论古罗马社会的起源
ON THE BEGINNING OF ANCIENT ROMAN COMMUNITY

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抽象的。 作者根据著名罗马文物研究者的著作，分析了意大利半岛境内古罗马社区的出现。 本文描述了将人们聚集在一起形成新罗马社区的历史原因、创建这种社区的目标及其典型特征。 作者展示了最古老的拉丁术语，揭示了古罗马社会创造和存在的实际焦点。

关键词：亲属、亲属社区、被遗弃者、土匪、战争、伊特鲁里亚人、拉丁人、萨宾人、库里亚、部落、城市殖民地、罗马、木星、火星、罗马社区、人民、社区领袖、雷克斯、酋长、国王、富豪徽章 尊严、Quirites、军队、士兵、公民、军事民主。

Abstract. *Based on the works of well-known researchers of Roman antiquities, the author analyses the emergence of ancient Roman community within the territory of the Italian Peninsula. The paper describes historical reasons for bringing people together to form a new Roman community, goals of creating such a community, and its typical features. The author shows the oldest Latin terminology that reveals the actual focus of creation and existence of the ancient Roman community.*

Keywords: *kin, kinship community, outcasts, bandits, war, Etruscans, Sabines, curia, tribe, city-colony, Rome, Jupiter, Mars, Roman community, people, community leader, rex, chief, king, insignia of regal dignity, Quirites, army, soldier, citizen, military democracy.*

The paper is dedicated to the issue of emergence of the ancient Roman community, and in this context describes the reasons for bringing people together to form such a community, the goals for creating such, and its typical features.

Before we start our study, let us note that in order to avoid the accusations of fabrications and contrived events, the author excluded his own historical analysis and arguments on the given topic to the maximum extent possible. Almost all

events and information of mentioned in this paper have been taken from the monographs of internationally renowned researchers of the history of Ancient Rome.

First, we need to understand the historical reasons, which caused the need of bringing people together to form a new social unit called "ancient Roman community". For these purposes, let us consider the historical situation, which led to the emergence of the ancient Roman community.

The following groups of people existed within the territory of the Italian peninsula during the period preceding the formation of the ancient Roman community: male kinship communities, male unions (curiae), and gangs of robbers. The detailed description of emergence of such male communities on the Italian Peninsula will be given in our next paper on the historical foundations and fictitious constructs, which allowed bringing people together to form primary social groups of pre-Roman and early Roman period.

Given the ongoing increase of the population, the existing environmental niche no longer allowed to feed all people living on the Italian Peninsula. As I. V. Netushil notes: "The territory of Rome, as well as of other parts of Latium, has been densely populated since ancient times"[1]. L. Morgan writes, "The Italian tribes had then become numerous and populous"[2], whereas the coming of new immigrants led to a substantial restriction of the food base of the inhabitants of this territory. Food and other vital resources are gradually becoming scarce. This fact resulted in the need to constantly fight defensive wars in order to protect their own resources and territories, and to conduct armed operations and attack the neighbouring communities, if there was an urgent need to survive. In addition, when early humans realized that an armed attack on the neighbouring community brings more wealth than daily hard labour of an agricultural worker or a stockbreeder, they began to consider wars as a main source of gaining means of survival. As S. A. Muromtsev said about that: "Stockbreeding and agriculture formed the basis of the economic life of tribes settled in Italy. The war soon became one of the regular means of supporting their sustenance"[3].

Since the war was an easier and more reliable way to gain material wealth, it has very soon become a major and daily activity of the majority of male kinship communities. Properly speaking, in those far-off times war was nothing else but an ordinary robbery, banditry, and related killings. Both existing and newly formed male communities were involved in these so-called "military actions". The most primitive of those communities represented gangs of robbers, which

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[1] *Netushil I. V.* Outline of the Roman State Antiquities. In 2 vols. Kharkiv, 1893, P. 475.

[2] *Morgan L.* Ancient Society Or, Researches in the Lines of Human Progress from Savagery, through Barbarism to Civilization / Translated from English and ed. by M. O. Kosven / 2nd ed. Leningrad, 1935. P. 160.

[3] *Muromtsev S. A.* Civil Law of Ancient Rome. Moscow, 1883. P. 29.

consisted of adventurers[4], vagrants[5], runaway slaves[6], and outcasts[7]. Male unions (*curiae*) represented another large group of such communities. They, in turn, consisted of male kinship communities, which also made regular plundering raids on their neighbours, ruining their cities and settlements. All kinship communities of the Italian Peninsula, including Latin and Etruscan ones, were involved in robberies and banditries. For instance, with respect to the Latin communities V. V. Efimov writes, "They had only just embarked on agriculture, continuing to engage in stockbreeding and plundering raids on Caere, a neighbouring trading city[8] and other cities"[9]. The same phenomenon is mentioned by H. Maine: "in old times all territory of ancient Italy was composed in great measure of robber tribes"[10]. By nature, both of these groups of male communities were ordinary robbers, who constantly terrorized the neighbouring local settlements by carrying out raids thereon for the purpose of robbery, banditry, and abuse of women.

It is in these communities of free and armed men where the first manifestation of a new basis took place, which was able to bring the people, who were different by both blood and cult, together. For the first time the approach to the creation of a new union of people was changed, and such union was formed not due to kinship but due to the feasibility of military cooperation, and hence, the easier way to obtain wealth by brute force.

