

History 341: Lecture 6

[Professor Williams]: *Awate discipulae.*

[Class]: *Awate discipulae.*

[Professor Williams]: Well we're here in Rome. The Forum is behind us, the temple of Antestines in the background here. Just above us over here we have the Temple of Saturn. It's in a rather poor shape. We're just here trying to give you a sense of Rome and what a toga was like. The roman dress of the magistrate. And I am going to let you see a little more of what the toga was like and fundamentally give an idea of the roman clothing. So we will start here by removing a microphone that didn't exist so forget this one. We need an overhead I think. I have a slave outside camera range here. This is the toga. It's about eighteen feet long; it should be about six feet high there about. It should be made out of wool entirely; this is made out of a JC Penny's cotton sheet because I was too cheap to buy this much wool. In any case it should be basically a semi circle of material. It is impractical to use for anything other than being in Politics standing around not doing anything in other words or to be a college professor it's about the same thing. You need a slave to help put it on. I have a slave here, come here Krystal. Now we will show you how it is actually put on. The front should come almost to the ground. And it goes over the side. You almost can't do this by yourself. You almost have to have a slave to do it. It comes around there's a belt or what Romans used, a rope. You take a fold of it and tuck it in and then make a pocket. This is where they kept their change or whatever else they wanted into a little pocket. Then it comes around and over the back; mine is just a tad short I think. Ok and it looks something like this then when it's all done. Ok. Your hands should be largely covered here for it's a sense of Roman modesty especially the upper classes tended to cover their hands. The basic reason for this I don't know, but there is a criticism of the Emperor Claudius; Suetonius tells us that Claudius during the games counted the money of the winners by extending his hand outside the toga like a common person. The Romans did numbers on their hands by the way. They had a counting system this is 1, 2, 3, 4, 5, 6, 7, 8, 9, and then this is 10. Then you go with thumb and forefinger for the 10, 20, 30 etc on your hands. You do hundreds over here. The Romans counted with their hands. If you ever have seen roman numerals you would see why Romans did stuff on their hands. This is the toga, and underneath it I am wearing a *tunica*. We will get rid of the toga again here. This is the *tunica*. The *tunica* should be longer, I'll stand close enough to the camera that you can't tell that it's not long enough, it goes basically down to your ankles and then it can be bloused up as high as you want it, for useful work you want to blouse it up to knee level but for formal wear you might want to wear it down around your ankles or there about. The *tunica* is a tunic. Underneath the *tunica* you wear Bermuda shorts as you can see here but the Romans would have worn something called a *Subigoculum*. I will show you how to spell that in just a second. This is the basic costume the Roman males wore.

Well we're back. Did you like the outfit? At all? Ok if we look at the overhead to give you some ideas of what I was talking about the toga is eighteen feet wide and should be about seven, mine was about five and a half and it can have a stripe down an edge. The stripe is in a color called *purpura* by the Romans, purple: P U R P U R A. It is actually a deep red as mine was; it's not really a purple color. The togas are divided into different types. The *Toga Virilis* is the man's toga. This is a plain toga made of unbleached wool that is roughly the same color as my tunic.

