

Livy's Early History of Rome: The Horatii & Curiatii

(Book 1.24-26)



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The Horatii and Curiatii

This project is meant to highlight the story of the Horatii and Curiatii in Rome's early history as told by Livy. It is intended for use with a Latin class that has learned the majority of their Latin grammar and has knowledge of Rome's history surrounding Julius Caesar, the civil wars, and the rise of Augustus. The Latin text may be used alone or with the English text of preceding chapters in order to introduce and/or review the early history of Rome.

This project can be used in many ways. It may be an opportunity to introduce a new Latin author to students or as a supplement to a history unit. The Latin text may be used on its own with an historical introduction provided by the instructor or the students may read and study the events leading up to the battle of the Horatii and Curiatii as told by Livy. Ideally, the students will read the preceding chapters, noting Livy's intention of highlighting historical figures whose actions merit imitation or avoidance. This will allow students to develop an understanding of what, according to Livy and his contemporaries, constituted a morally good or bad Roman. Upon reaching the story of the Horatii and Curiatii, not only will students gain practice and understanding of Livy's Latin literary style, but they will also be faced with the morally confusing Horatius. Additionally, if time and desire allows, students may read the version of the Horatii and Curiatii as written by Dionysius of Halicarnassus. This will allow students to identify discrepancies in historical writing, purpose, and audience.

The general outline for this project is as follows:

1. Introduce Livy to the students. The instructor can provide as detailed an introduction as she prefers or may instruct the students to read the short introduction included in their materials.
2. Students read the English translation of Book 1 leading up to the battle of the Horatii and Curiatii. Answers to the review questions can be written out by students to be turned in or discussed as a class. These questions may also serve as a basis for test questions. While reading, the instructor may choose to have the

students do any of the following:

- a. Keep a list of specific examples of Roman actions to be imitated or avoided
 - b. Discuss the different versions of stories presented by Livy, which he prefers, and why
 - c. Keep track of Livy's interjections of his own opinions and what they might imply
 - d. Keep a list of laws presented by Livy and research their true origin and whether they were known to his contemporaries
 - e. Keep a list of monuments presented by Livy and research their locations and other information about their history
3. Students translate the story of the Horatii and Curiatii in chunks using the provided commentary. Students answer the comprehension questions to aid their translation.
4. A discussion on Horatius' actions and resulting treatment should occur. Students should consider the following:
- a. According to the Roman perspective, was Horatius justified for killing his sister?
 - b. According to modern perspective, how would we react to a similar situation?
5. Students read the English text of Dionysius' version of the story of the Horatii and Curiatii. Students may then write or discuss a comparison of the two versions and may use the questions at the end of the Dionysius reading as a basic introduction to discussion. A comparison may be of details chosen by each author, effect on audience, general differences in the story, etc.

Ideas for Classroom Discussion and Projects

- Comparison of the battle of the Horatii and Curiatii told by Livy and Dionysius
- Act out the battle (in class or make a video; use different time periods to portray)

- Discuss the juxtaposition of Horatius' patriotism against the Curiatii vs. killing his sister
- Make a diorama of the battle
- Have a classroom debate or trial for Horatius
- Watch YouTube videos of the Battle of the Horatii and Curiatii

Teacher Materials

- Introduction to Project with plan and classroom suggestions
- PowerPoint with comprehension questions from English text, Latin text, and relevant pictures, maps, and background information
- Literal English Translation of select text: Livy 1.24.1-14, 1.25, 1.26
- Answer key to review and comprehension questions
- Annotated Bibliography and Further Reading list

Student Materials

- Introduction to Livy
- English text of Book 1.1-23 and 1.24.15-42 with review questions
- Latin text of Book 1.24.1-14, 1.25, 1.26 with grammar notes, vocabulary, and comprehension questions
- Complete vocabulary list
- English text of Dionysius' version of the Horatii & Curiatii (Book 3.12-22)

Literal English Translation

(page numbers in parentheses correspond to student text)

Livy 1.24.1-14

(p. 27) By chance in the two armies there were triplet brothers, unequal neither in age or strengths. It is well enough agreed that they were the Horatii and Curiatii, and there is almost no other ancient event more famous; yet in such a famous event a confusion of names remains, of which people were the Horatii and of which the Curiatii. The authorities draw [us] on each side; yet I find more who call the Horatii Romans; my mind inclines that I follow these. The kings propose to the triplets that they should fight with sword each on behalf of his own country; there (in that country) there would be power from where there was victory. Nothing was refused; the time and place are agreed. Before they fought, a treaty was struck between the Romans and Albans on these terms that the citizens of whichever people had won in that contest, this people would command the other people with a good peace.

