gives every person what they are owed while also preserving the common advantage" (*De Inventione*, 2.53). In other words, justice gives to each person what he is due so that everyone benefits. But notice that Cicero calls justice a "habit of mind." In Cicero's understanding, justice is not only laws that make it possible to cultivate this habit of mind. Cicero believed that justice comes from two things. First, justice is derived from our original human nature. We instinctively know when something isn't fair. Second, he says we need rules of conduct that come from our customs, traditions, and laws (*De Officiis*, 1.12–13). All these things combine to form the habit of mind that is justice. And justice, as we saw, is giving to each what he is rightfully owed, whether that be a reward or a punishment.

***Note for Teachers:* If you want to further discuss with your students the connection between justice and laws, keep these important points in mind. A virtue, as we remember, is a habit that is a part of a person's character. But even if someone follows the laws, it does not automatically mean that she is just. A society can be considered just, depending upon the quality of its laws. A society with bad laws will have little justice! However, a truly just society has both just laws and just citizens. Here is an analogy you can use to help illustrate the connection between law and justice for your students: A law is like a recipe, and a citizen is like a chef. A good recipe produces a delicious dish only if there is a chef capable of preparing it properly. In the same way, just laws can only improve a society to the degree that citizens are capable of the same degree of virtue that the laws prescribe. What is more, a society whose members are fully just would need no laws, because everyone would behave justly without them. If any particular act of injustice were never committed, there would not need to be a law forbidding it, and if no one even thought to do such an act, there wouldn't even be a demand for such a law. Therefore, every law a society has is an acknowledgment that there is not perfect justice in the society. And here we have a paradox: The more laws a society has, the more it is acknowledging its imperfection with regard to justice!

The philosopher Plato wrote a long dialogue about justice called *The Republic*, in which he makes a connection between the law and the virtue of justice. Plato distinguishes between the just state, or *polis*, and the just soul or person. The Greek word for soul, *psyche*, refers to the mind and to the way a person thinks. The Latin equivalent of psyche is the word *anima*, which sounds like "animal" or "animation." Like psyche, anima refers to what we do, why we do it, and how we do it. For Plato, the just soul comes first, before the just society. In other words, there cannot be a just society—or republic—if the citizens don't have just souls or just dispositions. This, of course, is a high aspiration. While we would like citizens to be virtuous of their own accord, it takes just laws and just leaders to make a society just and virtuous. A good coach can lead players toward excellence in their sport, provided that the players are willing to put in the practice and hard work. In the same way, a just leader can produce citizens who practice justice toward each other if the citizens habitually act in a just way toward one another.



MEMORY

Don't forget to learn this chapter's song verse(s)! The lyrics can be found in appendix A.

Unit I: The Roman Republic

Chapter 2: Roman Citizens, Soldiers, and Deities

Important Words

Word	Definition
Civis Romanus sum	A Latin phrase meaning "I am a Roman citizen"
Ally	A nation, state, or group of people who agree to help and protect another nation, state, or group. Allies join together to form an alliance.
Legion	A military unit made up of Roman legionaries
Century (*Centuria*)	A small unit of about 60–100 Roman legionaries commanded by a centurion
Phalanx	An infantry formation in which soldiers fight in tight rows, creating a large, organized block of foot soldiers

Important Figures

Word	Definition
Barbarian[1]	The name the Greeks and Romans used for all non-Greco-Romans; in modern usage, someone who is seen as uncultured, rude, and uneducated
Legionary	A Roman citizen-soldier
Centurion	A Roman commander of a century (unit of legionaries)
Pyrrhus of Epirus	The king of Epirus (to the west of Macedonia) who had a Macedonian-style army and defeated the Romans in several battles, despite the loss of many men

The Roman Pantheon[2]

Roman Deity	Greek Deity	Roman Deity of . . .	Key Facts
Jupiter	Zeus	The sky	• King of the Greco-Roman gods • Married to Juno
Juno	Hera	Marriage, women, and the family	• Queen of the Greco-Roman gods • Wife of Jupiter
Ceres	Demeter	The earth and harvest	• Sister of Jupiter • Daughter of Saturn
Pluto	Hades	The underworld	Brother of Jupiter and Neptune
Neptune	Poseidon	The sea and seafarers	Brother of Jupiter and Pluto
Minerva	Athena	Warriors, craftsmen, art, and wisdom/philosophy	Daughter of Jupiter
Mars	Ares	War	• Son of Jupiter • Father of Romulus and Remus

1. This is an extended version of the definition you learned in *Level 2A*.
2. See the alphabetical glossary for extended definitions of the Roman deities.

Vulcan	Hephaestus	Metalworker, fire, and the forge	• Son of Jupiter and Juno • Married to Venus
Venus	Aphrodite	Spring, love, and beauty	• Daughter of Jupiter; mother of Aeneas • Wife of Vulcan
Apollo	Apollo	The sun, poetry, and music	• Son of Jupiter • Twin brother of Diana
Diana	Artemis	Hunting, wild beasts, and the moon	• Twin sister of Apollo • Often pictured with a bow and arrow
Mercury	Hermes	Messengers and travelers	Known for being very clever and for playing tricks on others

A B See the *TCH2B* Go Deeper PDF, http://capress.link/tch2bgd, to explore . . .
• The oldest tomb unearthed in Rome to date
• How Roman legionaries built walls

Roman Citizenship

"Fight for Rome, and you'll get to travel the world!" If the ancient Romans had recruiting posters (advertisements encouraging people to become soldiers) tacked on the walls of government buildings, the designs might have featured those words in bold letters. A Roman soldier certainly did see the world, especially during the later years of the empire. C An ordinary Roman citizen might never travel farther than the boundaries of his city, but a Roman soldier might march over the mountains into Gaul (modern-day France). Or he might cross what we call the English Channel and step upon the shores of what is now England. But before we get too far ahead of ourselves, let's back up a minute and take a look at exactly who was considered a Roman citizen and allowed to join the Roman army.

In the last chapter, we compared Rome's government to that of the Greek *poleis* and found many similarities. For example, just like a typical *polis* Rome had its magistrates, its council (*Senatus*), and its assemblies (*comitiae*). But even though the Greeks and the Romans had similar government structures, there were differences too. (And remember, even the various Greek *poleis* did not govern themselves the same way. Any two *poleis* could be just as different from each other when it came to their government as any particular *polis* was from Rome.)

Probably the biggest difference between the Greeks and Romans was not in the structure of their governments, but in the way they thought of outsiders. Do you remember how the Greeks called all non-Greeks "barbarians"? Perhaps even more important, most Greeks were reluctant to let a Greek who was a citizen of another *polis* become a full citizen of their own *polis*. For example, it was difficult for a citizen of Thebes to later become a citizen of Corinth, and pretty much impossible for a citizen of Athens to later become a citizen of Sparta. But the Romans were the opposite! They were more willing to include foreigners in their *res publica* (republic) and to make them citizens.[3]

3. Beard, *SPQR*, 67–68.

▲3D computer rendering of the Roman forum

What did it mean to be a Roman citizen? In the early republic, a full Roman citizen was a free man who was born in Rome and who was allowed to vote, serve in the government, and otherwise take part in all the business and activities of the republic (or empire).[4] If you lived in Rome or in a Roman province and could say the magic words "*Civis Romanus sum*"* ("I am a Roman citizen"), it was a sign of importance. When a person said that phrase, government officials stopped and took notice, because there were certain rules that mandated how Roman citizens were to be treated. A Roman citizen could not be punished in certain ways that a non-citizen could. For example, a Roman citizen was not to be flogged or tortured by local officials. If a local governor or official broke the rules and gave a Roman citizen the wrong punishment, he could be in deep trouble!