Now, since we have understood the historical situation that preceded the formation of an ancient Roman community, let us proceed directly to the problem of the emergence of this community. For centuries before the foundation of Rome, the Etruscans had already occupied all territory of the future Roman community[11]. This suggests that the Etruscans pursued their own aggressive policy in relation to the adjacent territory for carrying out robbery and banditry, as it has always been the best protection of their cities and property from the attacks of neighbouring male tribal communities and curiae. The famous researchers of the history of ancient Rome report that since the Etruscans conquered Latin and other nearby communities[12], and captured their cities[13] because they had a higher level of mili-

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[4] *Jhering R.* Geist des römischen Rechts auf den verschiedenen Stufen seiner Entwicklung / transl. from the 3rd corr. German edition. Saint Petersburg, 1875. P. 82; *Morgan L.* Ibid. P. 186.

[5] *Kofanov L. L.* Formation of the System of Roman Law / Article in the book "Colleges of Pontiffs in Ancient Rome. On the History of Formation of Roman Sacred and Public Law". Moscow, 2001. P. 300; *Eliade M.* A History of Faith and Religious Ideas. Moscow, 1975. Par. 162.

[6] *Morgan L.* Ibid. P. 178.

[7] *Kulakovsky Yu. A.* On the Beginning of Rome. Kiev, 1888. P. 90-95.

[8] The largest city in Etruria, located in the immediate vicinity of the future territory of Rome.

[9] *Efimov V. V.* Lectures on the History of Roman Law. Saint Petersburg, 1898. P. 153.

[10] *Maine H.* Ancient Law, its connection with the early history of society and its relation to modern ideas / trans. from English by N. A. Belozerskaya / 3rd ed., London, 1873. P. 37.

[11] *Netushil I. V.* Ibid. P. 531.

[12] *Morgan L.* Ibid. P. 174.

[13] *Kulakovsky Yu. A.* Ibid. P. 80.

tary, administrative and cultural development[14]. Yu. A. Kulakovsky notes, "Rome came under Etruscan domination at the beginning of its history and for some time was in their possession"[15].

The Etruscans not only subdued the adjacent tribal communities and curiae. To continue their expansion, the Etruscans decided to create a single robber union for the purpose of robbery, banditry, and conquering all their nearby and distant neighbours. As L. Morgan notes, the objectives of creating a new Roman union "were essentially military, to gain a supremacy in Italy, and it is not surprising that the organization took the form of a military democracy"[16]. It is the time when the history of emergence of the so-called "ancient Roman community" begins (L. Morgan calls it a period of the Upper Status of Barbarism[17]). As Livy (Latin in full *Titus Livius*), a Roman historian, points out, "the new Roman union of strong armed men was formed only for the purposes of robbery being maintained by power and military discipline"[18]. Hegel, while analysing the primary union of the ancient Romans, directly calls it a "society of robbers"[19]. Analysing the founders of Rome, R. Jhering calls them "bandits and adventurers", and further, when describing their customs, does not hesitate to call them "murderers"[20],

The Etruscans wanted to implement their expansionist plans and at the same time to solve the problem with their redundant population (outcasts). Therefore, they began the construction of their city-colony named Rome. This is confirmed by numerous historical data submitted by the researchers of Roman antiquities. As for the foundation of Rome, it is necessary to pay attention to the urban planning rules (if we use the terms of modern language), according to which the foundation was made. So, the city of Rome was founded "in accordance with all the rules of the Etruscan rituals (*ritus etruscus*)" as that of a new colony[21] according to "the foundation ceremony of the Etruscan cities"[22]. Next, what can the shape of the first fortress in Rome tell us? The answer is: the first fortress of Rome was built in the shape typical for the construction of all fortresses-colonies,[23] and, as Varro mentions, was of a square shape[24] (it was called in Latin *Roma quadrata*, "Square

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[14] See e.g., *Pokrovsky I. A.* History of Roman law. Saint Petersburg, 1913. P. 17; *Wägner, W.* Rome: History and Culture of the Roman People for the Lovers of Classical Antiquity and for Self-education / ed. by V. I. Modestov / 3rd Russian ed., ed. and amended. Saint Petersburg, 1902, PP. 17, 20-24; Eliade M. Ibid. Par. 167.

[15] *Kulakovsky Yu. A.* Ibid. P. 119.

[16] *Morgan L.* Ibid. P. 177.

[17] *Morgan L.* Ibid. PP. 13, 22-23, 71.

[18] Op. cit. *Jhering R.* Ibid. P. 85.

[19] Op. cit. *Jhering R.* Ibid. P. 86.

[20] *Jhering R.* Ibid. PP. 82, 86.

[21] *Kulakovsky Yu. A.* Ibid. P. 25.

[22] *Wägner W.* Ibid. P. 31.

[23] *Netushil I. V.* Ibid. P. 476.

[24] Op. cit. *Kulakovsky Yu. A.* Ibid. P. 62.

Rome"[25]). In addition, let us note that the ancient Greeks called the Etruscans *Tyrrhenians*[26], the name, which, according to Dionysius of Halicarnassus, "was given them from the forts, which they were the first of the inhabitants of this country to build"[27]. How was the *Roman Cloaca Maxima* built? This enormous sewer was built "using the Etruscan method of building the arch"[28]. Next, what were the rules to define the width of pomerium around the city wall? The answer is: as both Livy and – after more than two thousand years –W. Wägner point out, the width of the pomerium around Rome was defined according to the Etruscan traditions[29]. What was the number of gates founded during the construction of Rome? The answer is: "According to the Etruscan traditions, not less than three gates were supposed to be arranged during the city foundation, and this number of gates was also found on the Palatine Hill"[30]. What general conclusion can be drawn from this information? The only conclusion to be made is that the city of Rome was built as an Etruscan city-colony, and the construction of the city of Rome, of its first fortress, and of the main structures was carried out according to the Etruscan standards and rules.