My toga is white being a JC Penny's sheet; but it should be basically an unbleached wool color. The *Toga Virilis* is just simply all white. The *Toga Candida* is the second kind. The *Toga Candida* here is a whitened toga and that is worn by men who are running for a public office. The *Toga Candida* is specially whitened with chalk and it is to denote that this is an official candidate. The word "candidate" comes from this word *Toga Candida*, the whitened character. Although we tend to blacken our candidates rather than whiten them. The *Toga Praetexta* is the kind of toga that I am wearing, which is the toga with the stripe on it. These togas with the stripe on it were worn by certain officials in the state. The *Equites* wore the toga with an *Angustus Clavus* that is a narrow stripe. Senators wore a *Latus Clavus* wide stripe. Since I was making the toga I put myself high in rank to a senator therefore put a wide stripe on mine. The narrow stripe may be a couple of inches. This is the basic outerwear. Underneath the toga is worn a *tunica* sometimes they were decorated but not very often with *Vulcans* however. The *tunica* is basically just a large over shirt in terms of shape and as I said before should reach the floor pretty much. It is tied with a belt and then bloused over and you hike it up to your knees for serious work or you extend it down farther for less serious behavior. Normally a roman would walk around wearing a tunic. A roman normally would not walk around wearing a toga. He would be in a public meeting or an assembly in a toga. He would be in a senate in a toga. He would be performing religious function in a toga. Basically going down to the market place he would wear simply a *tunica*. To go further into the dress. Men's wear: you start at the basics what you put on in the morning you put on a *Subligaculum*. Everyone, "*Subligaculum*". Underwear a kind of a loin cloth. All the descriptions I've seen of this make it sound extremely uncomfortable and I am very much appreciative of modern sewing technology. Over the *Subligaculum* would be the *tunica*. Everyone, "*Tunica*". The *tunica* is the tunic that I talked about. Then for formal wear you would wear a toga over the top of that. In cold weather you might wear more than one *tunica*. It is said that Augustus, the first emperor, wore up to seven of them and these would generally be linen or wool ones. It would depend on the kind of weather the kind of *tunica* you would be wearing. In the summer time you would wear a linen one. It would be nice to wear cotton but they didn't have any cotton to speak of in the Roman ancient world. Women on the other hand would wear things slightly different. The *Subligaculum*, it's called the same thing for women's undies and well as men's undies, in addition to the *subligaculum* the women would also wear a sort of a cloth over their breasts sort of a binding, something like the modern bra but not with all of the stitchery involved in it. It's something that sort of just binds a woman. As far as I know up to modern times the Romans are the only people who did this with women. The second thing they would wear would be the *tunica* and if they were going out of doors they would wear a *stola* over the top of the *tunica*. Do note that the *stola* is not a stole, our word "stole" comes from this, but the *stola* is another *tunica* it's heavier one designed for outdoor wear and modesty. The *tunicas* that women wore inside are linen and the Romans by the Empire Period are trading with China and they have silk and there are some silk *tunicas*. There are very very thin apparently linens ones also. We see drapery on women being almost deathliness at times very thin, very clinging, showing off a woman's body. The men's clothing doesn't look like that the women's does. It is not just simply artistic effect; it reflects the fact that they do have rather soft fine fibers that they are able to make clothing out of. This is the basic outfit. Sometimes a woman would simply wear two *tunicas*; two tunics: a light tunic and then a slightly over tunic. The *stola* is pretty much of an outdoor dress outfit. On your feet you would wear various types of sandals. Light sandals like I have on, can you get my feet? This is something called a *soleae* the first on the list and basically it means it's a sole of a shoe with straps on it. This is light wear for indoors,

and summertime near and around but not for going out in the fields. The second type on the chart is *calcei* and *calcei* are fundamentally shoes that are sort of like boots for going out in the fields. Farmers would wear these and there is a lot of discussion on whether or not *calcei* are closed boots like we would understand a shoe or boot to be or they are a type of a sandal. They are partially closed at least but it's hard to tell from various descriptions and various drawings or artwork that we have surviving. *Caligae* are a special type of a heavy sandal-boot that are worn by the military and this is essentially roman army boots. We will have a reason to mention this again in the course. A cap which is a traveling cap is called a *paenula* which is also worn. Various garments were held together with pins, the Romans called a pin a *fibula*; *fibulae* is the plural. And the Romans had something like a clothes pin like this, something like our safety pin without the safety catch. Other pins were straight and there are some long ones that looked rather nasty. They were about a foot or foot and a half long that were used to pin things. This would be highly dangerous which is why Romans don't have many blondes I guess. Yeah the bad joke, yes I know. Any case the Roman emperor Caligula's his nick name meant little boots, it's a diminutive of army boot *Caligae*. Any question about Roman clothing? So that is Roman clothing and we're back to functioning of the republic trying to deal with how the roman state actually worked.

[Student]: (inaudible question)

[Professor Williams]: The laurel leaves around your head. I have some imitation ones from plastic plants but they didn't look very good, those were vetoed at the last minute. They are worn for ceremonies of various types: a banquet perhaps or something else and they were woven and placed around the head. They used usually Laurel: L A U R E L. Laurel leaves come from a laurel tree. You know what they look like mostly as dried ones, they are called bay leaves. Used in cooking. Anything else on the dress? Then we're done with the fun stuff and we're back to the boring business of actually making a government work.