As the Romans expanded their territory beyond the city of Rome, little by little they conquered the people who lived around them. We have already mentioned how they fought with the Latins in Latium and with the Samnites to the south. But once the fighting was over, the Romans usually treated the conquered people generously. They created fair peace treaties and even granted some groups of foreigners (including the Latins) the right of partial Roman citizenship.[5] This level of citizenship was called *civitas sine suffragio*,* or "citizenship without the vote." Partial citizenship rights could include the freedom to marry a Roman citizen, or to make contracts and conduct business or trade with Roman citizens. D

All that the Romans asked in return was that the conquered people pay their taxes and be loyal to Rome. Showing loyalty meant not fighting against Rome and being willing to provide men to serve in allied units of the Roman army. E Most conquered people could live with this arrangement. After all, they had to pay taxes no matter who ruled over them.[6] And fighting in Rome's army made

4. Le Glay, Voisin, and Le Bohec, *History of Rome*, 130.
5. Noble, *Foundations of Western Civilization*, 73–74.
6. Rodgers, *Illustrated Encyclopedia*, 11, 86.

To the Source:

The English words "civic" and "citizenship" come from the Latin words *cīvis* ("citizen") and *civitas, civitatis* ("citizenship").

The Bible: Paul's Roman Citizenship

The apostle Paul was a Roman citizen because he was born in Tarsus, a major city in the Roman empire. Because he was a citizen, Paul was protected by the Roman authorities from being punished like a non-citizen. When he was in Jerusalem as a Christian apostle, some of the Jews tried to get him in trouble because they were jealous of him and thought he was teaching things that went against their Jewish law. Eventually, an angry crowd gathered around Paul, and the Roman officers had to step in. The authorities were going to flog Paul and question him about his actions and why the crowd was so upset. But when Paul told them he was a Roman citizen, the officers quickly released him! You can read the full story in Acts 22:23-29. Another time, Paul told the authorities in Philippi (a Roman colony) that he was a citizen and that by beating him and throwing him into prison without a trial, they had disobeyed the law (see Acts 16:35-40).

To the Source:

The English word "suffrage," which means "the right to vote," comes from the Latin root *suffrāgium*, meaning "the vote."

them feel as though they were part of the Roman Republic, rather than a conquered enemy. So, the conquered territories agreed to become allies of Rome. An **ally** is a nation, state, or group of people who agree to help and protect another nation, state, or group. (Sometimes allies join together to form alliances, like many of the Greek *poleis* did in the years leading up to the Peloponnesian War.) However, just because a conquered people became an ally of Rome does not mean they were granted partial citizenship. Eventually, the allies (*socii* in Latin) were no longer content with this arrangement and demanded Roman citizenship. In chapter 4, we will learn more about this change.

Generous Treatment
What were some of the benefits of the Romans treating conquered people generously? TE>

As you can see, who was eligible to be a full Roman citizen changed throughout the years of the republic and as the empire formed and expanded. We have already mentioned that in the beginning, full citizenship was given only to free Roman men who were born in the city of Rome. By AD 212, all free men who lived within Rome's territories could be full citizens, whether or not they were actually born in Rome. Although Roman women were considered citizens, they were never allowed to vote or hold office in government.

If you purchased *The Curious Historian's Archive: Extra Resources for Level 2B*, you can read in the Biblical Connections PDF about how the apostle Paul defined what it is to be a citizen of heaven.

Roman Allies and Slaves

Trying to understand *all* the changes and different rules of Roman citizenship is a task for history professors! What matters for us is that a large number of people (although certainly not everyone) who lived in Italy and the various Roman provinces became loyal to Rome after they were conquered. And these allies were often willing to serve as soldiers in the Roman army.

In the early years, Rome's treatment of conquered people was generous, but in the later years of the Republic, and during the time of the empire, hundreds of thousands of people from the provinces were captured and brought to Rome to be sold as slaves. A master might decide to set his slave free after a certain amount of time, or sometimes a slave could even save up enough money to

Do you remember how the legendary Romulus populated his new city? As the story goes, Romulus welcomed foreigners, exiles, criminals, slaves, runaways, and homeless people. They were the first citizens of Rome. Did this really happen? Again, there's no way to know for sure about the truth of these early legends. The important thing is that the Romans *believed* these stories, and the stories influenced how the Roman people saw themselves. Romulus's welcoming attitude was carried on as Rome became larger and larger.[7] –A.D.

▲Slaves pour wine for guests in this mosaic from the second century AD.

7. Beard, *SPQR*, 68.

buy his freedom. As long as the slave's master was also free, the slave received some rights once he was released from slavery. However, being freed did not mean the slave suddenly had *equal* rights. For example, a freed slave did not immediately gain the right to participate in the government. Other conquered peoples were sent to labor in the mines or on the large farms where some of the hardest work was done, and were rarely able to gain their freedom.[8]

▲Notice the details of the Roman soldiers' armor, shields, and clothing in this bas-relief from the Altar of Domitius Ahenobarbus in Rome (second century BC).

Because Rome was open to making outsiders and freed slaves citizens, many of these people became loyal to Rome and helped the Republic (and later the empire) succeed. Once again, perhaps the most important advantage in having so many citizens was the vast number of men who could serve in the Roman army. As the Romans conquered territory after territory, they expected one thing above all from the conquered regions: "Give us men for our army." That meant conquered people in one area became part of the army that would then go on to conquer the next area. By around 300 BC, the Romans could muster almost half a million troops! None of Rome's rivals could gather together so many men. Because they had such a *huge* army, the Romans might be defeated in one particular battle, but they usually would not end up losing the entire war.[9]

"The Roman people has been often beaten by force and overcome in many battles, but never in a whole war, in which lies all that is vital."

—Lucilius, *Satires*[10]

Of course winning the war usually involves winning some sort of battle or siege eventually, and the Romans certainly won more often than they lost. What were some of the other reasons for the great success of the Roman army? Let's take a look at the Roman soldiers and find out why they were unusually effective in battle.

The Roman Army

The Roman soldier might really have had an opportunity to see the world. A well-armored, well-armed, and well-trained unit of these impressive soldiers might end up in Italy, Greece, Anatolia, Europe, Israel, northern Africa, or anywhere else they needed to be stationed. Of course, being a Roman soldier was dangerous. Thousands of men died on the battlefield and never made it back home. But those who did return had thrilling stories to tell of the sights they had seen, and they had options for a new life when they were able to retire from the army.

8. Beard, *SPQR*, 68.
9. Beard, *SPQR*, 164.
10. E.H. Warmington, trans., *Remains of Old Latin*, vol. 3, *Lucilius, the Twelve Tables* (Cambridge: Harvard University Press, 1938), 26.708–9, http://capress.link/tch2b0204.

To the Source:
legionary, legion from the Latin verb *lego, legere*, meaning "to collect, gather, select, or read." Literally, it translates as "a collection or picked body of men."

A Roman citizen-soldier was called a **legionary**.• Roman legionaries were grouped into **legions**,• or military units that each had a particular size and function.[11] Each legion was in turn made up of units called **centuries**, or *centuriae* in Latin, which literally means "hundreds." (Remember, the Centuriate Assembly was organized as if it were an army and was originally made up of centuries, or groups of around 100 citizens.) Although you would think that a century would have a hundred soldiers, it usually had only around sixty to eighty legionaries. Each century was in turn divided into smaller units of eight men who usually shared a tent and basic camp responsibilities.

The idea of the Roman legion is similar to the idea of a modern military division. In modern armies, divisions are made up of smaller units (such as regiments or battalions) that each have only one type of soldier, vehicle, or weapon: for example, an infantry regiment or a tank battalion. Because a modern military division is made up of so many different types of smaller units, the division has everything it needs to support itself, and it can operate independently or as part of a larger army. The same was true for the Roman legions! Each legion usually had around 5,000 men (which is fewer than most modern army divisions have), with a mixture of cavalry and different kinds of infantry, so it could operate as a self-sufficient "mini-army."[12]

What would it be like to be a legionary in a Roman legion? Let's take a closer look at a Roman soldier's life.

▲Illustration of a Roman legionary
▲Notice the similarities with the soldier in the frieze on the previous page.

The Life of a Legionary

A Roman legionary was much like a Greek hoplite. He carried a shield, wore armor, and had a dagger or sword and a javelin or spear. During the early years of the Roman Republic, a legionary was expected to buy his armor and weapons himself, which meant soldiers had to own their own property (usually farmland) in order to make enough money to purchase their equipment. (Later on, the government started paying for the legionaries' gear.) Upon entering the army, every Roman soldier swore an oath to his general, promising to put his life entirely in the hands of the Roman army. Every year, a legionary renewed his oath.[13]

►A legionary might have been paid with this gold coin bearing the likeness of Julius Caesar.