Now let us clarify the reasons why the Etruscans constructed their city-colony. The oldest method of arranging a place of residence for the redundant young people, who were expelled from the community, is to build cities-colonies for them. As Dionysius of Halicarnassus points out, "Famine, fodder shortage, and winning a victory over neighbour could have resulted in eviction and expansion of borders of the given tribe" by means of "spreading of colonies"[31]. It turns out that Rome was built as a city-colony for the outcasts of one of the cities-communities of Etruria to live in. What kind of city-community was it, which arranged the construction of a new city-colony for the expelled redundant people, and gave architects and materials for that? To learn this, first it is necessary to define the city of Etruria, with which Rome had good relations at the beginning of its history and afterwards, and the city, from which Rome received military and financial assistance The first thing to discover is from which side the city of Rome did not have any defensive structures? The answer is: "it is in the place where the road from Caere ended"[32], where there were no defensive structures. The second thing to specify is where were gods, flamens, and vestal virgins of Rome hiding in the event of an

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[25] *Mommsen T.* The History of Rome / 7th ed. / trans. by V. N. Nevedomsky. Moscow, 1887. P. 48; *Wägner W.* Ibid. P. 32.

[26] *Wägner W.* Ibid. P. 17.

[27] Op. cit. *Netushil I. V.* Ibid. P. 531.

[28] *Netushil I. V.* Ibid. P. 19.

[29] Op. cit. *Kulakovsky Yu. A.* Ibid. P. 60.*Wägner W.* Ibid. P. 21-22.

[30] *Netushil I. V.* Ibid. P. 477.*Wägner W.* Ibid. P. 22.

[31] Op. cit. *Kulakovsky Yu. A.* Ibid. P. 92-93.

[32] *Netushil I. V.* Ibid. P. 18.

enemy attack on Rome? As I. V. Netushil says, even at the beginning of the republican period gods, flamens, vestal virgins, and other residents of Rome still could find refuge in the Etruscan town of Caere during the Sack of Rome by the Gauls[33]. All this suggests that it was the city of Caere, with which Rome had no hostile relations from the very beginning. F. Coulanges writes, "The city of Caere in Etruria was the first city, with which Rome made an alliance of friendship"[34]. Moreover, I. V. Netushil tells us that before their accession to the throne, the Tarquin kings of Rome were supreme rulers in the city-community of Caere[35]. Therefore, the city of Caere ensured the construction of a new city-colony under its protectorate, and the Etruscans from Caere later became kings of Rome.

Later, Romulus invited to Rome gangs of robbers and outcasts, which were hanging around nearby. He did this in order to increase the number of residents of the new city and to form its primary army. As Livy mentions, "accumulating a mass of humble and insignificant people was an old custom of the city's founders"[36]. Having studied the history of the formation of the Roman community, Yu. A. Kulakovsky notes, "When Romulus opens a shelter on the Capitolium, people without kin, outcasts, and runaways from everywhere come to his call, and it is these people, who will make his army"[37]. V. M. Khvostov points out that Rome was a refuge of "wolves" (criminals)[38] (the Indo-European tribes always worshiped a wolf, a strong and wild robber[39], as a patron of outcasts[40]; that is why the wolf remained a patron of the Romans). That is why we find no Roman history of their own gentiles and communities: it simply does not exist[41]. As L. Morgan clearly indicates, "The accounts of these tribes (*Latin tribes – author's note*) from the time of the supremacy of the chiefs of Alba down to the time of Servius Tullius, were made up to a great extent of fables and traditions"[42]. W. Wägner notes, "This faked-up ancient history of Rome contains little reliable information"[43]. As Yu. V. Kulakovsky explicitly states, "The Roman nation had not existed before the city of Rome was founded"[44].

[33] *Coulanges F.* The Ancient City: A Study on the Religion, Laws, and Institutions of Greece and Rome / trans. from French by N.N. Spiridonov. Moscow, 1895. P. 181; *Netushil I. V.* Ibid. P. 19.

[34] *Coulanges F.* Ibid. P. 181.

[35] *Netushil I. V.* Ibid. P. 18.

[36] Op.cit. *Morgan L.* Ibid. P. 178.

[37] *Kulakovsky Yu. A.* Ibid. P. 26, 65.

[38] *Khvostov V. M.* History of Roman Law / 7th ed. Moscow, 1919. 1919. P. 19

[39] *Wägner W.* Ibid. P. 76.

[40] *Ivanov V. V.* Reconstruction of Indo-European Words and Texts Reflecting the Wolf's Cult / Proceedings of the wolf / Proceedings of the USSR Academy of Sciences. Series of literature and language. Moscow, 1975. Vol. 34. Iss. 5. P. 405.

[41] On the mythological nature of the history of ancient Rome, see *Kulakovsky Yu. A.* Ibid. P. 1-24.

[42] *Morgan L.* Ibid. P. 160.

[43] *Wägner W.* Ibid. P. 32.

[44] *Kulakovsky Yu. A.* Ibid. P. 68.