We were talking last time about the two assemblies that are almost identical twins. The *Comitia Tributa* and the *Concilium Plebis*. In structure they are the same with the exception that the *Comitia Tributa* is all Romans and the *Concilium Plebis* is just the Plebs. The *Comitia Tributa* elects the *Aediles* that is the *Questors* and other minor officials. The *Concilium Plebis* elects the *Tribunes* of the *Plebs* and the *Plebian Aediles*. Either of them can pass legislation. In terms of these assemblies note that the same people are involved, they are involved theoretically with the *Comitia Centuriata* although they never get to meet on normal bases. The same people would be also eligible to be in the *Comitia Centuriata* or in the *Comitia Tributa* or in the *Concilium Plebis*. These are not four separate units with four separate people. These are the same people voting in different ways, you vote by tribe in the *Concilium Plebis*, you vote by tribe in the *Comitia tributa*, you vote by century in *Comitia Centuriata*, and theoretically by *curias* in the *Comitia Curiata*. But it's the same people except for the *Concilium Plebis* which excludes the Patritians, about ten percent of the population at the most. Do you have any questions so far? This makes it clear enough? It was a little brief at the end of the last hour. Ok, remember that you have a chart outlining the functions of these. Do note also I guess the *Comitias: Tributa* and *Centuriata*, the ones that are normally used can be chaired by either Praetor or *Consul*. The *Concilium Plebis* can only be chaired by a Tribune of the *Plebs*. The *Consuls* and Praetors cannot chair the *Concilium Plebis*. One other official can call an assembly meeting, which official? You tell me.

[Student]: Dictator.

[Professor Williams]: A dictator, yeah. Most usually call the *Comitia Centuriata* although he could call the *Comitia Tributa* also. Making it work is what I want look at next. How do you actually get a law in Rome? How do you actually set up the system of government? And the first thing to note I think is that there is no day to day government in Rome the way that we have day to day government in the United States. There does not seem to be any need on a normal day for anybody to be doing anything in the public interest. Certain days the Senate met. Certain days *Comitias* could meet assemblies if there was a need but on most *Comitia* days for most of the year there is no *Comitia* meeting, there is no assembly actually going to meet. It is only if there is only a need. By the middle republic, by the period just after what we've been describing the Early Republic. In fact the *Consuls* were out of the city for most of the year. Sometime in the early summer they take the army and they go off to fight whatever war is current. Most of the *Praetors* are out of the city too and as a result of this there isn't much of the government left in the city of Rome at the time and not much business carried on. Almost all of the business that we would consider governmental business, passing of laws and such that happens early in the year and this is something that we should note. The Senate occasionally meets on special occasions if necessary but again there is not a whole lot of need for that and so what we consider normal government just simply does not exist for most of the time. Most of the world's history has lived in a happy state of mostly anarchy with the government being there but actually not doing anything, unlike our government which keeps doing things for better or for worse. Something else to note in terms of all this magistration stuff is that elections are going to be held early and this gets us into this whole point of getting elected. The *tunicas* and the *Praetors* and *Tribunes of the Plebs* basically run for office on two different bases. For getting elected you're actually campaigning. The first thing it has to do with is laws. They will often have a proposal for some law they want to pass; maybe sometimes a couple of laws but this will often be a basis for campaigning. This is the *Consuls*, the *Praetors* and the *Tribunes of the Plebs*. The other basis for running for office has to do with family connections. I run for office because I am the son of a great *Consul* or grandson of a *Consul* or even a great great grandson of a *Consul* and so on. So these are the things shown to people in terms of campaigning: connections and perhaps laws. The *Aediles* will largely run for office on family connections because they are not going to be able to propose laws and there is not much campaigning for the Censorship and there is none for the Dictatorship. In terms of getting elected the elections are going to be held generally starting in early summer and they are going to be for those taking office next year. One took office originally in March in Rome and that meant that there was a period of six months or more until you actually took office. Almost nine months in some cases before you actually held office. By the middle of the republic they would move this back to January so that it corresponded with the calendar year. The Romans started their calendar year in January as we do so they moved it back. The *Tribunes of the Plebs* just to be contrary I guess always took office in December. So they are about four months out of sync with the early republic and they're about a month out of sync with the later republic. But you would hold elections in the summer of 400 for holding office in 399, the summer before. And we are going backward in our years according to our calendar now. Basically when you're trying to get elected you would first declare your candidacy. You announce to people you are running for office, that you want to be a *Consul* or a *Tribune of the Plebs*. You would also officially register with the *Praetor* in the city and thus officially become a candidate and you would walk around wearing the toga *Candida*. You could not do this in