After a legionary swore his oath of loyalty and formally joined the army, he was given three gold coins. He was allowed to use the coins to pay for his expenses when he traveled from his home to wherever the training camp was located.[14] –A.D.

11. LatinMeaning.com, "What Does the Latin Word '*Legio*' Mean?," December 27, 2014, accessed September 30, 2021, http://latinmeaning.com/translate-legio-from-latin-to-english-2/.
12. Rodgers, *Illustrated Encyclopedia*, 148.
13. Unless otherwise noted, information on Roman legionaries is from Rodgers, *Illustrated Encyclopedia*, 152–153; and Fiona Macdonald, *How to Be a Roman Soldier* (Washington, DC: National Geographic Children's Books, 2008), 13–15.
14. MacDonald, *Roman Soldier*, 10.

WANTED: Legionaries for the Roman Army[15]

Qualifications:

- Young, strong, healthy
- Disciplined, loyal, brave, and obedient
- Must be at least 5 feet, 5 inches tall
- Must be able to see and hear well
- Must be able to understand orders given in Latin

Duties:

- Defend Rome, its territory, and its borders
- Stop revolts
- Dig ditches and canals; build roads and forts

Apply at your local province's capital!

Being a Roman legionary was not for the weak in body or in spirit. Discipline was strict, and physical training was constant. All the soldiers' physical exercises and practice drills were designed to prepare the legionaries for what they would face when they went to war. The Romans did not win so many of their battles because their weapons and tactics were so much better than those of their enemy. Instead, they were victorious primarily because of their rigorous training and sense of discipline.

A Roman legionary was expertly trained in warfare. He learned to fight skillfully with his weapons through exercises that included thrusting his sword into a wooden pole the size of a man and having practice fights with wooden swords and wicker shields with his fellow trainees. He went on long, twenty-mile marches while wearing full armor, and learned to stay in a perfectly straight line with his fellow soldiers. He practiced all the necessary military skills until they were as natural to him as walking and talking. Even after a soldier was considered fully trained, he continued to practice his skills and worked hard to keep up his endurance and physical strength.

"Every soldier is every day exercised, and that with great diligence, as if it were in time of war, which is the reason why they bear the fatigue of battles so easily. . . . Firmness of conduct makes them always to overcome those that have not the same firmness; nor would he be mistaken that should call those their exercises unbloody battles, and their battles bloody exercises."

—The Roman-Jewish historian Josephus, *The Jewish War*[16]

▲A *gladius* or short sword used by Roman foot soldiers

One way of keeping order and discipline among the soldiers was to have severe punishments for disobedience or disruptive behavior. If a soldier committed a major offense, such as running away, falling asleep on guard duty, being a coward in battle, or stealing from another soldier, he faced being put to death. For minor offenses, the soldier would lose some of his privileges (such as being allowed to have time away from the army to go home and visit family)

15. Macdonald, *Roman Soldier*, 3, 6.
16. Josephus, *The Jewish War* 3.5, trans. William Whiston (London: n.p., 1737), http://capress.link/tch2b0206.

▲Silver military decoration showing a horseman with shield from the first century BC

or have his pay or rank reduced. It was not all bad, though. Sometimes a brave or skilled soldier would be rewarded with a bronze or gold medal for his armor, or with a gold or silver chain to wear. And when the Roman army conquered a town, the soldiers usually took some of the valuables for themselves. Some soldiers in the Roman army might even be selected to receive training in a specialized skill. For example, the army needed architects, engineers, bricklayers, carpenters, and stonemasons because when the soldiers were not fighting battles, they were busy constructing roads, bridges, canals, and forts.

When an army was away on a military campaign, the soldiers lived in an enormous "tent city," with rows and rows of tents stretching in every direction across a field. The legionaries pitched their tents in the same order each time, according to what unit the soldiers belonged to, so that each legionary could find his way to his tent, even on the darkest of nights. If soldiers were not away on a campaign, they lived in barracks at a more permanent fort. A legionary would share a small room with seven other soldiers, all of whom slept on narrow wooden bunkbeds with scratchy straw mattresses and woolen blankets. The forts were well protected since they were surrounded by a wall of stone or wood and often a ditch. All along the wall were guard posts where a soldier stood watch at all times.

►An artist's reconstruction of the legionary fortress of Deva Victrix, built in the AD 70s in present-day England

To protect himself in battle, a legionary invariably had a sturdy metal helmet. He also had some kind of metal chest protection. In the early republic this could be just a small rectangular "heart protector" (*pectorale*) for those of modest means, but for those who could afford it, this meant a mail shirt, which was the best protection at the time. Underneath the body armor, he wore a tunic that came down to his knees. His footwear consisted of leather sandals with metal studs on the bottom. Like a pair of soccer cleats, these special sandals gave him good traction for running and fighting on any kind of terrain.

▲A modern-day reenactor wears a replica of a *caligae*, the thick-soled sandal-boots worn by legionaries.

During the early republic, all male citizens were expected to serve in the army for up to six years. As the republic grew, it became necessary to recruit volunteer soldiers who were willing to serve for a longer term of sixteen years. Eventually, once the Roman Empire was well established, a soldier was required to serve in the army for a total of twenty years, and then for another five years in the

▲Bronze legionary diploma (ca. 80 AD)

reserves (units of soldiers who could be called upon to fight if the empire needed extra manpower).[17]

After twenty-five years as a legionary, a soldier could retire—if he was still alive! A retired legionary might return to his original hometown, or he might choose to settle down and live the rest of his life in one of the places he had discovered during his travels with the army. When he retired from the army, a legionary received a bronze diploma as evidence of his years of faithful service. Most legionaries also were given a portion of land to own or a substantial cash bonus to start a new life and career. Others used the practical skills they learned in the army, such as carpentry or bricklaying, to establish their own businesses.

Although being a Roman legionary had some definite advantages, it was a hard life, and there was no guarantee that the soldier would survive his period of service. But for many men the army was the career they chose, and for the lucky ones it could be the doorway to having their own farms or businesses. Now that you know so much about what it was like to be a Roman legionary, would you have chosen this path for yourself if you lived in Rome many centuries ago?

The Roman Centurions

A Roman **centurion** was probably the most important type of officer in the Roman army. He had to be physically fit and skilled with all different kinds of weapons, and he also had to know how to read and write. Most centurions received their position because someone with power or influence in the Roman government wrote them a letter of recommendation. In other cases, an ordinary legionary was able to earn a position as a centurion after years of brave and loyal service.[18]

Each centurion was in charge of a Roman *centuria*. A centurion demanded strict discipline and obedience from his men, but even though he was often stern, he was usually respected by his soldiers.

A centurion was easy to recognize, even in the middle of a battle. He typically carried a sword on his left side, rather than his right as ordinary legionaries did. On his right, he usually had a dagger. He also carried a wooden cane (called a *vitis*), which he used to punish his men if they disobeyed. His armor and helmet would invariably be of the best quality available for his time and place. While legionaries had helmets with a large crest that went from front-to back, his crest went from right to left across the top. The sideways-crested helmet indicated his rank as a centurion and ensured that his men could always spot him on the battlefield. Unlike most legionaries, he also usually wore greaves to protect

17. See Connolly, *Greece and Rome at War*; and Warry, *Warfare in the Classical World*.
18. Unless otherwise noted, information on Roman centurions is from Rodgers, *Illustrated Encyclopedia*, 150–151.

▲Interior of a Roman bath

If you purchased *The Curious Historian's Archive: Extra Resources for Level 2B*, you can read in the Biblical Connections PDF about several centurions in the New Testament. Also discussed is the apostle Paul's description of spiritual armor.

▲Do you spot any differences between this modern illustration of a Roman centurion and the description in the paragraphs?

According to the Roman historian Tacitus, one centurion was killed by his soldiers when they rose up against him during a revolt in AD 14. This centurion was described as particularly harsh—so harsh, in fact, that he was known by the nickname "Get-me-another!" because he often beat stubborn soldiers with his *vitis* until the cane broke. Then he would demand a new cane be brought to him. This centurion was certainly not liked by his troops![19] –A.D.

his shins. In addition to his helmet, armor, and weapons, a Roman centurion could wear medals made of silver, gold, and other precious metals and sometimes his armor, greaves, or helmet might be tinned or silvered to make it shine all the brighter.