Next. All researchers of the ancient Rome know that the vast majority of Roman kings as well as the founder of the Roman Republic were neither Latins nor other Italians, who, according to the legend, formed the Roman community, but Etruscans[45]. So why did the Etruscans become the leaders of the Roman community? Indeed, a number of researchers studying the emergence of Rome try to convince us in the authority of Latins as compared to other communities living on the Italian Peninsula[46]. The answer to this question lies in the ancient traditions of the proclamation kings (chiefs). If we take the traditions of ancient European tribes dedicated to the origin of the power of king (chief), we shall see that in time of peace the king (chief) was elected[47], whereas in the times of war the supreme power of the king (chief) was always given to the victorious military commander[48]. L. Morgan writes that the position of king (chief) "came out of the military necessities of the united tribes"[49]. The same approach was used in kinship communities living within the territory of the Italian Peninsula. Given the fact that in those hard times, the war with neighbouring communities for the spoils of war was almost permanent[50], it is not surprising that cases, when the most fortunate military commander was appointed a *rex* (king) were most common. As stated by L. Morgan, the government of the Italic tribes in the time of Romulus consisted of "the council of chiefs, the assembly of the people, and the military commander"[51] and "the rex was a general"[52]. S. A. Muromtsev writes, "Personal courage has become valued more than social background and seniority"[53]. I. V. Netushil states, "The

[45]   See e.g., *Pukhan I., Polenak-Akimovskaya M.* Roman Law: Basic Studies. / ed. by V. A. Tomsinov / trans. from Macedonian by V. A. Tomsinov and Yu. V. Filippov, Moscow, 1999. P. 11; *Dozhdev D. V.* Roman Private Law. Textbook for Law Universities and Faculties / gen. ed. by V. S. Nersesyants. Moscow, 1999. P. 17; *Zelinsky F. F.* History of Ancient Religions: Ancient Greek religion, Hellenistic religion. Rome and its religion. The Roman Empire and Christianity. Rostov-on-Don, 2010. PP. 348, 360; *Kulakovsky Yu. A.* Ibid. P. 120.*Kofanov L. L.* The College of Augurs / Article in the book "Colleges of Pontiffs in Ancient Rome. On the History of Formation of Roman Sacred and Public Law". Moscow, 2001. P. 64; *Shtaerman E. M.* Social Foundations of Ancient Roman Religion. Moscow, 1987. P. 21; *Eliade M.* Ibid. Par. 162; *Krasheninnikov P. V.* Ancient Law: A Short History, Moscow, 2018. P.50.

[46]   See e.g., *Mommsen T.* Ibid. P. 6.

[47]   Bartošek M. Roman Law: Notions, Terms, Definitions. Moscow, 1989. P. 87: *Netushil I. V.* Ibid. P. 59; *Pukhan I., Polenak-Akimovskaya M.* Ibid. P. 9; *Coulanges F.* Ibid. P. 218-219; *Kosarev A. I.* Roman Private Law: Textbook / 2nd ed. Moscow, 2007. P. 53.

[48]   Real Dictionary of Classical Antiquities according to Friedrich Lübker / ed. by F. Gelbke, F. Zelinsky and L. Georgievsky. Iss. II. Saint Petersburg, 1884. P. 659; *Maine H.* Ancient Law: Its Connection to the History of Early Society / trans. from English by A. G. Ammon and V. F. Deryuzhinsky, ed. by M. M. Kovalevsky. London, 1874. P. 112.

[49]   *Morgan L.* Ibid. P. 147.

[50]   *Muromtsev S. A.* Ibid. P. 29-31.

[51]   *Morgan L.* Ibid. P. 178.

[52] *Morgan L.* Ibid. P. 178.

[53]   *Muromtsev S. A.* Ibid. P. 30.

title of the king was familiar to the Indo-Europeans but its meaning depended on the extent of the personal bravado of its bearer. The admiration for the bravado and personal power is evident everywhere"[54]. There was no other way to become a *rex* (king) in times of war. For instance, Yu. A. Kulakovsky draws our attention to the fact that Tarquin (Latin "*Tarquinius*"), an Etruscan military commander "became the king of Rome"[55] after he became known for the military victories as a head of the army. It should be noted that there are no contradictions in the opinions of a number of researchers of the history of Rome regarding the fact that the Roman king was elected[56], and not proclaimed as a victorious military commander. The ancient ceremony of the election of the king had always been observed; however, the election procedure was always held with respect to the victorious military commander, and not someone else.

The existence of Etruscan kings, who were regularly appointed leaders of the ancient Roman community, is the evidence of the fact that it is these kings, who were victorious military commanders, who received an absolute power over the newly-emerged community[57]. Some researchers of Roman antiquities direct-ly consider the king's period of the Ancient Rome to be an Etruscan period[58], a period of Etruscan domination[59], or the reign of "Etruscan dynasty"[60]. H. Maine notes that in those old times there were no terms for the combination of different groups of people "except those of absolute superiority on one side and absolute subjection on the other"[61]. Bartold Niebuhr made an interesting conclusion on that basis saying that "originally patricians were Etruscans, and plebeians consisted of Latins"[62]. W. Wägner takes a similar approach on the origin of the patricians and plebeians. He states that the opposition between patricians and plebeians is because "once Rome was conquered by an alien tribe"[63]. Another proof that the Etruscans conquered Rome lies in the mismatch in the name of the city (Rome) and the self-appellation of its residents (the Quirites). V. Erenberg notes that given the polis of Sparta, the proper name of the polis (*Lacedaemon*) does not coincide with the name of its citizens (*the Spartiates*), which is "contrary to the characteris-

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[54] *Netushil I. V.* Ibid. P. 13.

[55] *Kulakovsky Yu. A.* Ibid. P. 121.

[56] *Netushil I. V.* Ibid. P. 64-65; *Wägner W.* Ibid. P. 28-29.

[57] If, as I. V. Netushil suggests (see Ibid. P. 45), the Latins were the first invaders, it would be them, who would have become the first kings of Ancient Rome.

[58] *Netushil I. V.* Ibid. P. 31.

[59] *Pokrovsky I. A.* Ibid. P. 17; *Kulakovsky Yu. A.* Ibid. P. 101.Eliade M. Ibid. Par. 166.

[60] *Kofanov L. L.* The College of Augurs / Article in the book "Colleges of Pontiffs in Ancient Rome. On the History of Formation of Roman Sacred and Public Law". Moscow, 2001. P. 64.