Livy 1.25

(p. 29) With the treaty struck, the triplets, just as it had been agreed, seize their weapons. Since their fellow soldiers encouraged each, [saying that] their ancestral gods, fatherland and parents, whatever there is of citizens at home, whatever there is in the army, are looking at their weapons, [and] their prowess, [the triplets] fierce both in their own character and filled by the voices of those encouraging, they advance into the middle between the two battle lines. Each of the two armies had sat down in front of the camps, free from present danger more than concern; since power was being determined, based on the courage and fate of so few. And so therefore, excited and anxious they focus their minds a spectacle the least pleasing. (p. 30) The signal is given and, with hostile arms, just like battle lines, the youths, three on each side, run together bearing the minds/courage of great armies. Their own danger was not present in mind for these or those, but public sovereignty or servitude and the future fate of the fatherland then which they themselves will have made. As the weapons rattled immediately at the first attack and shining swords flashed, a huge trembling rakes over those looking on and with hope inclined to neither side, their voice and breath became paralyzed. Then with their hands pressed together when now not

only the movement of their bodies and the brandishing of swords and shields on both sides, but also the wounds and blood were for the spectacle, two Romans, breathing their last, fell one on top of the other, while the three Albans were wounded. (p. 31) At the fall of whom, when the Alban army had shouted in joy, all hope had departed now from the Roman levies, but anxiety had not yet departed, alarmed at the lot of the one whom the three Curiatii had surrounded. By chance he was unharmed, even if alone [he was] by no means equal against all, against them singly he was fierce. Therefore, so that he might separate the fighting of them, he took to flight, certain that each would follow in such a way as his body inflicted with a wound would allow. Now he had fled some distance from that place where it was fought, when, looking back, he sees them following at great intervals, one was not far from him. (p. 32) He fell back on him with a great attack; and while the Alban army shouts to the Curiatii to bring help to their brother, already Horatius, with an enemy dead, as victor, was seeking the second duel. Then with a shout as is accustomed of those favoring after an unforeseen situation, the Romans help their soldier; he hurries to finish the battle. And so, before the one was able to catch up – he was not far off – he also finished the other Curiatius; And now there survived individuals for an equal battle, but equals neither in hope nor strengths. A body untouched by a sword and the doubled victory were giving the fierce one into the third battle: the other, dragging his body, tired from his wound and from running, and broken by the slaughter of his brothers before him, opposed himself to the victorious enemy. (p. 33) And that was not a battle. The rejoicing Roman said, “I have sacrificed two [men] to the shades of my brothers, and the third [man] I will sacrifice for the sake of this war, that Roman may rule Alban.” He plunged his sword from above into the neck of the one holding his shield poorly, he despoiled him lying. The Romans, rejoicing and congratulating, receive Horatius with a greater joy as the event had been near fear. From there they turned to the burial of their own with feelings by no means equal, indeed the one increased in power, the other made a people under foreign rule. The tombs stand in the place where each fell, the two Roman [tombs] in one place nearer to Alba, the three Alban [tombs] facing Rome distant in places just as it was fought.

Livy 1.26

(p. 34) Before they departed from there, to Mettius, asking what he commanded according to the treaty having been struck, Tullus orders that he keep the youth in arms: he would make use of

their works if there would be a war with the Veientes. So the armies were led from there to their homes. Horatius was going at the head, carrying the triplet spoils in front of him; for his maiden sister, who had been betrothed to one of the Curiatii, met him in front of the Porta Capena, and with the cloak of her betrothed, which she herself had made, (having been) recognized on the shoulders of her brother, she loosens her hair and weepily calls her dead betrothed by name. The mourning of his sister aroused the anger of the savage youth in the midst of his victory and such great public rejoicing. (p. 35) And so, with his sword drawn at once, berating with his words, he stabs the girl. "Go away from here to your betrothed with your immature love," he said, "forgetful of your dead brothers and of your living [brother], forgetful of your country. Thus should go whatever Roman woman will mourn an enemy." That crime seemed terrible to the senators and the commoners, but his recent service stood in opposition to the deed. Yet he was seized in justice to the king. The king, lest he be the author of a judgement so sad and displeasing to the people and of the punishment according to the judgement, with the assembly of the people having been called, he said, "I appoint the Duumviri, who will judge the treason for Horatius, according to the law." (p. 36) The law of dreadful formula was this: "Let the Duumviri judge the treason; if he will have appealed from the Duumviri, he shall argue on the appeal; if they should succeed, let the lictor cover his head, hang [him] from a rope in the barren tree; beat him either within the pomerium or outside the pomerium." The Duumviri, appointed by this law, who did not think they could acquit by this law not even an innocent person, when they had condemned [him], then one of them said, "Publius Horatius, I judge you for treason. Go, lictor, bind his hands" The lictor had approached and was putting on the noose. Then Horatius, with the supporter, Tullus, with a merciful interpretation of the law, said, "I appeal." And so, the appeal was discussed before the people. (p. 37) The people were especially moved in that judgement with Publius Horatius, the father, declaring that he judged his daughter justly killed; if she were not, by his paternal right, he would have punished his son. Then he was begging that they not make him, whom they had seen a little before with exceptional offspring, bereft of his son. Among these things, the old man, having embraced the young man (his son), showing the spoils of the Curiatii fixed to that place, which is now called Pila Horatia, said, "Is this the man whom just now you saw honored and advancing triumph in his victory, Quirites, are you able to see him bound under the prop between blows and torture? Which sight so shameful that the eyes of the Albans are scarcely able to bear. (p. 38) Go, lictor, bind his hands, which,