The Roman Fighting Formation

As you have already learned when we talked about the armies of other ancient civilizations, a soldier's job in the army often depended on his social class. And it was the same for the Romans! The wealthiest citizens served as generals. The next richest group of Roman citizens were cavalry and officers because they could afford to buy and train horses. Middle-class men served as heavily armed infantry, meaning they were equipped with good-quality armor and weapons. The poorest men served as light infantry, who had very little armor and equipment, because they could not afford to buy the weapons needed to be part of the heavily armed infantry.

▲**Macedonian soldiers fighting in a pike-hedge phalanx.**

Do you remember learning in *Level 2A* about the Greek phalanx? Most experts think that at first the Romans used the same phalanx formation (and the same style of shield and spear) as the Greeks. But over time, the Romans changed the very tight Greek-style phalanx formation into their own style that was a bit looser, so that the soldiers moved more independently from each other rather than in such tight rows.[20] L

The key difference between the Greek and Roman formation styles was in the type of shield the soldiers carried and how they used it. A Roman soldier's shield, called a *scutum*, was rectangular, narrow, and long. Unlike the Greeks, who used their shields to help protect their neighbors by forming a solid "shield wall," each Roman soldier's shield protected only him, not the man beside him. However, because a Roman shield covered the individual soldier better, it allowed the legionaries to spread out their formation a little, giving each man more room to throw a javelin or to thrust with a sword.

The Romans also used a new, unique type of javelin, called a *pilum*, that was a shorter pole made of wood and topped with a narrow head. In between the head and the wooden pole was a short, flexible metal rod. This combination made the

See the *TCH2B* Go Deeper PDF, http://capress.link/tch2bgd, for "Greek versus Roman Soldiers," a chart that arranges the differences between the two militaries according to social groups, roles, and equipment.

19. Rodgers, *Illustrated Encyclopedia*, 151.
20. Jack Beckett, "Legion vs. Phalanx: Two Powerhouse Formations of Ancient Warfare," War History Online, November 18, 2015, http://capress.link/tch2b0208.

pilum unusually heavy for a javelin of its size, but the weight made it good for punching through things. When thrown, the heavy javelin had enough force to puncture an enemy shield and pierce the man behind it![21] M

If the point of the javelin only pierced the shield and did not go all the way through, the flexible metal rod that connected the head of the javelin to the wooden pole might bend downward rather than sticking straight out. The angle made it hard for the enemy soldier to pull the javelin out of his shield. If that didn't work, a barb on the point might make pulling it out too difficult. With the heavy javelin stuck in the shield, the shield was useless to the enemy soldier, and he had no choice but to drop it. Once many of the enemy soldiers had been "de-shielded" (left with no shields to protect themselves), the Roman legionaries rushed forward with their short swords and big shields and fought the enemy forces, who now had fewer shields to protect themselves.[22]

▲A Roman legionary shield

The Roman Legion versus the Macedonian Phalanx

While the soldiers in the Roman legions were learning to fight standing farther away from each other in looser formations, over on the other side of the Mediterranean in Macedonia just the opposite was happening. Under the influence of Philip II and Alexander the Great, most of the Macedonian and Greek soldiers were beginning to stand closer together, making their phalanx formation even tighter, in what is known as a pike-hedge phalanx. For this newer style of formation, the infantry was armed with much longer spears and carried smaller and lighter shields. Because the Macedonian style of shield was lightweight, a soldier could wear it with a shoulder strap and have both hands free to carry his long and heavy spear. Since the Macedonians could spear their enemies from farther away, the pike-hedge phalanx meant the Macedonian infantry usually defeated the Greek hoplite phalanxes. N

You might be wondering, "So, which strategy was better: the looser Roman formation or the tighter Macedonian formation?" Your first guess might be that the Roman formation was better, of course, because we have already mentioned how many battles the Romans won! But that answer is too simple, because winning a battle depended on several factors. First, what was the ground like? If the battle was being fought on hilly or uneven ground, a Roman legion definitely had the advantage. It would be hard to keep a phalanx formation tightly together if the soldiers were busy scrambling through ditches or climbing a hillside. But if the battle was being fought on level ground, it would be difficult for the Roman legion to break through the solid pike hedge of the Macedonian phalanx (or, for that matter, through a Greek phalanx's wall of bronze-faced shields).

Second, although the Romans' method of fighting worked well, it was predictable. A talented general could find ways to beat the Roman soldiers or lead them into a trap. This was especially the case if the enemy forces had not just phalanx formations but also a large number of cavalry and lightly armored soldiers who could move more quickly than the heavily armed Roman legion.

21. Rodgers, *Illustrated Encyclopedia*, 168–169.
22. Rodgers, *Illustrated Encyclopedia*, 168–169.

Third, the Greeks and Macedonians had a significant weakness in their phalanx formations: The sides of the phalanx were not always protected well enough. However, the Roman forces usually attacked head-on and rarely took the best advantage of the phalanx's weak sides.

So, who had the better military strategy? If the generals were equally skilled, the numbers of cavalry and light infantry troops were about the same on each side, and the ground was favorable for the legions, then the Roman army had the advantage. And because the Roman legions could move around more easily than the tightly grouped phalanxes, a less skilled Roman general could win battles on rough ground. On level ground, it was closer to even odds. However, it would take a perfect combination of things for a Greek or Macedonian general with his phalanx army to defeat a Roman general with his army of legions if they were fighting on a flat stretch of land. Overall, then, the Roman legion had some key advantages, which is why the Romans won major battles more often than they lost them.[23]

Pyrrhus of Epirus

One example of how the Roman army lost several battles but still ended up winning the larger war is their fights with **Pyrrhus of Epirus**, the king of a region west of Macedonia.

The Greek *poleis* in the southern part of Italy were getting nervous about the ever-expanding Roman territory. The Roman area of control was spreading down the boot of Italy, and now the people of Tarentum, one of the Greek colonies in *Magna Graecia*, were certain that the Romans would try to conquer them as well. The Greeks had lived on the Italian Peninsula for many generations, and they wanted to continue living as Greeks, free from Rome's control. So, the Tarentines asked Pyrrhus of Epirus for his help in fighting the Romans.[24]

▲Pyrrhus of Epirus

Pyrrhus was already a famous general by this point. He had put together a Macedonian-style army and pictured himself as the next Alexander the Great. In fact, after Alexander died, Pyrrhus was one of the commanders who tried to take a part of Alexander's empire. (He even fought with the Successors at the Battle of Ipsus in 301 BC, on the side of Antigonus "the One-Eyed" and Demetrius "the Besieger.") Pyrrhus was clever and fought with all the tools and tricks that the Hellenistic generals used, especially the Macedonian pike-hedge phalanx. In fact, the Romans' conflict with Pyrrhus of Epirus and his army may have been the first time that they had ever encountered the style of phalanx made famous by Philip II, as well as an army that included war elephants![25]

Pyrrhus won two major battles against the Romans, first at Heraclea in 280 BC and then at Asculum in 279 BC. But even though Pyrrhus

23. See Connolly, *Greece and Rome at War*, and Warry, *Warfare in the Classical World*.
24. Information on Pyrrhus of Epirus is from Le Glay, Voisin, and Le Bohec, *History of Rome*, 67, and Jona Lendering, "Pyrrhus of Epirus," Livius.org, last modified October 2, 2020, http://capress.link/tch2b0212.
25. See Beckett, "Legion vs. Phalanx."

won both battles, they were very narrow victories and costly. Pyrrhus lost thousands of soldiers and did not have enough men to replace all those who were killed. After winning the Battle of Asculum, Pyrrhus said sadly, "Another such victory and I will be finished." This is the origin of the phrase "Pyrrhic victory": a victory that is too costly, though the battle was won.