[61] *Maine H.* Ibid. P. 103.

[62] Op. cit. *Muromtsev S.A.* Ibid. P. 18.

[63] *Wägner W.* Ibid. P. 68.

tic feature of the polis –the identity of the state and the society"[64]. It turns out that a more ancient settlement called Rome had been previously located on the place, of a new Etruscan city-colony. The Etruscan invaders built their city-colony on the place of this settlement, having retained its former name of Rome but giving a new name to its residents, the Quirites. As for the military capacity of the Latins for invasion and subjugation of neighbouring tribes, T. Mommsen, the most prominent and respected scholar of Roman history, explicitly points out that the Latins invaded nobody on the Italian Peninsula: "in Italy we do not meet with any race of earlier settlers less capable of culture, that had become subject to the Latin immigrants"[65] (L. Morgan believes that the Latin tribes came to the Italian Peninsula during the Middle Status of Barbarism[66], and Yu. A. Kulakovsky thinks that they came to the Italian Peninsula approximately in the 10th century BC[67]).

The fact that Romulus, the first king, was Etruscan is proved by other well-known but for some reason little mentioned data. For example, it can be proved by a calendar introduced by Romulus in his new Roman community. The fact is that the calendar introduced by Romulus was an Etruscan one[68]. A Roman week consisting of nine days was taken from the Etruscan tradition and was in the Etruscan manner called "*nundinae*"[69]. If Romulus were Latin, Sabine, or other Italian, or even Greek (some attempts were made later to trace his family tree to Aeneas[70]), he would have never adopted the alien Etruscan calendar. The art of writing "came to Rome through Etruria"[71]. The reference numerals used in the ancient Roman community, came to Rome from the Etruscans[72]. Even the so-called "Roman toga", the everyday clothing of the Romans, and the external distinctive insignia of Roman officials were borrowed from the Etruscans[73]. According to Symmachus, a Roman author, "we have borrowed the distinctive insignia from the Etruscans"[74]. Next, who guarded Romulus the king? The answer is: "Romulus was guarded by 12 lictors (*bodyguards – author's note*) given to him by each of

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[64] Op. cit. *Andreev V.* Male Unions in Dorian Polises (Sparta and Crete). Saint Petersburg, 2004. P. 17.

[65] *Mommsen T.* Ibid. P. 68.

[66] *Morgan L.* Ibid. P. 159.

[67] *Kulakovsky Yu. A.* Ibid. P. 118.

[68] Real Dictionary of Classical Antiquities according to Friedrich Lübker / ed. by F. Gelbke, F. Zelinsky and L. Georgievsky. Iss. II. Saint Petersburg, 1884. P. 1484.

[69] *Netushil I. V.* Ibid. P. 537.

[70] *Zelinsky F. F.* Ibid. PP. 361, 366; *Netushil I. V.* Ibid. P. 516; *Kulakovsky Yu. A.* Ibid. PP. 5, 45; *Wägner W.* Ibid. P. 33-35.

[71] *Netushil I. V.* Ibid. PP. 21, 59.

[72] *Netushil I. V.* Ibid. P. 540.

[73] *Netushil I. V.* Ibid. P. 19.

[74] Op. cit. *Kofanov L. L.* The College of Augurs / Article in the book "Colleges of Pontiffs in Ancient Rome. On the History of Formation of Roman Sacred and Public Law". Moscow, 2001. P. 300.

the 12 cities of Etruria"[75]. This suggests that the Etruscan cities ensured safety of their royal representative in their city-colony. All these data leave no doubt that Romulus belonged to the Etruscan community.

If we talk about Jupiter, Mars, and Quirinus, the major deities of the ancient Roman community[76], the most powerful of them was Jupiter[77], whom the Romans still remembered from the era of the Indo-European (Aryan) unity as the ancient god of the sky, light and lightnings[78]. If we accept G. Allen's opinion that only the most powerful god ancestor of the chief (king) of the community could be recognized the patron god of the new Roman community[79], then we should also accept that the god ancestor of Romulus was Jupiter. Pliny confirms the Etruscan origin of Jupiter: he writes about the Temple of Jupiter Optimus Maximus in the main acropolis of the ancient Roman community on the Capitolium. The cult statue of Jupiter was said to have been purposefully brought from Etruria and installed in this temple[80]. The Etruscan cult statue of the main deity of the ancient Roman community shows that it had been intentionally brought to the city-colony to confirm its subjugation to the gods of Etruria. As for the construction of the temple on the Capitolium dedicated to Jupiter, Mars, and Quirinus, three major deities of the ancient Roman community, it was carried out by Etruscan architects and craftsmen[81].

As for the story how the insignia of regal dignity (a golden crown, a throne of ivory, a purple cloak, a purple tunic with golden embroideries, and, most importantly, a sceptre with the image of an eagle on the upper end, the most famous symbol of Roman power and authority) appeared in the Ancient Rome, they, as the researchers of the Roman history suggest, were transferred to Rome from the Etruscans[82]. Dionysius of Halicarnassus states that the insignia of regal dignity were given to Lucius Tarquinius Priscus, a Roman Etruscan king, by all 12 cities of Etruria as a sign of recognition of a Roman king's supremacy[83]. This fact does

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[75] *Netushil I. V.* Ibid. PP. 31, 537.

[76] *Nemirovsky A. I.* Ideology and Culture of Early Rome. Voronezh, 1964. 97-98; *Eliade M.* Ibid. Par. 166.

[77] *Mayorova N. G.* The College of Fetiales / Article in the book "Colleges of Pontiffs in Ancient Rome. On the History of Formation of Roman Sacred and Public Law". Moscow, 2001. P. 178.