armed a little earlier, brought forth power to the Roman people. Go, cover the head of the liberator of this city; hang him from the barren tree; beat him either within the pomerium, only among those pillars and spoils of the enemies, or outside the pomerium, only among the tombs of the Curiatii; for where are you able to lead this young man where his own glories would not vindicate him from the foulness of punishment?" The people could not bear the father's tears or the even mind of Horatius himself in every danger, and they acquitted him by admiration of his courage more than by reason of law. (p. 39) And so, so that the obvious murder was still atoned for by some offering, the father was ordered to atone for his son by public payment. With certain expiatory sacrifices having been made, which then were handed over to Horatia, with a beam across the road, he sent his son, with his head covered, as if under a yoke. That remains today also always repaired by the public; they call it the "Sister's Beam". The tomb of Horatia, in that place where she, struck, had fallen, was constructed with a squared stone.

Review Questions

Praefatio:

1. To what subjects does Livy ask his readers to pay attention? Why?

- Avarice; luxury; honoring and continuation of poverty and frugality; wealth; unlimited pleasure; self-indulgence; licentiousness

2. Livy suggests that Romans now (in his era) are different from the way they were in the past. What does he say accounts for this change?

- life and moral of the community; the men and qualities by which dominion was won and extended; the decay of national character; examples of behaviors to imitate and to avoid.

Book 1.1

1. Who are the Achivi?

- the Greeks

2. Who are the two Trojans that managed to escape destruction after the Trojan war? Why?

- Aeneas and Antenor, due to old rites of hospitality and that fact that they had both been in favor of returning Helen to the Greeks.

3. When Aeneas and his men arrived in Laurentium, who was the local king? What are the two traditions held by Romans for which they came to an alliance?

- Latinus; in the first version, Latinus is defeated in battle by Aeneas and the Trojans and they declare peace and an alliance; in the second version, Latinus approaches Aeneas on the battlefield, and, after learning who he and his men are, forms an alliance politically and domestically by giving his daughter to Aeneas in marriage.

4. What town do Aeneas and his men found? What is Aeneas' wife's name? What is Aeneas' son's name?

- Lavinium; Lavinia; Ascanius

Book 1.2

1. Who was Turnus? Why did he wage war on Aeneas and Latinus? What was the result of this war?

- Turnus was the king of the Rutulians, a local tribe; he had been betrothed to Lavinia and was insulted that he was overlooked for a foreigner; Aeneas and the Aborigines defeated the Rutulians but Latinus was killed.

2. To whom did Turnus look to for help? Why would these people be inclined to help Turnus?

- Mezentius, king of Etruria; the acceptance of the Trojans by the Aborigines and the rapid growth of Lavinium was a threat to the surrounding cities and tribes.

3. Aeneas began to call the Trojans the Aborigines the "Latins." Why?

- with one name, all peoples would have a sense of unity and equality.

Book 1.3

1. Explain the discrepancy in Ascanius' birth? Who was Creusa?

- Ascanius may have been the son of Aeneas and Lavinia (his Italian wife) or he may have been the son of Aeneas and Creusa (his Trojan wife)

2. What is another name for Ascanius? Who claims their ancestry from him? What famous Romans, known to Livy's contemporaries, are a part of this group?

- Iulus; the Julian gens of which Julius Caesar and Augustus are a part

3. What city did Ascanius found? What was the border between the Latin and Etruscan territories?

- Alba Longa; the Albula or Tiber river

4. Who are the sons of Proca? To which son did Proca leave the reign of the Silvian line? What was the result of this?

- Aemulius and Numitor; Numitor was given the reign; Aemulius stole the power, killed the sons of Numitor, and made his daughter, Rhea Silvia a Vestal Virgin.

5. Why did Aemulius kill Numitor's sons and make his daughter a Vestal Virgin?

- Aemulius did not want Numitor to have any heirs that may challenge his (Aemulius') reign.

Book 1.4

1. Who fathered the twins born to Rhea Silvia? What did the King do to the twins?

- Mars; the twins were put out to drown in the Tiber

2. How were the twins saved?

- The waters of the Tiber receded and they were found by a she-wolf; then the King's shepherd, Faustulus, took them home to his wife, Larentia, to be raised.