▲The remains of a Roman theater in Beneventum, built in the second century by the emperor Hadrian

Pyrrhus then left Italy and spent a few frustrating years fighting in Sicily against a people known as the Carthaginians. (In the next chapter, you will learn more about these people.) In 275 BC, he returned to Italy and fought the Romans at Beneventum, where whether he won or lost seems unclear. After this (at best) "Pyrrhic victory," he gave up and abandoned Italy. Rome took control of all southern Italy soon afterward. Although he technically won most of his battles against the Roman legions, Pyrrhus and his pike-hedge phalanxes could never seem to fully crush Rome's flexible yet disciplined blocks of infantry without losing significant numbers of their own men. So many of his soldiers were killed that continuing the conflict against the Romans seemed pointless. Deciding that there were better places to earn glory on the battlefield, Pyrrhus retreated to Epirus and left southern Italy—and the Greek colonies—for the Romans to conquer.

Religions of the Age: The Roman Pantheon

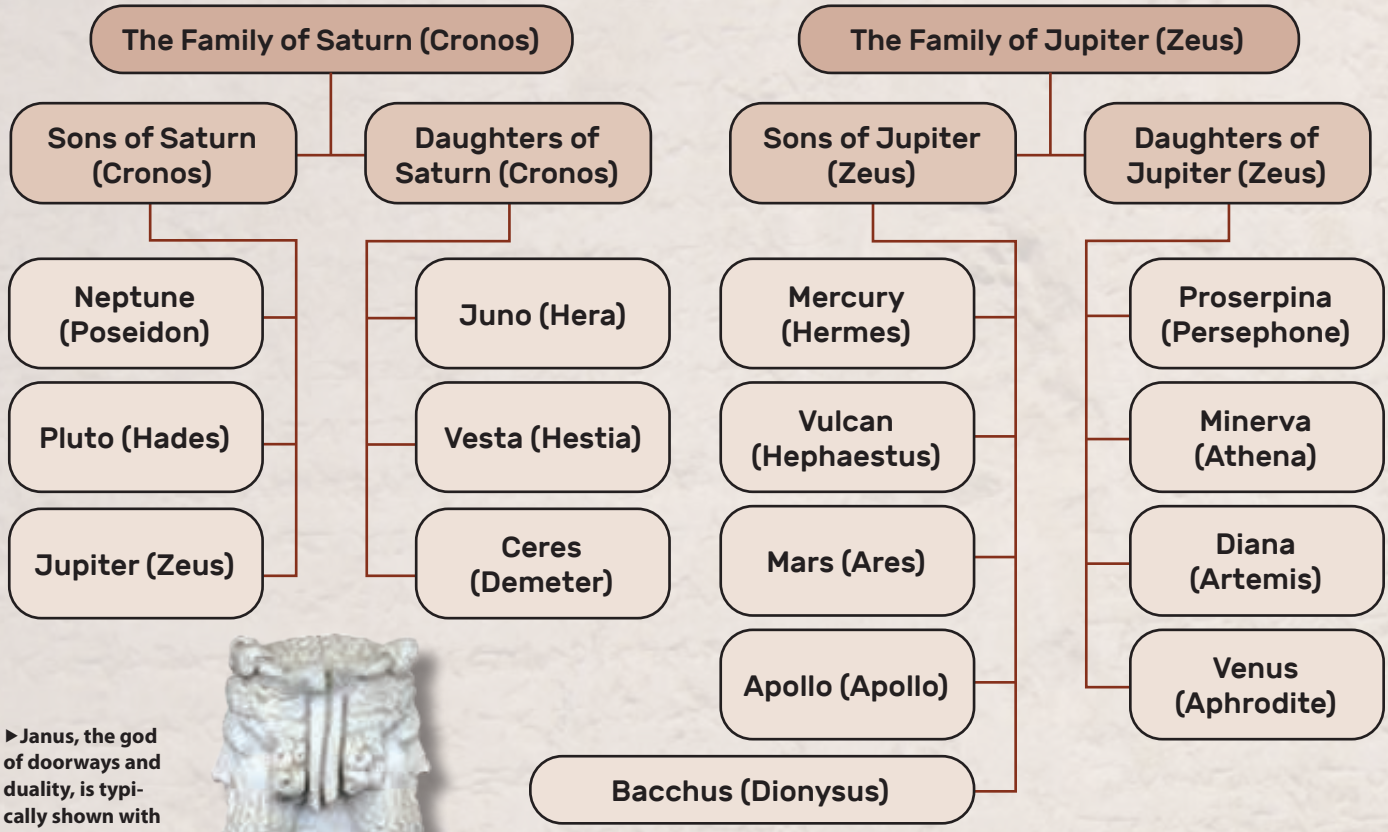
So far, we have talked about two important parts of Roman society: citizens (and partial citizens) and soldiers. But we cannot forget the Roman gods and goddesses whom these citizens and warriors worshipped. Like the Mesopotamians, the Egyptians, and the Greeks, the Romans were polytheists. But unlike the Mesopotamian and Egyptian pantheons, which were completely different from each other and from the Greek pantheon, the pantheons of the Romans and Greeks were very similar. In fact, many of the Roman and Greek gods are essentially the same deities, just with their own unique names and some small differences. For example, the Greek god Zeus and the Roman god **Jupiter** were both the chief god and the god of the sky. The Greek god Ares and the Roman god **Mars** were both gods of war, though they were originally believed to have different personalities. Ares was generally described as irritable, hot-tempered, and more frightening than his Roman form.

▲Ares, shown with sword and spear. This marble sculpture is a Roman copy of a Greek original.

Why were the Greek and Roman pantheons so similar? As the Greeks and Romans interacted over the centuries, they began to share many parts of their cultures. Eventually, their pantheons merged and most of the major differences between their gods and goddesses faded away. This is very common in history when two or more cultures come together. For example, a similar merge happened over time with the deities of the Sumerians and Akkadians, creating a (mostly) unified Mesopotamian pantheon that was later worshipped by both the Assyrians and the Babylonians. That is how the Mesopotamian goddess of love, war, and the morning star became equally well known by her Sumerian name (Inanna) and her Akkadian/Babylonian name

(Ishtar). Similarly, for the most part people today consider the Greek and Roman deities to be the same gods and goddesses, just with different names in each language (Greek and Latin).

The Two Families of Roman (Greek) Gods[26]



▶Janus, the god of doorways and duality, is typically shown with two faces.

The Romans also worshipped a few gods that were not found in the Greek pantheon. For example, Janus, the Roman god of doorways and public gates, had no equivalent in the Greek pantheon. And the Romans were quite willing to add gods from other civilizations' pantheons to their own list of deities. They believed that there were an indefinite number of gods and goddesses, so they often accepted new deities whenever they learned about them. The Egyptian goddess Isis eventually gained quite a following among the Roman people.[27]

The Romans even had a religious ritual called *evocatio*. (This name comes from two Latin words: *ex*, meaning "out," and *vocare*, meaning "to call." Put the two words together and you get the verb *evocatio*, or "I call out.") Whenever the Romans were getting ready to attack a city, they would first perform the rite of *evocatio*. They would call out to the god or goddess of the enemy city and invite it to become a Roman deity that would be worshipped in Rome instead of in the "foreign" place. The

▲Juno, the Roman equivalent of Hera

26. See appendix G for "The Greco-Roman Pantheon," an in-depth chart that gives detailed look at the roles and symbols of many Roman gods and their Greek counterparts
27. See Thomas Apel, "Roman Gods," Mythopedia, accessed September 30, 2021, http://capress.link/tch2b0215, and Sarah Appleton, producer, "The Gods and Goddesses of Ancient Rome," National Geographic Society, accessed September 30, 2021, http://capress.link/tch2b0216.

All of the planets in our solar system are named after Greco-Roman deities, and all but one are known in English by their Roman names. The exception is Uranus, which is known by its Greek name. Its Latin equivalent would be Caelus. However, this does not mean that the planets were always called by the Roman names. For example, the ancient Greeks named the five planets that they knew about (the ones that can be seen without a telescope) after their deities. Then, when the Romans came along, they simply replaced the Greek deity's name with the Roman version. –A.D.