absentia, you couldn't mail in your registration, you had to go there and do it in person. This will be a point of contention at some point in the Roman Republic of people that want to try to get them registered when they are not in the city so they can run for office at a particular time because they are out of the city for various reasons. The second thing you would do then is to try to build up a coalition. Your family is usually the basis of this, and then whatever connections your family has made through various marriages with other families that share like ideas. There is also a Roman institution, remember from an early lecture, called the *Gens*, which is a group of families; it's the clan. You might expect most people in your clan might support you also, although some clans are contentious and they don't often agree, many clans do have a great deal of solidity especially when people are running for office, so you build up a coalition here. Then there are your friends you get to support you. Don't forget your clients, who will almost always vote for you because you are helping to support and protect them. So you build up a block like this. If this is not enough what you might do is form a coalition. In Latin that was called *Amicitia*. Ok everyone: *Amicitia*.

[Class]: *Amicitia*.

[Professor Williams]: This means friendship. Although it's really more of a political alliance. This could be for the purpose of getting elected. It could be for the purpose of getting elected and passing a couple of laws. It could be a long term political friendship which might last several years or several decades perhaps. Perhaps even lifetimes. But they varied very widely like modern political coalitions tend to vary in their length and in their solidity. In any case you would build up a block of votes to try to get elected by these various means. Modern campaigning going out and giving speeches and other such as this is something pretty much of the modern world rather than of the ancient world. Any questions that you have? Ok, after seriously campaigning the election will be held in an assembly. They elected the *Consuls* first, then the *Praetors* and then the *Aediles* and then the *Quaestors* and then the *Tribunes of the Plebs*, basically in that order. So that the elections were held in the early summer and they were all set. Generally right after the elections the current *Consuls* left to go out to war for the rest of the summer so this would be early summer, probably May or June is when we're talking about. Then the roads would be really good everywhere and people could go off and fight battles without having to get stuck in the mud.

The second thing that we have to talk about perhaps is actually passing a law, because this is what you actually want to be doing when you're in Rome is trying to get a law passed. The first thing that you want to do if you're going to pass a law is to get elected because only magistrates propose laws and of the magistrates that can propose laws again we go back normally to the *Consuls*, the *Praetors*, the *Tribunes of the Plebs*, and of course dictators on those rare occasions where you have a dictator. These are the ones that are going to try and get elected for the purpose to pass laws. These are the people who can propose laws and only they can do so. Nobody else in Rome can propose laws there are no initiatives or other such as that that we would understand. So only these people are the ones to propose laws. If you are a *Consul* or *Praetor* and you want to propose a law you are going to have some decisions to make; you don't have as many decisions to make if you are a *Tribune of the Plebs*. Let's start out on the process and try to actually get a law passed. The first thing you would do is you if you were any of the magistrates; the first thing you would do would be to go to the senate. You go to the senate to propose your