3. In what type of activities did the twins spend their time?

- shepherding, hunting, sports, catching thieves and redistributing the money to shepherds.

4. The twins apprehended thieves in their youth and redistributed money and spoils to the shepherds. Can you think of any similar stories? Do you think this moral behavior?

- Robin Hood; open for discussion

Book 1.5

1. Describe the festival of Lupercalia? Who introduced this festival?

- Lupercalia was an annual festival celebrated on the Palatine hill in which nearly nude young men ran for sport to honor Lycaean Pan.

2. Romulus and Remus were ambushed during the Lupercalia festivities. What happened to each?

- Romulus defended himself; Remus was captured and taken to Aemulius

3. Having realized their true identity, how did Romulus and Remus proceed?

- Numitor sent men from his house and Romulus from his location with his band of young men attacked king Aemulius and killed him.

Book 1.6

1. Once Numitor had been restored to the throne of Alba Longa, what did Romulus and Remus set out to do?

- Found a new city where they had been exposed.

2. The twins intended to choose a ruler and namesake for their new city by means of augury. What is augury? What sites did each choose from which they would obtain their omens?

- Augury was the practice of interpreting omens from the gods by means of the flight patterns of birds; Romulus chose the Palatine Hill, Remus chose the Capitoline Hill.

Book 1.7

1. What were the auguries of each twin? Why were these confusing?

- Remus first received six birds, Romulus second received twelve birds; These are confusing because Remus received his omen first, but Romulus received more.

2. What two stories are handed down for the death of Remus?

- **Romulus killed him in the argument over the auguries or Romulus killed him after he jumped over his new fortifications on the Palatine hill.**

3. From what sources did Romulus take the religious rites for his new city?

- **Romulus followed the Alban rites for the worship of all gods except Hercules. He adopted the rites for Hercules from those introduced by Evander.**

Book 1.8

1. Having established a codes of laws for his new population, what did Romulus introduce?

How many were there? From where did this number come?

- **Romulus introduced twelve lictors. This number came either from the number of birds in his augury or from the Etruscan tradition.**

2. Rather than admit that his population was comprised of thieves, shepherds, and outcasts, how did Romulus describe his population? What other mythological cities made this claim?

- **Romulus said that his population were men of the earth. He recycled the stories of Thebes, Deucalion and Pyrrha.**

3. What was the original term for the senators? What term, describing the Roman upper class, derives from this? How many original senators did Romulus appoint?

- **The senators were called “patres” from which the term “patricians” comes. Originally there were 100 senators.**

Book 1.9

1. Why did the Romans send ambassadors to the surrounding cities? How were they received?

- **The Romans send ambassadors to convey a message that they were in need of women to marry so that they could procreate and continue their race and city. No cities received them kindly – all refused their request for women.**

2. To what festival did the Romans invite their neighbors? Whom did this festival honor?

Which nations attended this festival?

- **The festival “Consualia” honored Equestrian Neptune. All the neighboring tribes attended: the Caenina, Antemnae, Crustumerium, and Sabines.**

3. What transpired at this festival?

- **The Romans snatched all the maidens and took them to their homes to be their wives. Romulus reassured the maidens that they would be treated well and would be the mothers of free men.**

Book 1.10

1. Who was Titus Tatius? Who fled to him? Why?

- **Titus Tatius was the king of the Sabines to whom the people of Caenina, Crustumerium, and Antemnae fled because all of these peoples had had their maidens stolen by the Romans.**

2. Who first attacked the Romans? What was the result of this attack?

- **The Caenina first attacked the Romans. The Caenina were defeated and their king killed in battle.**

3. What were the ‘spolia opima’?

- **The ‘spolia opima’ were the weapons and armor of an opposing king who had been killed in single combat by the Roman King.**

Book 1.11

1. Who implored Romulus to grant citizenship to the conquered peoples of Caenina, Crustumerium, and Antemnae?

- The maidens whom the Romans had stolen from those peoples and made their wives.

2. Whose daughter was bribed by Titus Tatius to admit the Sabines onto the Roman citadel? What happened to her?

- The daughter of Spurius Tarpeius, Tarpeia admitted the Sabines. She was killed by their weapons being piled upon her.

Book 1.12

1. What two men fought in a duel between the Sabines and Romans? What was the result?

- Mettius Curtius, on the side of the Sabines, and Hostius Hostilius, on the side of the Romans. Hostius was driven down and the Romans were driven back to the gate of the Palatine,

2. How did the Romans regain their courage and fervor for battle?

- The Romans were encouraged by Romulus who had prayed to Jupiter and led the charge on the Sabines.

3. Who fell into a swamp? Why?

- Mettius Curtius, a Sabine, fell into a swamp because his horse had been driven back and likely spooked by the Roman soldiers.