Romans did not want to fight against another people's patron deity, and they thought it would be safer to have the god on *their* side if possible![28]

Similar to the Greek and many other ancient religions, sacrifices were a major part of Roman religion. The Romans thought sacrifices kept the gods happy, which encouraged the deities to grant the people wealth and victory in return.[29] And according to Roman beliefs, each deity had an animal that it preferred for sacrifices. In Roman culture, male animals were sacrificed to the gods, and female animals were sacrificed to the goddesses. The color of the animal being sacrificed was important too. If it was a light-colored animal, such as a fluffy white sheep or a white-feathered bird, then it was an appropriate sacrifice to one of the gods of the sky. On the other hand, if it was a dark-colored animal, such as a black goat or dog, the people sacrificed it to the gods of the underworld.

▲Diana, the Roman equivalent of the Greek goddess Artemis

▲Neptune was Rome's version of the Greek sea god, Poseidon

When the Romans brought the animal to the temple to be sacrificed, they wanted it to be calm and quiet. An animal that was noisy and pulling against its lead was rejected and considered a poor sacrifice. In such a situation, the person had to go home and return to the temple with a better-behaved, less stubborn animal.[30]

One unique part of the Romans' religion was the Vestal Virgins: four to six women who worshipped and served Vesta, the goddess of the hearth and the home. These women could not marry and agreed to serve in Vesta's temple for thirty years, beginning at just ten years old. For the first ten years of a Vestal Virgin's service, she learned how to perform all her responsibilities at the temple. That is certainly a long time to learn a new job! Then, for the next decade, she served in the temple, performing all the tasks she had learned. Finally, a Vestal Virgin spent the last ten years teaching the new Vestal Virgins how to do their job. Usually, there were two Vestal Virgins in each of the three stages. After thirty years, a Vestal Virgin could retire. At that point, they were finally allowed to get married, although few of them chose to do so.

Like the Greeks, the Romans did not have scriptures such as the Christian Bible, the Jewish Torah, the Islamic Quran, or the Daoist *Book of the Way*. In other words, there was no authoritative written record that explained in detail the Roman worship practices and what the Romans believed about their deities. –A.D.

28. Aldrete, *Daily Life*, 140.
29. Beard, *SPQR*, 103.
30. Unless otherwise noted, information in the rest of this section is from Aldrete, *Daily Life*, 146–147, 155, and Rodgers, *Illustrated Encyclopedia*, 419, 422–423.

▲Vesta, the goddess of the hearth, was the Roman version of the Greeks' Hestia, shown here.

The Vestal Virgins had many responsibilities, but the most important one was to make certain that the sacred fire in the Temple of Vesta in the Roman Forum was constantly burning. If the sacred fire ever went out, it was a bad sign for Rome. The Romans believed it meant that the city would soon be destroyed in some way!

One other important part of Roman religion was the Roman people's tendency to declare that past rulers were gods. This practice was usually a sign of loyalty rather than an actual belief that the emperor was divine; it was also something generally done only after the emperor's death. For example, after Julius Caesar (whom you will learn about in chapter 4) was assassinated, his grand-nephew Octavian requested that the *Senatus* declare Julius Caesar to be a god. During his lifetime, Octavian himself never allowed anyone to call him a god, but he had no problem with people considering him to be the *son* of a god! Emperors who were cruel or made poor decisions and were not liked by the people were not declared gods after their death.

▲Marble relief carving of the goddess Vesta

Jews and Christians in Rome

Interestingly, the Romans did not usually require the Jews to worship the former emperors as gods. Why not? Because the Jews could trace the beginnings of Judaism all the way back to Abraham, the Romans considered Judaism to be an old and highly respected religion. Therefore, they made an exception for Jewish people.[31] That doesn't mean that the Romans particularly liked the Jews, though. At several points in the first century AD, all of the Jews were expelled from Rome and forced to find homes elsewhere in the empire.

On the other hand, the Romans often saw Christians as troublemakers, because they practiced a new religion that the Romans did not respect. When the Christians refused to worship anyone but Jesus Christ (and the triune God), they were considered to be breaking Roman law. But for Christians, worshipping the emperor meant breaking the first of the Ten Commandments: "You shall have no other gods before me." Because they refused to go along with emperor worship, the Christians were harshly persecuted, and many were executed for their faith.

Looking Back . . . Looking Ahead

One good thing about living in ancient Rome during the time of the republic was that the Romans freely accepted people from all the lands they conquered, and even made them partial Roman citizens. The Romans first conquered the regions around their city in bloody battles. Then, after the fighting was over, the Romans made the conquered areas Roman allies or provinces (in most cases). All that the Romans expected from their new allies was payment of taxes and that they show their loyalty to Rome by providing men to serve as soldiers in the army.

Because so many men from both Rome and the provinces joined the army, the Romans had a huge fighting force that was much larger than any of their enemies' forces. And because the Roman soldiers—especially the legionaries—were so well trained and disciplined, the Roman army was successful in most of its battles. The life of a legionary or centurion was hard and dangerous, but the Roman soldiers served well and were rewarded for their long years of service.[31]

31. Rodgers, *Illustrated Encyclopedia*, 415.

So far, we have talked about the Roman government, citizens, and army, but we have only just begun to learn about the early Romans. In the next few chapters, we will study how the Roman Republic expanded throughout the Italian Peninsula and continued to grow all around the Mediterranean Sea and northern regions. There is much yet to come in this fascinating story about a people who have captured the imagination of curious historians throughout the centuries.

EXERCISES

Talk It Over

One of the main ways that the Greeks and the Romans were different from each other was in the way they looked at citizenship. Based on what you learned in this chapter, how were the Greek and Roman views of citizenship different? Would you rather live in a Greek *polis* or the Roman Republic? Take five minutes to write down some of your ideas as notes on the lines below, and then discuss your answers to the questions with your classmates and teacher. TE>

_____

_____

_____

_____

_____

_____

_____

What If?

Complete each of the following sentences by filling in the blank with the correct vocabulary word.

1. If I were an officer in charge of 60–100 Roman legionaries, I would be a ___centurion___.
2. If I agreed to help and protect a nation, state, or group (and it agreed to help me), I would be an ___ally___.
3. If I were a Roman citizen who was being mistreated by a local magistrate, I could say the "magic" phrase "___*Civis*___ ___*Romanus*___ ___*sum*___" to remind him of my rights and privileges.
4. If I were a Roman citizen serving in the Roman army, I would be a ___legionary___ and part of a ___legion___.
5. If I were serving in a small Roman unit with a particular military function and around a hundred men, I would be part of a ___century___.
6. If I were a Roman soldier serving in southern Italy and fighting against a famous Hellenistic general, I would most likely be fighting against ___Pyrrhus___ ___of___ ___Epirus___.

Think About It

To be a Roman soldier, a man had to be young, strong, healthy, disciplined, obedient, sharp sighted, and able to see and hear well and understand Latin. Why do you think the Romans set certain qualifications (requirements) for their soldiers rather than taking as many men as they could possibly get for their army? Take five minutes to write down some of your ideas as notes on the lines below, and then discuss your answers to the questions with your classmates and teacher. TE>

Make the Connection

Circle all the phrases that describe the life of a Roman legionary.

- Swore an oath of allegiance
- Threw javelins
- Could be severely punished for breaking the rules
- Was not paid
- Had to understand Latin commands
- Rarely practiced with a sword
- Carried a round shield
- Often went on 1-mile horseback rides
- Helped build roads, forts, and canals
- Slept in a "tent city" during campaigns
- Never rewarded for good service
- Might learn a specialized trade
- Often carried around a stick (*vitis*) to punish lazy or disobedient soldiers.
- Received a bronze diploma and probably land or a cash reward upon retiring

Write About It

For a Roman, the words "*Civis Romanus sum*" ("I am a Roman citizen") were almost like a magic phrase. Why do you think a Roman was proud to be a citizen? List at least three reasons on the lines below. TE>

It Takes Two

1. What were two things about a centurion's armor and weapons that were different from a legionary's equipment? (Be sure to use complete sentences.) TE>

   a. _____

   b. _____

2. Who were two groups of people on the Italian Peninsula that the Romans conquered?

   a. _____

   b. _____

3. Can you name two groups of people in Roman society who had limited rights?

   a. _____

   b. _____

Which Is Which?