law and explain to the senate why you thought your law was a good idea. The senate would then debate your law and the way that the senate debated was to speak in order; by order of seniority and rank. First the *Consuls* would speak, they always had the right to speak first they presided but they also spoke unlike most presidents of modern organizations who do not speak normally. The *Consuls* would speak and then the oldest surviving *ex-Consuls*, the oldest or who had been in the senate the longest of the *ex-Consuls*, would speak then in order of how long they have been in the senate. Then the *ex-Praetors* depending on how long they have been in the senate. The *ex-Aediles*, the *ex-Tribunes*, the *ex-Quaestors*, and then all the others who were in there who did not hold a public office. That is the rank order of the senate and that's how they did their debates, in this orderly fashion. Usually what would happen would be that one of the *Consuls* would speak, maybe the other *Consul* would also say something, a few of the other *ex-Consuls* would speak, you might get down to the *Praetors* or so but most people would begin passing wouldn't have anything to say, basically stand up, "I agree with Gaius. This is a fine law," or, "I agree with Luscious. This is a piece of garbage. No way could we ever pass this," and so on down the line, and after a while basically no body speaks because everyone has already spoken. The Romans had a term for this that they called the people who didn't speak often: *pediarii*. This had to do with the fact that the senate when they voted actually stood up and divided the house, everybody in favor to one side everybody against to the other side, so they could easily see a vote that wasn't close and just what the outcome was so that they could count it relatively quickly if it was very close. In any case the *Pediarii* are the people who speak in the senate only with their feet. That is you know what they think about an issue only when they stand up and move, these are the lower ranking members of the senate. Well we brought our law to the senate and the senate is going to say, "Ok." Before that perhaps one of the senators doesn't like your law a whole lot, and he is very much afraid that the other senators may like your law so what he does is he talks about your law, he talks about farming, he talks about the telephone directory, he talks about the solar eclipse that may or may not have occurred last week, he talks about his relatives and his friends, until the sun goes down. At that time it's the end of senate meeting and everything starts again at the next senate meeting at the top of the order, this is called a filibuster in our senate and they used it. They used the filibuster in order to be able to block legislation that someone really absolutely detests. They simply talk it to death so the senate can't get through to voting and then they would not vote on that issue and usually when that happened, the *Consul* or the *Praetor* didn't try to bring it back again because what is the use they're going to filibuster it. But we will assume that nobody filibustered our law, that the majority liked it, and they approve it. So now with the *Senatus Consultum* approving it we will now go to the people. If we are a Tribune of the Plebs, we will go to the *Concilium Plebis*, if we are not we will go to either the *Comitia Centuriata* or *Comitia Tributa*. Which one should we go to? Well it matters on what the law is. If the law is basically a conservative law or a law favoring the wealthy then you take it to the *Comitia Centuriata*. The reason is that the wealthy have more votes in this assembly they tend to control it so it's a better assembly to take it to. If your law is a liberalizing measure, a law that is going to not necessarily be in the favor of the wealthy, or maybe it's going to require the wealthy to give up of land for instance, or pay more taxes, or something else like that, then you would want to take it to the *Comitia Tributa*. Basically you could more likely get it passed through there. In the early Republic the *Comitia Centuriata* was the assembly of choice but as time went on more and more laws went to the *Comitia Tributa* and most of the laws are going to be sort of liberalizing anyways. You don't need conservative laws; conservatives basically want things to stay as they are. You don't need laws to keep thing the way they are. The second thing

is that the *Comitia Tributa* works more efficiently, because you have only 35 tribes to vote and therefore it's easier to work out the voting than it is in the *Comitia Centuriata*. But we go to an assembly. In the assembly first of all we don't actually meet as a voting assembly, we meet as a public meeting and the Romans called this a "*Contio*." You bring it first of all to just simply a public meeting, you don't worry about what kind of *Comitia* it is until the voting comes. You call a *Contio*, and you will then present your law. You present your law to the people, they stand and listen to you and what you do is you tell the people what your law is all about. And then you call speakers to speak on behalf of your law and then you call speakers to speak against your law. Why should you do that? Because you are required to by tradition. And you must call speakers against your law who are prominent. You can't have four ex-*Consuls* speak for your law and 3 hookers and a thief speak against it. You have to call prominent people to speak for your law and against your law. However you can arrange the speakers however you want. You don't have to simply let somebody talk. You can do a question and answer period. If you've got somebody who is not very good in his arguments but he's prominent you may call him to speak against your law and as he is telling what's wrong with it you keep asking him questions and keep tripping up and make him look like a blabbering fool. There are other people who are pompous idiots and what you do is you let them talk, knowing full well that they will simply get their foot into their mouth so far that their sandal will be showing in their stomach. So all in all what you do is you tailor it to the people that you've got. You want to load it the way you want it. When you present your law you can do whatever you want: you can talk, you can have witnesses, you can use audio visual aids, and people did use paintings occasionally, you can do basically whatever you'd like in this in order to try to get your point across but you have a meeting of the people and they listen to you. Then two more times over the next month you call meetings. So all in all there will be three *Contio* meetings: three over the course of the month. This is very much like many local legislatures require three readings of a possible law before it's passed over three successive meetings. Sometimes about a month's period and this is what the Romans did.