Book 1.13

1. What is the significance of the women rushing into the battle “with disheveled hair and rent garments?”

- Disheveled hair and rent garments were the traditional Roman appearance for mourning. In this instance, the women are mourning the loss of fathers and husbands.

2. How did the women end the war between the Romans and Sabines?

- The women rushed into the battle, sacrificing themselves, and stating that they would rather die themselves than become orphans and widows.

3. What honor was bestowed upon these women by Romulus?

- Romulus named the curiae after the women.

4. What were the three groups of knights and for whom were they named?

- The Ramnenses were called after Romulus, the Titienses from T. Tatius. The origin of the Luceres and why they were so called is uncertain.

Book 1.14

1. How did Titus Tatius die?

- Titus Tatius was killed after he had offended the Laurentines and, while attending a sacrifice in Lavinium, he was mobbed and killed.

2. Who next attacked the Romans? Why? What was the result?

- Next the people of Fidenae attacked Rome because they were threatened by the encroaching Romans. The Fidenae were eventually driven back to their own town by the Romans.

Book 1.15

1. Why did the Veientes attack Rome? What was the result?

- The Veientes were connected by ties of blood with the Fidenates, who were also Etruscans, and an additional incentive was supplied by the mere proximity of the place, should the arms of Rome be turned against all her neighbours. They made an incursion into Roman territory, rather for the sake of plunder than as an act of regular war. They were routed by Romulus and sued for peace.

2. Who were the “celeres?”

- The celeres were a bodyguard of three hundred men that Romulus kept around him in peace and war.

Book 1.16

1. What are the two versions of Romulus’ death? Which is more accepted?

- The two versions of Romulus’ death are (1) that he was taken up to the heavens during a thunderstorm and (2) that he was torn limb from limb by senators. The first version is more generally accepted.

2. What man soothed the worried Romans at Romulus’ disappearance? How?

- Proculus Julius, a well-respected man, encouraged the first version of Romulus’ death and that he had joined with the gods and thus spoken to Proculus that the Romans would prosper and rule the world.

Book 1.17

1. What is the meaning in this quote of Livy: “all were for a monarchy; they had not yet tasted the sweets of liberty.”?

- Livy is comparing the early Romans’ acceptance and happiness in a state of monarchy to the mentality of his contemporaries who hated the idea of a king and monarchy.

2. What was the “interregnum”? How were men chosen for this?

- The interregnum was a period of one year following the death of Romulus during which time 10 senators were chosen to act as king for a period of 5 days until a new king was chosen.

3. How did the senate react to the growing discontent of the people over the lack of a sole king?
- **The senate, not wanting to lose any power but wanting to give the people the idea that they had some power, allowed the people to elect the next king, although that person would have to be approved by the senate.**

Book 1.18

1. Who was Numa Pompilius? What qualities of character awarded him the position of second king of Rome?
- **Numa Pompilius was a man of renowned justice and piety, he was as conversant as anyone in that age could be with all divine and human law.**

2. By what means was Numa inducted into the kingship of Rome?
- **Numa chose to use augury to be inducted into the kingship as it was by that method that Romulus had also been inducted.**

Book 1.19

1. What temple did Numa first found? What was the purpose of founding this temple? What was its significance?
- **Numa first founded the temple of Janus in order to direct the Romans away from war by exalting in a time of peace. Its doors would be open during times of war and closed during times of peace.**
2. When in Rome's history were the doors shut?
- **Twice since Numa's reign the doors were shut: once after the first Punic war in the consulship of T. Manlius, the second time, after the battle of Actium, when peace on land and sea was secured by the Emperor Caesar Augustus.**

3. How did Numa convince the Romans of his divine enlightenment?
- **Numa claimed to have had divine discussion with the nymph, Egeria.**

4. How did Numa divide the year?

- **Numa originally divided the year into 12 months correlating to the lunar cycles.**

Book 1.20

1. What priesthoods did Numa establish?

- **Numa established the Flamen of Jupiter, the Flamen of Mars, the Flamen of Quirinus, the Vestal Virgins, 12 Salii for Mars Gradivus, and the Pontifex Maximus.**

2. What were the duties of the Pontifex Maximus?

- **The duties of the Pontifex Maximus included knowing and caring for all the regulations bearing on religion, including with what victims, on what days, and at what temples the various sacrifices were to be offered, and from what sources the expenses connected with them were to be defrayed, all other sacred functions, both public and private, he was to instruct the people how to conduct funerals and appease the spirits of the departed, and what prodigies sent by lightning or in any other way were to be attended to and expiated.**

Book 1.21

1. Why was Rome not attacked during the reign of Numa?

- **The surrounding nations grew to respect the Romans as they had become incredibly religious and devoted to the gods.**

2. How long were the reigns of Romulus and Numa?

- **Romulus reigned for thirty-seven years and Numa reigned for forty-three years.**

Book 1.22

1. Who was chosen as the third king of Rome? What was his character?

- **Tullus Hostilius was chosen as the third king of Rome. He was even more warlike than Romulus.**

2. On what nation did Tullus bring war? Why? How was the war declared?

- Tullus declared war on Alba Longa because he feared that the Romans were becoming weak in their peacetime. He chose Alba Longa because the Romans were stealing from the Albans and the Albans were stealing from the Romans. Tullus used trickery to declare war on the Albans saying that whoever had received the others ambassadors rudely would have war declared upon them, according to the gods.