[78] *Dumézil G.* La Religion romaine archaïque, avec un appendice sur la religion des Étrusques / trans. from French by publ. T.I. Smolyanskaya / ed. by F. A. Pirvitsa and T. G. Sidash. Saint Petersburg, 2018. P. 251; *Zelinsky F. F.* Ibid. P. 342-346; *Wägner W.* Ibid. P. 32. PP. 75, 77.

[79] *Allen G.* Evolution of the Idea of God: An Inquiry into the Origin of Religions / trans. from German by E. A. Volk / 2nd ed., Saint Petersburg, 1906. PP. 34, 39.

[80] Op. cit. *Netushil I. V.* Ibid. P. 486; *Wägner W.* Ibid. P. 72.

[81] *Kulakovsky Yu. A.* Ibid. P. 124. *Wägner W.* Ibid. P. 61. *Netushil I. V.* Ibid. P. 19.

[82] *Wägner W.* Ibid. PP. 24. 50; *Kofanov L. L.* The College of Augurs / Article in the book "Colleges of Pontiffs in Ancient Rome. On the History of Formation of Roman Sacred and Public Law". Moscow, 2001. P. 91.

[83] Op. cit. *Kulakovsky Yu. A.* Ibid. P. 122.

nothing but confirms the Etruscan nature of the ancient Roman community and the fact that as the power and authority of Rome increased, the cities recognized the increased power and authority of their city-colony and handed over the insignia of regal dignity to the Etruscan king in order to confirm the Etruscan origin of Rome. According to I. V. Netushil, due to relocation of Tarquin, the king of the Etruscan city of Caere, to Rome and his accession to the throne "the city became a political centre not only for the Latin region but also for the part of Etruria"[84]. Later: "All the indications are that the power of the Tarquins was not based on the rights of the conquerors or the invaders. It was rather the power of foreign sovereigns, who came to live in the capital of the Roman vassal state"[85]. That is why the insignia of Etruscan regal dignity were given to Tarquin. The word "ceremony" ("*caeremonia*" in Latin) is derived from the name of the Etruscan town of Caere[86], from which there came a solemn procedure made in honour of the supreme ruler of Rome, together with the regal attributes[87]. L. L. Kofanov writes about this fact: "The Romans borrowed from the Etruscans a lot of Etruscan regulations regarding the nature of king's power, together with the regal attributes"[88]. If we talk about the bodies of power in the king's Rome, let us refer to V. M. Khvostov, who points out that "all the political institutions of Rome were borrowed by the Romans from the Etruscans"[89]. However, to be more precise, they are not borrowed but brought by the Etruscans together with their king and their traditions to control their cities-colonies[90]. Were there any wars between Rome and Etruria in the regal period of ancient Rome? As Dionysius of Halicarnassus points out, Servius Tullius's reference to wars with the Etruscans is a pure fiction and "is a kind of later artificial inset into the authentic narration"[91], since Servius Tullius always acted "at the direction of Etruria"[92].

Now for the most important question: how was the Roman community formed? We also find the answer in the works by Dionysius of Halicarnassus, who gives an

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[84] *Netushil I. V.* Ibid. P. 18.

[85] *Netushil I. V.* Ibid. P. 60.

[86] *Netushil I. V.* Ibid. P. 19.

[87] If the word "ceremony" is derived from the Etruscan city of Caere, then it is logical to assume that the word "king" has the same etymology and denotes a supreme ruler, who came from Caere to rule the dependent city-colony of Rome.

[88] *Kofanov L. L.* Formation of the System of Roman Law / Article in the book "Colleges of Pontiffs in Ancient Rome. On the History of Formation of Roman Sacred and Public Law". Moscow, 2001. P. 302.

[89] *Khvostov V. M.* Ibid. P. 17.

[90] Even if we admit that the first kings of Rome were mythical heroes of antiquity (e.g., as stated by Netushil I. V. Ibid. P. 59.), the historical data about the Etruscan nature of the city of Rome, its first fortress, calendar, regal robes, everyday clothing of the Romans etc. clearly demonstrate the Etruscan origin of Rome.

[91] Op. cit. *Kulakovsky Yu. A.* Ibid. P. 123.

[92] *Netushil I. V.* Ibid. PP. 18, 46.

accurate description of how Romulus, Etruscan by origin, formed the Roman community. "The system (*of the Roman community – author's note*) was as follows: he (*Romulus – author's note*) divided the entire mass of people into three parts and then appointed the most outstanding person to be a leader of each of these parts"[93]. What comes from these Dionysius' words? First, Romulus was a supreme ruler, who could give binding orders. According to our version, it was Romulus, the Etruscan victorious commander, who conquered the neighbouring kinship communities and curiae. Second, Romulus divided the whole mass of his subordinate population into three parts. Pursuant to the aforesaid, it turns out that Romulus divided the whole mass of people residing in the conquered communities and curiae into three parts, and appointed a leader to each of them. Researchers that are more contemporary also mention these facts. For example, as I. A. Pokrovsky notes, "Romulus divided the initial population of Rome into three tribes"[94]. So, each of the three parts of population received a general designation "tribe". This only confirms the described version, since the world "*tribus*" in translation from ancient Latin means nothing else than "a third part"[95], or "a third"[96]. A natural union of people, which is combined with another natural union, cannot be named so. On the contrary, the given word is the evidence of the existence of something, which later was artificially divided into three parts[97]. L. Morgan writes, "A people under gentile institutions do not divide themselves into symmetrical divisions and subdivisions"[98]. In our case, the residents of subordinate kinship communities and curiae were forcibly divided by Romulus the Etruscan into three parts (tribes). The unnatural sonorant names – "*Ramnes-Ramni*" meaning "the revered"; "*Tities-Titii*" meaning "the respected"; "*Lucerers*" meaning "the sacred" – was another proof of artificial nature of these parts[99]. It is worth mentioning that the kinship communities, like all other natural gentile alliances, always had names derived from the name of their heroic deity[100]. This is how a new social group – a military-political union of male warriors – was formed.