[Student]: (inaudible question)

[Professor Williams]: You can't fake it. You have to have People who are actually opposed to your law. I suppose you could end up with a law that is so popular that nobody is against it. And perhaps some exceptions would be for that but we don't know of any historical cases in which there are real things happening like that. Propose anything you can get at least three people against it, it might be more difficult getting three people for it. Anyway you have three meetings. You do this whole song and dance at each of the 3 meetings so the people hear your law debated. Then on the third meeting the *Contio* is reformed into the *Comitia*. All those who are not eligible are told that they must leave: women must leave, foreigners must leave, and slaves must leave: Only free Roman citizens; adult males can stay for this meeting because they are going to be doing the voting. If it's the *Concilium Plebis* all the Paetrilians are told that they have to get out too but we're *Consuls* here so we are in perhaps the *Comitia Tributa* and we're telling all the other people to leave. Now the voting commences and the Romans would vote in the *Comitia Tributa* by tribes chosen at random. They actually had a system for basically drawing lots: which tribe voted first, and then which tribe voted next, and so on. In the *Comitia Centuriata* they would vote by random within each class. They would choose which of the 18 *Equities* would vote first then second then third then fourth then fifth. Then which of the first class would

vote and so on. The Roman voting: they organized the voters into various groups by means of ropes that they stretched out and they called the roping off of the citizens into each tribe or into each century the called that the forming into sheep pens. These were long rectangles basically with the people more or less in single file so they could come and vote. They would vote with the first tribe or the first century depending on what they got here and they would get the count. The early Romans voted by voice, "Yes" or "No." Actually they didn't vote yes or no because they couldn't say "yes" or "no." The Romans said either *VTI* (sounds like Uti) sometimes the u equals a v in Latin, it's the same letter. When it is written on paper it's written like *UTI* when it is written in stone or carved in wax it's like *VTI*, with a "V". This is *Uti* and it is part of *Uti Rogras*, this means, "as you ask." In other words "yes." Otherwise they would vote *Antiquo*, "as it was before." When the Romans get to their balloting originally they did it by voice but when they use ballots they would use little wax tablets which are just about this big (draws square on screen) and they would be little bits of wood, a little tablet of wood, coated with wax and they would take a stick, a stylus, and carve in it (draws an A) for no or (draws a V) for yes. *Antiquo*, "as it was before" (points to the A) or *Uti Rogas*, "as you ask" (points to the V). The reason they didn't simply say yes and no is that Latin doesn't have any word for yes or no and so there is no such thing for the Romans as yes or no. They would ballot like that. So they would vote our equivalent yes or no and they would count up the ballots once they used ballots, before they used ballots they would simply be keeping track as they voted and the majority carried and that is one vote for or one vote against and you went to the next one. It's easier to do 35 then it is to do 193, takes less time. So that's why the Romans tended to use the *Comitia Tributa* but they would go to the voting only until they got a majority. In the *Comitia Tributa* as soon as eighteen tribes said "yes," it's passed or as soon as 18 said "no" it's failed. They didn't bother working it out to see how many voted for it and how many didn't vote for it, they didn't care that much. All they cared is whether it passed or not.

[Student]: Each person voted and then it was counted as if there was a majority in that tribe and then tribe had a yes vote?