Book 1.23

1. After the Albans had encamped themselves outside Rome, their king, Clulius died. Who was appointed dictator of the Albans?

- Mettius Fufetius was declared dictator of the Albans.

2. The Alban dictator proposed to Tullus that they settle the dispute by means other than war. Why?

- Mettius proposed this because whichever nation was victorious, either Roman or Alban, would have suffered some injury in war and would be very susceptible to defeat by the onlooking Etruscans.

Book 1.26

1. Whom did Horatius kill upon his triumphant return to Rome? Why?

- Horatius killed his sister, Horatia because she was mourning for one of the Curiatii to whom she had been betrothed.

2. How did Tullus avoid judging Horatius himself?

- Tullus invoked a law and appointed two duumviri who would judge Horatius.

3. How did Horatius avoid his conviction and impending execution?

- Horatius, at the encouragement of Tullus, invoked his right of appeal to the people. The people, greatly influenced by the words of Horatius' father, acquitted him.

4. How did Horatius atone for his crime?

- Horatius' father was made to pay to the public treasury and Horatius was ordered to walk under a beam placed up in the Forum to signify his terrible offense.

Comprehension Questions

1. Parse “fuisse” (line 3).

perfect, active, infinitive

2. Parse “vocent” (line 7).

3rd person, plural, present, active, subjunctive

3. What is the case, number, gender, & usage of “ferro” (line 9)?

ablative, singular, neuter, means/instrument

4. Which side were the Curiatii? Which side were the Horatii?

Curiatii = Alban, Horatii = Roman

5. What is the usage of “foedere icto” (line 1)?

ablative absolute

6. Parse “adhortantium” (line 6) and explain its form.

present, active, genitive, plural, participle

7. Explain the case and usage of “vocibus (line 6)?

ablative of means/instrument

8. What is the case number, gender, and usage of “gerentes” (line 14)?

nominative, plural, masculine, present active participle

9. What is the case, number, gender, & usage of “primo concursu” (line 17)?

ablative, singular, masculine, time when

10. What is the case, number, gender, & usage of “spectaculo” (line 22)?

dative, singular, neuter, predicative

11. Parse “essent” (line 23).

3rd person, plural, imperfect, active, subjunctive

12. Parse “deseruerat” (line 27).

3rd person, singular, pluperfect, active, indicative

13. Parse “segregaret” and explain its usage (line 30).

3rd person, singular, imperfect, active, subjunctive, purpose clause

14. What is the case, number, gender, & usage of “impetu” (line 35)?

ablative, singular, masculine, manner

15. What is the case and usage of “Curiatiis” (line 36)?

dative, indirect object

16. Parse “obicitur” (line 47).

3rd person, singular, present, middle, indicative

17. Parse “dabo” (line 50).

1st person, singular, future, active, indicative

18. What degree is “maiore” (line 53)?

comparative

19. What is the case, number, gender, & usage of “loco” (line 57).

ablative, singular, masculine, place where

20. Parse “habeat” and give its usage (line 3).

3rd person, singular, present, active, subjunctive; indirect command

21. What is the antecedent of “cui” (line 6)?

Horatius

22. Parse “cognito” and give its usage (line 8).

perfect, passive, participle, ablative, singular, neuter; ablative absolute

23. Parse “Abi” (line 13)

2nd person, singular, present, active, imperative

24. Parse “eat” and give its usage (line 15).

3rd person, singular, present, active, subjunctive; jussive

25. Parse “facinus” (line 17).

nominative, singular, neuter

26. Parse “iudicent” and give its usage (line 24).

3rd person, plural, present, active, subjunctive; jussive

27. Parse “I” (line 30).

2nd person, singular, present, active, imperative

28. What type of condition is “ni...fuisse” (lines 36-37)?

Past Contrary to Fact

29. What is the antecedent of “quem” (line 38)?

Publius Horatius (the father)

30. Parse “eo loco” and give its usage (line 40).

ablative, singular, masculine; place where

31. Parse “manus” (line 46).

accusative, plural, feminine

32. Parse “vindicent” and give its usage (line 53).

3rd person, plural, present, active, subjunctive; deliberative

33. What degree and part of speech is “magis” (line 55)?

comparative; adverb

34. Parse “lueretur” and give its usage (line 57).

3rd person, singular, imperfect, passive, subjunctive; purpose clause

35. Parse “saxo” and give its usage (line 64).

ablative, singular, neuter; ablative of means/instrument

Annotated Bibliography and Further Reading

Translations

Livy, Aubrey De Sélincourt, R. M. Ogilvie, and S. P. Oakley. *The Early History of Rome: Books I-V Of The History Of Rome From Its Foundations*. London; New York : Penguin Books, 2002.

