

the Burgundians, except Garfried, were inclined to think his preparations anything but useless trouble, declaring that food was just as good and wholesome without so much pains, and that no wonder the Gauls were such poor creatures if they spent so much time and pains over their meals, and made men folk do what was the proper work of the women. Nay, the priest even declared that it must be a mistake that the Bishop of Langres was a saint if he used such dainty meats at his table; and Leo had to rebut the charge hotly, and declare that when his master had the most savory dishes before him, he—to Leo's grief—would eat nothing but the driest of barley bread, and that he had a glass colored to represent wine, when he drank only water; but he kept this festive table for the many visitors, the kings and chiefs, and especially the senators and magistrates, who expected to be well entertained, to say nothing of the clergy, who were not ascetics when out visiting at any rate. However, on them Leo was judiciously silent, and he had full justice done to him when he served up the bustard, accompanied by doves, in such sort as a Roman emperor of old need not have despised and Garfried and his guests could not help enjoying.

After some consultation, Garfried summoned him. "See here, Leo," said he, "thou hast dressed us a banquet fit for the Cæsar himself, or for a better man, the King of the Ostrogoths. Pity that such skill should go and bury itself among the wild Franks of the mountains."

"I trust not to tarry there long, valiant chief," answered Leo.

"Seest thou? Hunderik has a dainty tooth, and never comes to Treves or any Roman town but he well-nigh eats the merchants and cooks out of house and home. Now, he will mistrust any offer from me, knowing me to be linked in friendship with the holy Bishop Gregory; but King Theudebert has a muster and council at Treves, to which I and my guests are bound, and whither, no doubt, Hunderik will come. To Treves thou shalt go with me, and I will take thee to the cook's shop that he frequents, to one Aulus Plautius, and bid him to offer to sell thee to Hunderik. He will be willing enough, and will no doubt know how to explain matters so as not to make Hunderik suspicious."

Leo agreed to this, not only with the submission of one always used to bow to the will of others, but as convinced that it was the best hope; and he spent the remainder of his time in Friedholm with more liberty than he had ever possessed, practicing his art only enough to gratify the palate of the chief, and employing his leisure in learning something of the manners and habits of the barbarians, though he was warned that he would find matters very

different at Hundingburg from this place, where there was an attempt at enforcing Christian practice and the Burgundian law, which was more civilized than that of the Sicambrian Franks. For though Hundingburg was in Theudebert's kingdom, and he was called King of Burgundy, Hunderik and his men were Franks of the Yssel.

CHAPTER XIX.

A FRANKISH EPICURE.

The muster at Treves, to which, a year before, Attalus owed his captivity, was really the assembly of the "theudes," or nobles, the chief men of the people, such as was the practice of all the nations of Teutonic blood. It was the great Council, without which the kings could not act, which decided on war or peace, settled disputes, imposed fines for crimes, and sometimes ended the blood feuds; being, in fact, the germ of parliaments, though known by many different names.

Garfried was in esteem there, as being quite as brave as, but possessing more wisdom than, the wilder warriors, and King Theudebert was apt to show him a certain deference, which was, perhaps, the cause of Hunderik's dislike of him. He thought it prudent to encamp (more properly bivouac) most of his followers in branch huts and remnants of hovels outside the town, and only entered under the grand old heavy-browed Roman gateway with four or five ax-bearers to assert his dignity, taking Leo with him.

Treves was still internally a thoroughly Roman town, as much so as Autun or Langres, governed by its bishop and senator, and except at these meetings in the Forum, which were regarded with dread as visitations, as quiet a Roman colony as when St. Athanasius spent the time of his banishment there. Even the Burgundian and now the Frank kings respected the walls too much, and the wealth and the civilization, to attempt to sack the place, since it was an established idea with them that the Gallic cities were geese which laid golden eggs and must not be too much disturbed.

Merchants still managed to exist and to travel with their wares from one station to another, and as jewels, silk attire, and spices were esteemed, as well as rich armor and other goods, specimens were displayed for sale cautiously on the stalls in front of the strongly built houses, with cellars rather like those long used in Scotland, where the seller and his goods might retreat from overeager and violent customers. Indeed, the more precious articles were sometimes only figured on the walls, advertisement fashion, as may still be seen at Pompeii, though there the enemy was not the barbarian, but nature.