[Professor Williams]: Yes, so you could basically pass a law with a minority, in fact a fairly low minority I don't know exactly the numbers, basically the ones that passed it could pass it by a squeaker and those that were against it were against it by huge majorities but you still win. It is kind of like how the Electoral College is in the United States, it's that same system. Ok, assuming it passed and nothing happened. By the way anytime during the Senate affairs, anytime during the proposals a *Tribune of the Plebs* could veto the law. So a Tribune could veto it but if you're a *Consul* your colleague could veto your law when you're proposing it to the people. He could stand up and generally the way that he vetoed it was to declare that he was watching the heavens. When you watch the heavens in Rome you're looking for an omen from the Gods, if you look for an Omen from the Gods you find one is the Roman theory. So that simply looking at the Heavens was good enough to cancel a public meeting because you're going to find something happening in the skies that tell you the Gods want you to meet and this would cancel a meeting. And the Romans actually did this at times. This was one way your colleague could thwart whatever actions you wanted. Of course you could retaliate on him and every time he tried to speak in the assembly you could watch the heavens every time he tried to talk. So you have to come to a compromise here but if it was important to you then you could stop him. Do you have any questions on how to get a law passed?

[Student]: Were there any exceptions with the voting where you would need a unanimous vote where you would need something better than a simple majority?

[Professor Williams]: No, simple majority does it for the Romans always. In fact, they don't even check on the majority here or something else like that as soon as they have their eighteen tribes they've got it. The voting for the offices, you voted for all ten *Tribunes* at once and both *Consuls* at once. How they worked this out, I've seen explanations of it and I read this and it makes perfect sense until I put the book down and try to figure out what they're talking about, I don't see how you can actually work it out. They somehow work it out and they get the eighteen votes for the *Tribune of the Plebs* and he's elected and now they work on the other nine and it's just crazy. They announce the vote before the next one goes.

We have got laws passed here. For the rest of our time what I'd like to do is look a little bit at the city of Rome. We have got our government under control and I would like to do a little bit with the city and what's going on. If we look at a map of the city, this is a Professor Williams's homemade handy dandy map (shows map on screen). This is almost what Rome looks like. There are seven hills to Rome. Rome was often called "The City of Seven Hills." The Tiber River, the blue thing over here runs to the west of the city. There is an island in the Tiber and there is a ford there. Eventually there are bridges there and this is where people crossed and why Rome eventually got started. There is a nice defensible hill near the ford called the *Capitolium* or simply the Capitol Line Hill. Another hill nearby that's pretty much isolated is called the Palatine Hill. This is the hill on which Romulus and Remus were standing looking for birds in the sky. This is where the first settlement in Rome has been discovered, the earliest one. This was eventually where the Emperors would build their houses. Thus the Palatine Hill gave its name to the word, "palace." Palace for kings or emperors. To the south of the Palatine is the Aventine Hill. This was outside of town in the early republic. This is where the Plebs would meet when they were thinking about succeeding. Over to the East of the Palatine Hill is a ridge coming in from other hills called the *Caelian* Hill. Then three lobes of a hill coming down from the North: The *Esquiline*, the *Viminal*, and the *Quirinal*. Q U I R I N A L. These are the seven hills of Rome and the early city starts on the Palatine also on the *Quirinal* and The *Viminal* that the Sabines were and then it incorporates that. The Capitolium is included early because this was used as the first Citadel of the city. The first place that you build a bit of a fortress so that when you are under attack you retreat to there. The first earthen ramp went from here around to like about this (draws circle around the map starting and stopping at the Capitolium). And then they extended it farther out to the *Quirinal*, *Viminal*, and *Esquiline* they got the *Caelian* in and eventually got the Aventine in too. Between these range of hills (points to *Quirinal*, *Viminal*, and *Esquiline* hills) and this hill (points to Palatine hill) is a low area that tended to be a bit swampy. There is a bit of a rise here, there, rises over here and here. It's kind of a low spot and in the winter time it got all soggy. In the very early stages of the town apparently people from the Palatine and people from *Quirinal* and *Viminal* brought their dead out here and buried them in this area, it's outside of both towns. When the towns join this area was then used as the common meeting ground. This is somewhat unsatisfactory because it's swampy part of the year but sometime when the Etruscans were in control of Rome they built a ditch that went down to the Tiber that drained this area. Eventually this would be covered over. It was called the *Cloaca Maxima*. "Maxima" means very bigger and "Cloaca" means sewer. The *Cloaca Maxima* is the