The Penguin edition provides a very reader-friendly, if not literal, translation of Livy. The introduction, written by Ogilvie, provides a concise and useful introduction to Livy.

Titus Livius. *The History Of Rome. Vol I*. Edited by E. Rys. Everyman's Library. New York, NY: E.P. Dutton and Co., 1912

This is the Loeb translation of Livy, which provides the English text for the chapters preceding the story of the Horatii and Curiatii in the student materials.

Commentaries

Gould, H. E. and Whiteley, J. L., ed. *Livy, Book I, by Titus Livius*. London: Bristol Classical Press, 1952.

Gould and Whiteley give an excellent grammatical and historical commentary to the Latin text. The commentary is located in the back of the book rather than facing or in footnotes. This edition served as line delineations for the Latin text in the student materials.

Livy., and J. B. Greenough. *Livy, Books I. and II*. New Rochelle, NY: Caratzas, 1976.

This commentary provides useful and succinct grammatical and historical notes.

Ogilvie, Robert M., 1998. *A Commentary On Livy : Books 1-5*. Oxford: Clarendon Press.

Ogilvie's commentary is extremely thorough. He provides not only grammar and vocabulary notes, but also extensive background information on cultural and historical references.

Primary Sources and Dictionaries

Dionysius of Halicarnassus. *The Roman Antiquities. Vol. II*. Edited by E. Cary. Loeb Classical Library. Cambridge, MA: Harvard University Press, 1939.

Dionysius of Halicarnassus was a Greek historian who wrote about Rome's history. Included in the student materials are his text of the story of the Horatii and Curiatii.

Glare, P. G. W. 1996. *Oxford Latin Dictionary*. Oxford: Clarendon, 1996, c1968-1982; Combined ed., reprinted with corrections 1996.

The Oxford Latin Dictionary is an indispensable resource for clarifying confusing terms and specific idioms in the Latin language.

Smith, William, William Wayte, and G. E. Marindin. 1890. *A Dictionary Of Greek And Roman Antiquities*. London, J. Murray, 1890-91; 3d ed., rev. and enl.

This dictionary provides concise through thorough information about topics in Roman history. It has especially been used in giving background information for cultural references in Livy.

Further Reading and Sources

Bermel, Albert. 1962. "The Heroic Extremity." *The Tulane Drama Review* 7, no. 1: 105-112.

Bermel gives a comparison and analysis of the story of the Horatii and Curiatii to the play, *Horatius*, written by French playwright, Corneille in 1640. A good resource for the reception of Livy's story as this focuses more on the interpretation of the play.

Feldherr, Andrew. *Spectacle and Society in Livy's History*. Berkeley: University of California Press, 1998.

Feldherr devotes a section of his text to the battle of the Horatii and Curiatii as well as the death of Horatia. His purpose is to analyze how Livy has included his audience in these events and why.

Flickinger, Roy C. 1921. "Livy I. 25. 9." *The Classical Journal* 16, no. 6: 369-370.

In this brief article, Flickinger addresses a grammatical oddity in Livy 1.25 and refers to German scholars which may make this article difficult for the non-German reader.

Fowler, W. W. 1913. "Passing under the Yoke." *The Classical Review* 27, no. 2: 48-51.

Fowler discusses the practice of Rome's conquered enemies passing under a yoke and its origin and purpose.

Fox, Matthew. 1996. *Roman Historical Myths : The Regal Period in Augustan Literature*. Oxford England: Clarendon Press; New York: Oxford University Press, 1996.

In this book, Fox analyzes how different, mostly Roman, authors depict the regal period in Rome's history. He devotes a chapter to Livy and his treatment of the regal period in looking at specific episodes and comparing them to other authors to glean a better understanding of the regal period.

Konstan, David. 1986. "Narrative and Ideology in Livy: Book I." *Classical Antiquity* 5, no. 2: 198-215.

Konstan's article examines the whole of Book I of Livy in terms of "breached boundaries, doubles and halves, fraternal conflict, and problems of descent and marriage." Konstan argues that this structure is consistent throughout Livy and while not unique to Livy, he did refine it to suit his audience.

Koptev, Alexandr. 2005. "'Three Brothers' at the Head of Archaic Rome: The King and His 'Consuls'." *Historia: Zeitschrift für Alte Geschichte* 54, no. 4: 382-423.

In this extensive article, Koptev explores the story of the Horatii and Curatii in the context of other mythological stories of similar form, how this particular story varies in its uniquely Roman features, and its relation to structure of duality that arose in ancient Rome.

