

preserve the *Civitas* not the *Urbs*. It is well known in what manner the Ætolians, who had abandoned themselves to their faith, were imposed upon; the Romans pretended, that the signification of these words, *abandon one's self to the faith of an enemy*, implied the loss of all things, of persons, lands, cities, temples, and even of burial places.

The Romans would even go so far, as to give arbitrary explanations to treaties: thus, when they were resolved to depress the Rhodians, they declared, that they had formerly given them Lycia, not by way of present, but as a friend and ally.

When one of their generals concluded a peace, merely to preserve his army which was just upon the point of being cut to pieces, the senate, who did not ratify it, took advantage of this peace, and continued the war. Thus when Jugurtha had surrounded an army of Romans, and permitted them to march away unmolested, upon the faith of a treaty, these very troops he had saved were employed against him: and when the Numantians had reduced twenty thousand Romans just perishing with hunger, to the necessity of suing for peace; this peace, which had saved the lives of so many thousand citizens, was broke at Rome, and the public faith was eluded by (a) sending back the consul who had signed it.

They sometimes would conclude a peace with a monarch upon reasonable conditions, and the instant he had signed them, they added others of so injurious a nature, that he was forced to renew the war. Thus,

(a) After Claudius Glycias had granted the Corsicans a peace, the senate gave orders for renewing the war against them, and delivered up Glycias to the inhabitants of the island, who would not