How much can you remember about the differences between the Greek and Roman armies? Use the words and phrases in the word bank to fill in the blanks in the following chart.

only • Hilly • Looser • *pilum* • Legionary • round • partly
Tight • Hoplite • rectangular • thrusting • Level

	Greek Army	Roman Army
Infantry Name	Hoplite	Legionary
Infantry Formation	Tight phalanx	Looser legion
Type and Purpose of Shield	A round shield (*aspis*) that partly protected his neighbor	A rectangular shield (*scutum*) that only protected the solder
Type of Spear	An iron-tipped spear, or *dory*, for Thrusting	A heavy javelin, or *pilum*, for throwing
Fought Better on . . .	Level terrain	Hilly terrain

Draw a Picture

Describe how a typical Roman centurion looked by filling in the blanks in the following paragraph. For help, refer to the description of centurions on page 59 in this chapter. However, you won't find all the answers there. If you use a Latin dictionary, the hints in parentheses below will help! Then draw each piece of armor or equipment on this soldier to give him the distinctive appearance of a centurion.

In the midst of a battle, a Roman centurion was easy to recognize among the legionaries. A centurion typically carried a ___sword___ (*gladius*) on his left side, rather than his right as ordinary legionaries did. On his right, he usually had a ___dagger___ (*pugio*) attached to the ___belt___ (*cingulum*) around his waist. He carried a sturdy ___shield___ (*scutum*) to protect him from the enemy's attack. His ___helmet___ (*galea*) had a large crest that went across from side to side, rather than front to back as those of the legionaries. His ___breastplate___ (*lorica*) might have been tinned or silvered to make it shine, and he might have boasted golden medals on it. Unlike the legionaries, he wore ___greaves___ (*ocreae*) to protect his shins. Both the centurion and legionaries who followed him into battle wore ___sandals___ (*caligae*) on their feet.

Here is a drawing of a Roman centurion to help you check the students' work; however, in this image the centurion has drawn his sword and is carrying it on his right side, and he has no medals on his chest. The goal of this exercise is less to quiz students than to encourage them to focus on details in the chapter and then imagine beyond those details. Allow them some creative license in adding to the picture some appropriate details not included in the fill-in-the-blanks paragraph. For example, they could draw a background, provide a caption, or give their centurion the kind of Roman name they learned about in the unit I introduction.

A *Spotlight on Virtue:* Discipline is the recommended virtue to highlight this week. For the optional virtue-related discussion question and answer prompts, see the last page of the Teacher's Notes for this chapter.

B *Optional Reading to Supplement Chapter 2:* The "Roman Gods" section in chapter 28, "The Roman Empire," in *Story of the World*.

C At least, from the start of the First Punic War onward the Roman soldier could have seen much of the world; before then, he'd have likely seen a good bit of Italy.

D The exact nature of this partial citizenship is still a bit unclear, especially since the earliest historical source on this period is Livy, whose account of the Latin War probably confuses issues and concerns from this time with the much later period of the Social War (91 BC–ca. 87 BC). For a summary of the issues involved, see S.P. Oakley, *A Commentary on Livy Books VI–X*, vol. 1, *Introduction and Book VI* (Oxford: Oxford University Press, 2005). In our world today, we normally think of citizenship as an "all or nothing" kind of deal—that is, either you're a citizen of a given country or you're not. It is important to remember that to the Romans, citizenship could be viewed as consisting of a number of specific rights or privileges that a given community on good terms with Rome might be granted in a piecemeal fashion. Such "pieces" of citizenship could consist of such things as:

- *Ius commercii*: The right to trade, conduct business, and make contracts with Roman citizens
- *Ius connubii*: The right to freely intermarry with Roman citizens
- *Ius migrationis*: The right to move from place to place without giving up one's rights as a Roman citizen
- *Ius suffragii*: The right to vote in Roman assemblies
- *Ius honorum*: The right to stand for election as a magistrate and thus embark on the *cursus honorum* ("course of honors"), or the traditional path of magistracies that Roman aristocrats would seek.

Typically, a community would be given one or more of these elements of citizenship in a bilateral agreement with Rome, though our lack of thorough documentation of such agreements makes it hard to make definitive statements about how exactly all of this worked. Generally, the *ius suffragii* and the *ius honorum* were the last to be granted, upon which one became considered a full citizen, and without which one might be considered to have the *ius latinum* ("Latin Rights") or *civitas sine suffragio*. For more, see George Long, "*Latinitas*," in *A Dictionary of Greek and Roman Antiquities*, ed. William Smith (London: John Murray, 1875), 669–670, http://capress.link/tch2b0201.

E During the Republic, these allies were grouped into units called *ala sociorum* ("allied wings") because in a typical two-legion consular army there were two of them and they fought on each side of the legionary core. These *alae* were about the same size as legions but were composed of smaller contingents from Rome's various allies and commanded by *praefecti* ("prefects") appointed by the consul. Thus, half of Rome's manpower was generally supplied by allies! At the same time, since Rome was usually supplying two full legions per consul and any given ally was supplying much less than one full legion, it was probably not too great a burden on any one ally. For more information, see Nic Fields, *The Roman Army of the Punic Wars 264–146 BC* (Oxford: Osprey Publishing, 2007), esp. p. 26. The key primary source is Polybius, *The Histories* (ca. 150 BC), esp. VI, 19–40, http://capress.link/tch2b0202. On the usage of the term "cohort" (*cohors, cohortis*) for smaller allied contingents, see Livy, *Ab urbe condita* (ca. AD 20), esp. XXIII.17.8 and 11; XXVIII.45.20, http://capress.link/tch2b0203.

From **Generous Treatment** on page 54.

Answers will vary. The Romans saw accepting more people as citizens (with at least partial rights) as a way to increase the number of their allies as well as the number of soldiers available to fight in Rome's armies. Treating outsiders and other conquered people with generosity also helped to keep things more peaceful throughout the Republic and later the empire. Peaceful provinces were less likely to rebel or cause trouble, and more likely to pay their taxes (therefore increasing Rome's wealth) and contribute to the Republic in other ways. And for many of the regions, it made sense to accept that they had been conquered, follow Roman rule and become allies of the Republic, and therefore know they would have the protection of the Roman soldiers for their region going forward.

F The granting of full citizenship was a process that happened at key times in the life of the Republic and, later, in the empire. For instance, all the people on the Italian Peninsula were given full citizenship by the Senate after the Social War, which we will study in chapter 4. Julius Caesar gave citizenship to people living in Hispania and Gaul later in the first century. (See Le Glay, Voisin, and Bohec, *History of Rome*, 130–131.)

G A freed slave was considered to be a "client" of the master who had freed him. His master became his "patron" and expected the support of his former slave in political elections. In many ways, Rome was still far from being an egalitarian society. It is possible that by the second century BC, the majority of free people in Rome had at least one ancestor who had been a slave. (See Beard, *SPQR*, 67–68.) We will cover much more about slavery in ancient Rome in chapter 11.

H During the republic, the Romans combined centuries into groups (called *maniples*) of two. This practice continued up until the reforms of Marius, who grouped six centuries into cohorts. (See Adrian Goldsworthy, *The Complete Roman Army* [London: Thames & Hudson, 2003], 27, 47.)

I The smaller units of eight men were called *contubernii* (literally "tentfuls"). Each would be led by a *decanus* and was basically responsible for camp/maintenance duties but didn't necessarily have a tactical, battlefield role.

J By the end of their training, soldiers were expected to be able to cover twenty miles in five hours.

K A Roman soldier's helmet was called a *galea* or a *cassis*. His torso armor was called a *lorica*, which is usually translated as "breastplate," but it is important to note that the term *lorica* refers to any kind of armor. Solid one-piece bronze breastplates were rare and mostly restricted to officers, who continued to prefer the classic Greek-style "muscled cuirass" well into imperial times. A Roman *lorica* could also be chain mail (*lorica hamata*) or scaled armor (*lorica squamata*), depending on the time period or location in the Roman army. The belt was a *cingulum*, and his sandals were *caligae*.

Need some *scholé* in your classroom? Watch a video of a reenactor donning the various pieces of a Roman soldier's armor: http://capress.link/tch2b0207.