Oakley, S. P. 1985. "Single Combat in the Roman Republic." *The Classical Quarterly* 35, no. 2: 392-410.

Oakley has listed all instances of recorded single combat in Roman history to discuss how single combat influenced Roman warfare and how it compares to single combat in other ancient civilizations, particularly Greece. He argues for an indication towards patriot solidarity as a whole with individual initiate in the Roman army.

Ogilvie, R. M. 1980. *Roman Literature And Society*. Brighton Eng.: Harvester Press ; Totowa, N.J. : Barnes & Noble, 1980.

Ogilvie provides readers with a survey of Latin literature. This book allows readers to understand the development of Latin literature and how different authors were influenced by their predecessors as well as influenced those who came after them. Ogilvie also relates the authors' writing within their historical context and the significance of that context to their literary output.

Oldfather, William A. 1908. "Livy I. 26 and the Supplicium de More Maiorum." *Transactions and Proceedings of the American Philological Association* 39: 49-72.

Oldfather argues that the Romans had, from very early times, a legally recognized procedure for administering the death penalty. He examines the story of Horatius and references to the same terminology used by Livy and other Roman authors. This is a well-researched article that is referred to by many other, later scholars.

Penella, Robert J. 1987. "War, Peace, and the *ius fetiale* in Livy 1." *Classical Philology* 82, no. 3: 233-237.

In this article, Penella examines Livy's use of *ius fetiale* and its attribution to Ancus despite earlier references to the fetial program and the preparation of *foedera*.

Penella, Robert J. 1990. "Vires/Robur/Opes and Ferocia in Livy's Account of Romulus and Tullus Hostilius." *The Classical Quarterly* 40, no. 1: 207-213.

Penella discusses the qualities of *vires*, *robur*, *opes*, and *ferocia* in their context as mirrors of one another throughout the reigns of Romulus and Tullus. An interesting article examining the intricate literary style of Livy through wordplay.

Potter, D. S. 1999. *Literary Texts And The Roman Historian*. London; New York: Routledge, 1999.

In this text, Potter focuses on the problems and methods involved in writing reconstructing an accurate history of Rome.

Rüpke, Jörg. 1992. "You Shall Not Kill. Hierarchies of Norms in Ancient Rome. *Numen* 39, no. 1: 58-79.

Rupke examines the norms that regulate killing in Rome. Although he focuses on the story of the Horatii and Curiatii as told by Dionysius, Rupke brings to the fore the many interesting standards that control different forms of killing in Rome.

Scott, John A. 1938. "Improving on the Feat of Horatius." *The Classical Journal* 34, no. 2: 104-104.

Scott's brief article highlights a modern story that mimics the path of victory for Horatius. This source would serve as a good modern comparison for students.

Solodow, Joseph B. 1979. "Livy and the Story of Horatius, 1.24-26." *Transactions of the American Philological Association (1974-)* 109: 251-268.

Solodow offers a unique view on the story of the Horatii and Curiatii. The first part of his article discusses the literary style of Livy, patriotism, inclusion of the audience, Livy as a historian, and makes comparisons to Dionysius' version. The second part of his article focuses on proving that Livy alone is responsible for the form in which this story is told by reviewing Livy's possible sources as well as modern historical interpretations.

Stewart, Andrew. 2001. "David's 'Oath of the Horatii' and the Tyrannicides." *The Burlington Magazine* 143, no. 1177: 212-219.

Stewart analyzes the likelihood that David's 'Oath of the Horatii' is based upon a statue group of the 'Tyrannicides' based upon their misrepresentation and organization in Rome as the Horatii and Curiatii. Stewart has tracked the history of the statues and made comparison of their clear influence upon David's painting. Stewart further discusses David's influences and choices in his process of creating the "Oath of the Horatii".

Urch, Erwin J. 1930. "The Legendary Case of Horatius." *The Classical Journal* 25, no. 6: 445-452.

Urch explores Livy's use of *perduellio*, *provocatio*, and *iudicia populi* and their precedence for Roman law as well as Livy's use as related to other recorded cases of *perduellio* in Roman history.

Walsh, P. G. 1961. *Livy: His Historical Aims And Methods*. Cambridge Eng. University Press, 1961.

Walsh provides an abundance of information on Livy. His research is very thorough and specific to provide readers with a complete analysis of Livy, his style, influences, purpose, and interpretation.

Watson, Alan. 1979. "The Death of Horatia." *The Classical Quarterly* 29, no. 2: 436-447.

Watson's article discusses the legal legitimacy of the trial of Horatius in Livy. He first compares Livy's indictments to those of other classical writers, then discusses the term *perduellio*, and the appropriate terms and punishments for different types of crimes. Watson draws from multiple primary sources as well as a few modern scholars in his attempt to understand the oddities of the legal system in the Horatius story.