This method of formation of the Roman community was neither a new thing nor an "invention" of Romulus the Etruscan. This was the way the vast majority of newly emerging communities was formed in those times. According to

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[93] *Dionysius of Halicarnassus*, Op.cit. *Morgan L.* Ibid. P. 176.

[94] *Pokrovsky I. A.* Ibid. P. 18.

[95] *Dionysius of Halicarnassus*, Op.cit. *Morgan L.* Ibid. P. 176.*Netushil I. V.* Ibid. P. 27. *Morgan L.* Ibid. P. 161.

[96] *Bartošek M.* Ibid. P. 315; *Mommsen T.* Ibid. P. 42.

[97] *Wägner W.* Ibid. P. 67; *Mommsen T.* Ibid. P. 66.

[98] *Morgan L.* Ibid. P. 138-139.

[99] For translation, see *Netushil I. V.* Ibid. P. 27.

[100] See e.g., *Maine H.* Lectures on the Early History of Institutions / trans. from English by A. P. Nakhimov, London, 1874; *Mommsen T.* Ibid. P. 35; *Kulakovsky Yu. A.* Ibid. PP. 31, 107.

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F. Coulanges: "When some leader went out of the city, which had already been established, and had the purpose to establish another city, he usually took a small number of his fellow citizens with him, and joined many other people, who came to him from different places and might have belonged to different nations, thereto. However, this leader established a new state following the model of the state he had just left. Therefore, he divided his people into tribes and phratries. Each of these small social groups had their own altar, their own festivals and sacrifices; each of them invented some ancient hero to worship as their cult, and eventually this group came to believe into their descent from such a hero"[101].

Afterwards, a legend was created in order to conceal the obvious anti-social and inhumane nature of a new ancient Roman community. According to this legend, three neighbouring tribes-communities[102] (without robbers) were combined into a new Roman civil community[103]. Later, as the legend states[104], the Latins stole the Sabine women for themselves and made them their wives[105], since during continuous wars it was only possible to take wives from the neighbouring kinship communities by means of stealing them[106].

Analysing the ancient history of kinship communities of the Italian Peninsula in the times of the foundation of Rome, as we know it, we find these communities in the state of permanent wars[107]. While specifying names for the periods of the formation of the Roman State, the historians point therein directly to the essence of its initial period. Thus, the regal period of Ancient Rome had a second name – the period of military democracy[108]. I. Pukhan writes, "Since the period of military democracy . . . war and the military organization were "principal occupation" of the Romans and the predominant function of the Roman society"[109]. L. Morgan points out, "Under the constitution of Romulus, and the subsequent legislation of Servius Tullius, the government was essentially a military democracy, because the military spirit predominated in the government[110]. Throughout its history, Rome

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[101] *Coulanges F.* Ibid. P. 108.

[102] *Bogolepov N.P.* Textbook on the History of Roman Law / 3rd ed., Moscow, 1907. P. 22; *Muromtsev S. A.* Ibid. P. 18.

[103] Real Dictionary of Classical Antiquities according to Friedrich Lübker / ed. by F. Gelbke, F. Zelinsky and L. Georgievsky. Iss. II. Saint Petersburg, 1884. P. 1410; *Mommsen T.* Ibid. P. 41; *Coulanges F.* Ibid. P. 103; *Morgan L.* Ibid. PP. 61, 173; *Kulakovsky Yu. A.* Ibid. P. 17.

[104] About the implausibility of this legend, see *Coulanges F.* Ibid. P. 313-314;

[105] *Kulakovsky Yu. A.* Ibid. PP. 26, 65, 96; *Eliade M.* Ibid. Par. 162; *Wägner W.* Ibid. P. 38-39.

[106] *McLennan J.F.* Op.cit. *Morgan L.* Ibid. P. VI; *Kovalevsky M. M.* Essay on the Origin and Development of Family and Property / 4th ed. / trans. from French by M. Iolshin. Moscow, 1890. P. 38-39.

[107] *Bogolepov N.P.* Ibid. P. 21; *Coulanges F.* Ibid. P. 247.

[108] *Morgan L.* Ibid. PP. 146, 177, 183.

[109] *Pukhan I., Polenak-Akimovskaya M.* Ibid. PP. 10, 14.

[110] *Morgan L.* Ibid. P. 161.

conducted an incredible number of wars[111]. Wars have become a common, every-day activity of the Romans[112]. The war with the neighbouring communities for the spoils of war was almost permanent[113]. As Gaius, a celebrated Roman jurist, wrote, "To acquire spoils of war is a main purpose of war"[114]. Here let us note that it is spoils of war (in Latin "*peculium castrense*" meaning literally "*camping gear*") that became the first type of property, which could be taken by an individual member of the kinship community (the old rule said that all property acquired by members of the kinship community was owned by the entire community)[115]. In our case, it is in those times of robbers, when a custom appeared, according to which the property, obtained during robberies and banditries, is considered the personal property of a robber, and not of their kin.

In those times of international relations the state of war was taken for granted, whereas the state of peace, on the contrary, always results from the agreements achieved[116]. It is for the purposes of a temporary "breathing spell" between the constant warfare that the main all-Latin holiday was established in ancient times. It was named "*indutiae*", which literally means "*truce*" in Latin, and any warfare was prohibited in the period of this holiday[117].