beginning of a Roman sewer system which was mostly a water sewer system, a storm system. Storm sewers that stretched out on all the hills basically that kept the streets of Rome drained. The Romans didn't have a whole lot ecological consciousness however and they also tapped in public restrooms, public toilets that the Romans would build, into their storm sewer system so the storm sew system carried pretty much anything you could imagine. But most of the Roman population dealt with system with problems of garbage and sewage by using nature's disposal system which is called the street and you simply empty chamber pots out from upper stories especially. Disgusting habit but it made sense when you're walking through Rome to carry an umbrella. The forum here in the middle is when it's drained is going to become really the city center of Rome. This is where the Romans have their oldest temples, this is where the Romans had their the most political buildings were, this is where the senate met, this is where the speaker's platform was, this is where the heart of the city was. It was also the market, "forum" means market; where they set up little shops and traded and sold. The butcher market would be over here (indicates near the Tiber River). And the vegetable market would be a little bit near it. The Tiber flows this was by the way. The butcher market you want near the Tiber because they are going to dump a lot of gross stuff they get when they killed animals right into the Tiber River and have it washed out to sea. It's not very good if you live downstream but as long as you don't it's ok. The vegetable market they also threw a lot of stuff away and again they pitched into the river. You don't want meat and vegetables sold in the regular market and so this was separated for commercial transactions and public business and the vegetables and meats were sold down here. Any questions about this city?

Let's look at some slides if we could. Are we ready for that? I'll have to go over. Ok this is the Forum as it looked to the Romans; the main road in the Forum is out over here stretching out that way. This road is the "sacred way" the Romans call it: *Via Sacra*. The *Via Sacra* is the main road in the Forum and this is the road in which a successful Roman general would come into the city with his soldiers basically marching in military parade fashion bringing along prisoners of war, bringing along booty, bringing along everything they had got out of the victory, and the general in this case alone would come into the city with *imperium* intact. And he would go through the forum and going here next. This is something of an overview. He would go up this hill right here and at the top of this hill, covered over by a renaissance building now a days, was a temple to Jupiter, the general would climb to the Temple of Jupiter, the greatest of the Gods, he would lay down his *imperium* formally in front of the statue of Jupiter and he would be finished as a warrior. And this is the ultimate end of the triumph. A triumph is a grand military parade It was voted by the senate only for a general who won a significant battle or a significant war usually. The forum today is an archaeological park. You can see the various buildings and various states of repair all along here. Up above was the Capital Line Hill right along here. This big whitish building, that I'm marking here, was built by Mussolini in the thirties as a tomb to the Victor Emmanuel the Second, the first king of Italy. It was built in the Roman style sort of, grandiose horrible fascist thing. It was a horrible fichus thing. The type of thing Mussolini thought the Romans would have loved and probably unfortunately to say he was right. The Romans would have loved this. Its big, it's overwhelming, it's garish, just the thing that the Romans like. We have shepherds here. In the heart of the Forum was a temple called the Temple of Saturn and this is the oldest of the Roman temples. Saturn was a God of soldiers, a god of agriculture and this is his temple. It's covered with scaffolding now and curtains because it was being cleaned or at least it was when I took this picture. This is the oldest of the monuments in Rome. Beyond this

Temple of Saturn, underneath what is a renaissance building over up along here, this was designed by Michealangelo by the way, underneath it was a building called the Tabularium, the records office. This is where the Romans kept their vital statistics; where they kept their records, their archives, and such, these have long since been destroyed but this is where it was, right along in here. This was used by the renaissance builders to build their buildings over the top of it, and this becomes the city hall of Rome. This is the speakers' platform; the Romans call it the *Rostra*. R O S T R A. The Speakers' Platform is decorated by the Romans with prows of ships, beaks as they called them, and a *rostrum* is a beak of a ship; it's the business end of a war ship. The Romans cut these off of enemy ships and they somehow fixed them to the speakers' platform. This is the front of the platform, and this is my daughter in very small size over there. Next to the Speakers' Platform was the Senate House over here called the *Curia* and this is the final of the buildings we're going to look at from the early republic and we'll see more buildings later but this does it, so; *salwar discipulae*.

[Class]: *Salwar discipula*.