L Note that by "looser," we don't mean the forces were spread out like a modern skirmish line. The best estimates seem to indicate that the typical legionary formation left around twice as much space per man as a Greek- or Macedonian-style phalanx. For instance, the Greek historian Polybius states that each Roman legionary would face two files of pikemen in the Macedonian formation. (For more on the spacing of Roman formations, see Jasper Oorthuys, "The Spacing of Individual Soldiers," *Ancient Warfare* magazine, March 18, 2020, http://capress.link/tch2b0209.)

M Need some *scholé* in your classroom? Check out a short video showing how the *pilum* worked: http://capress.link/tch2b0211.

N The Macedonian phalanx also typically lined up in blocks sixteen deep, which was twice the depth of the traditional Greek phalanx. You might prompt students to recall that the Macedonians fought with a small, round shield called a *pelta* and marched in a pike-hedge phalanx with their long, two-handed pike (*sarissa*) pointed out in front of them.

O As mentioned in the Introduction to Teachers, throughout *TCH2B* the cultural "of the Age" pieces on literature, technology, monuments, and religions are considered optional but highly encouraged reading material. Depending on your schedule, you might opt to choose just one to focus on as part of the lesson, assign them as homework, or skip them if needed.

P Another example is the shared deity—the god of water and wisdom—whom the Sumerians called Enki and the Akkadians called Ea. Although the Mesopotamian pantheon was largely unified, there continued to be some small regional differences as well as different names in the Akkadian and Sumerian languages.

[Q] While the Greeks always associated with deities the sun, moon, and the original five planets they could see with the naked eye—Mercury, Venus, Mars, Jupiter, and Saturn—there is some confusion and ambiguity about what the Greeks actually called these celestial bodies in the earliest times. According to Cicero and various other ancient sources, the ancient Greeks originally called Mercury *Stilbon*, or "the gleaming." (See, for instance, Cicero, *De Natura Deorum* 2.20 [Cambridge, MA: Loeb Classical Library, 1933], http://capress.link/tch2b0213.) There was also some confusion about Venus, which was originally thought to be two different planets. Hence they referred to *Phosphorus*, the "morning star," and *Hesperus*, the "evening star." Aristarchus of Samos (ca. 310–230 BC) was the first to notice the two "stars" were in fact the same planet. (See June Ergott, "How Did All the Planets with Their Moons Get Their Names?" *Astronomy* magazine, November 21, 2016, http://capress.link/tch2b0214.)

From **Talk It Over** on page 67.

Answers will vary. The main difference in how the Greeks and Romans looked at citizenship was with regard to inclusiveness. The Greeks considered anyone who was not born a Greek to be an outsider or barbarian. Even a person who was simply from a different *polis* would still be considered an outsider to the citizens of another *polis*. On the contrary, in Roman society people outside the city of Rome could become citizens with at least partial rights. Over the years, the rules for full citizenship changed but eventually every free male born in Rome was a full citizen (provided he owned property), with all the rights that privilege entailed. Women were also considered citizens, although they did not have the right to participate in government. Slaves could become citizens with partial rights once they were free, and the Romans even allowed conquered people to have *civitas sine suffragio* (citizenship without voting rights).

From **Think About It** on page 68.

Answers will vary. The Romans primarily wanted young men who were physically fit and would be able to spend the better part of their early adulthood serving in Rome's armies. The legionaries needed to have the stamina for training and fighting in war, as well as for assisting with various construction projects. Soldiers also needed to be disciplined, loyal, brave, and obedient because the Romans wanted an army made up of men whom they knew (or at least felt reasonably sure) they could trust. They wanted soldiers who would do anything—including give their lives—for the Roman Republic and later the Roman Empire. And the Romans wanted to ensure that any soldiers who came from conquered territories were at least able to understand the Latin language well enough so that they could easily take basic orders and follow through with them.

From **Write About It** on page 68.

Answers will vary. The following are some reasons why a Roman citizen might be proud of his or her citizenship.

- The Roman army was known for being a strong, well-disciplined force.
- The Romans expanded their territory and created a large republic (and later a mighty empire) that had a great deal of power, wealth, and influence.
- Roman citizens were allowed to have a say in government decisions.
- The Romans were known for their beautiful temples, monuments, and statues.
- Roman roads and aqueducts were built well, lasted a long time, and made life in the republic or empire much easier and more comfortable.
- The Romans accepted many people from different cultures into their society as citizens.
- The Romans' Latin language became a common language throughout much of the known world as the republic—and later the empire—grew.
- The Romans allowed former slaves to become citizens with at least partial rights (provided their masters were free as well).

[R] See appendix B for hands-on projects and other activities to complement the chapters. See appendix I (Teacher's Edition only) for chapter quizzes and quiz answer keys. You can also download blank versions of the quizzes as a printable PDF found in the Bonus Digital Resources at ClassicalAcademicPress.com/Pages/Subject-History.

From **It Takes Two** on page 69.

1. Answers will vary but should include versions of the following:
   - He often had a sideways crest on his helmet that stretched from left to right and helped his soldiers spot him in battle.
   - He carried a *vitis* (cane) that he used to keep his soldiers in line.
   - He wore armor decorated with medals of gold, silver, or other precious metals.
2. Answers will vary. In chapters 1 and 2, we discussed how the Romans conquered the Latins, the Sabines, the Samnites, the Etruscans, and the Tarentines (as well as other Greeks living in the southern colonies).
3. Answers will vary but should include versions of the following:
   - Women were considered citizens, but were never allowed to participate in the government (such as by voting or holding office).
   - Slaves could not be citizens until they gained their freedom.

Spotlight on Virtue: Discipline

Discussion Question: In this chapter, we read about Roman legionaries—soldiers who were expert warriors. A good soldier needs good training, both in combat skills, and also in character. Character training allows him to put his physical training to good use by making wise decisions in battle. Discipline is a very important virtue for soldiers. But it is necessary in all areas of life, not just warfare.

Discipline, or *disciplina* in Latin, was an important Roman virtue. (It was also the name of a minor deity worshipped by Roman soldiers.) *Discipline* is probably a familiar word. Perhaps it is one that you may not like very much! It might make you think of *being disciplined* for doing something you weren't supposed to do, and that would not be a very happy memory! But this sense of discipline does not capture what the *virtue* is really about. A disciplined person is someone who can undertake the training necessary for learning a new skill or acquiring a new habit. He is determined and has self-control.* Think about what it takes to learn how to play a music instrument, ride a skateboard, or even master a video game. You need discipline to do any of these activities well. You must listen carefully to your teacher's instructions, learn all about the activity, be determined to improve, and not quit when things get difficult or when you are distracted. Can you see why a soldier would need discipline, not only in battle but also even during training?

What things in your life require discipline? How do you practice discipline in these activities? Try to give specific examples!

Answers will vary. Students may mention sports or music, especially given the examples we supplied in the discussion prompt. If students have a difficult time thinking of examples, help them to see that discipline is needed for all kinds of things—everything from studying for a test in school or learning how to cook with skill to drawing a beautiful picture or writing an excellent story or essay. It even takes discipline to clean your room and keep it tidy every day! As is the case with many virtues, while the concept of this virtue is easy, the application of it is hard, for hard work is at this virtue's very roots!

In chapter 9, the Spotlight on Virtue question introduces the virtue of studiousness. You could introduce the virtue of studiousness now and ask students to compare it with discipline, or prompt students to consider this comparison later in the year, when you reach chapter 9.

**Note for Teachers:* Discipline is also related to the word *disciple*. A disciple is someone who is so deeply interested in something that he has determined to learn all that he can from a master of that subject. Sometimes, very religious people are called disciples, because they follow the teachings of their religious leaders with zeal, but the word need not be restricted to religious disciples. In popular culture, perhaps the most widely known kind of disciples are those who follow an eastern Martial Arts master, a very popular motif in Kung Fu films and other films set in east Asian contexts. The Latin root of *discipline* is *discere*, which means "to learn." *Discipulus* in Latin means "male student or learner," and *discipula* means "female student or learner." So, a disciple is someone who wants to learn all about the religion, hobby, person, or other area to which she is committed. In other words, she has the discipline to learn all about that thing. She is steadfast and determined.