It was war that became the basis for a fundamental change in the entire system of controlling the population of the neighbouring kinship communities and curiae. At the same time, there was a transition from a paramilitary arrangement of this control system to a purely military one. As L. Morgan states, the objects of creation of the Roman community "were essentially military, to gain a supremacy in Italy"[118] and later, "the primary organization of the people into an army with the military spirit" took place[119]. F. F. Zelinsky writes, "Rome prepared and performed its main task of conquering the world by force of arms"[120].

Since the ancient Roman community was established as a military-political social group, there was a change of the general direction of the activities of all adult men: the transition from uncontrolled robberies to professional and lifelong military service took place. T, Mommsen points out, "The most important function of the burgess was his service in the army"[121]. I. V. Netushil tells about the same:

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[111] *Mayorova N. G.* The College of Fetiales / Article in the book "Colleges of Pontiffs in Ancient Rome. On the History of Formation of Roman Sacred and Public Law". Moscow, 2001. P. 151.

[112] *Mayak I. L.* Rome of the First Kings: Genesis of the Roman Polis. Moscow, 1983. P. 197.

[113] *Muromtsev S. A.* Ibid. P. 29-31.

[114] Op. cit. *Muromtsev S.A.* Ibid. P. 30.

[115] *Kovalevsky M.M.* Ibid. P. 101.

[116] *Jhering R.* Ibid. P. 194.

[117] *Mommsen T.* Ibid. P. 39.

[118] *Morgan L.* Ibid. P. 161.

[119] *Morgan L.* Ibid. P. 194.

[120] *Zelinsky F. F.* Ibid. P. 381.

[121] *Mommsen T.* Ibid. P. 69.

"And indeed, it is the organization of military affairs that all the data about the state system of the Ancient Rome, are closely related to"[122]. L. Morgan confirms that all the bodies of power of the Ancient Rome were initially adapted for military purposes"[123]. S. A. Muromtsev in his study notes, "The military authority was a source of other public authorities"[124]. L. L. Kofanov writes about this fact, "Public gatherings are gatherings of the army. They are convened by a commander (sometimes public gatherings are called "*comitia calata*" (derived from Latin "*calare*" – "*to convene*"). Only the citizens who are part of the army can take part in those gatherings. Pubes, an adult, is a person who can handle arms"[125]. S. A. Muromtsev notes, "The citizen's political rights and duties were determined by their position as a warrior"[126].

The supreme authority of the Ancient Rome provided a professional employment for the adult male population engaging them in permanent military service from 18 to 60 years of age, and a paramilitary way of life for all the other people of the civil community. T. Mommsen points out, "It is evident at a glance that this whole institution (*of the authorities – author's note*) was from the outset of a military nature"[127]. L. Morgan confirms that "In its main features the new organization (*the Roman community – author's note*) was a masterpiece of wisdom for military purposes. It soon carried them entirely beyond the remaining Italian tribes, and ultimately into supremacy over the entire peninsula"[128].

The ancient Latin words and phrases denoting names, addresses, and positions, which were used by the Romans, are a proof of the fact that the new Roman community was totally military-oriented, The address of any official to the citizens of Rome would begin with the word "*Quirites*" meaning "w*arriors bearing spears*" (the Latin word "*quirites*" means "*spear carrier*"). Only warriors were full-fledged members of the Roman community and participated in its general gatherings. The word "*citizenship*" itself originally meant "*army*". The word "*populus*" (citizenship) is derived from the word "*populari*" meaning "*to lay waste*" in ancient Latin[129]. Thus, if we translate the phrase "*Populus Romanus Quiritium*" literally, it means young Roman spear bearers laying waste to houses and storages of strangers. The words "*population*" and "*army*" are synonyms[130]. An offended member of the community appealed to all citizens of Rome with the same word "*Quirites*" to protect their rights. The solemn announcement of the

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[122] *Netushil I. V.* Ibid. P. 45.
[123] *Morgan L.* Ibid. P. 180.
[124] *Muromtsev S. A.* Ibid. P. 31.
[125] *Efimov V. V.* Ibid. P. 154.
[126] *Muromtsev S. A.* Ibid. P. 30.
[127] *Mommsen T.* Ibid. P. 93.
[128] *Morgan L.* Ibid. P. 161.
[129] *Mommsen T.* Ibid. P. 69.
[130] *Efimov V. V.* Ibid. P. 154-155.

funeral of a citizen of Rome ran in the words "*this warrior has departed in death*" ("*ollus quiris leto datus*" in Latin). When the Roman king sat in judgement, he always said that he gave sentence "according to the law of the warrior-freemen"[131]. All "ancient republican magistracies (that is: consulate, tyranny, tribunate of the plebs, military tribunate consulari potestate) were derived from the "senior" ranks (*magistri*) of military service"[132].

Thus, having analysed the emergence of the ancient Roman community, and knowing the subsequent history of the Roman Republic, we have to admit that the Roman nation and the Roman community became the most powerful in the world in that period due to several factors. These are: primary survival difficulties, constant struggle for resources, initial organization of the military affairs, and after that the creation of the robber unions of male warriors not burdened with moral and religious restrictions and aimed only at the invasion of foreign territories and resources. The same method of creating the state union of male warriors helped to create the USA, where the community of armed men, not burdened with moral and religious restrictions with regard to local population, used brute force and deception to capture resources and territories of indigenous peoples of the North America, thus creating a powerful military-political union of men. In today's world, we can find such male unions, for example, in the Middle Eastern and Caucasian nations. Such nations, although having official governmental agencies and bodies, are actually controlled by a powerful clan of male warriors, who had seized power in the country, or within a particular territory.

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[131] *Mommsen T.* Ibid. P. 69-70.
[132] *Netushil I. V.* Ibid. P. 45.

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