

DIO'S ROMAN HISTORY

FRAGMENTS OF BOOK I

1, 2 Ἀνέγνω μὲν¹ πάντα ὡς εἰπεῖν τὰ περὶ αὐτῶν
τισι γεγραμμένα, συνέγραψα δὲ οὐ πάντα ἀλλ' ὅσα
ἐξέκρινα. μὴ μέντοι μηδ' ὅτι κεκαλλιπημένοις,
ἐς ὅσον γε καὶ τὰ πράγματα ἐπέτρεψε,² λόγοις
κέχρημαι, ἐς τὴν ἀλήθειαν αὐτῶν διὰ τοῦτό τις
ὑποπτεύσῃ, ὅπερ ἐπ' ἄλλων τινῶν συμβέβηκεν·
ἐγὼ γὰρ ἀμφοτέρα, ὡς οἶόν τε ἦν, ὁμοίως ἀκρι-
3 βῶσαι ἐσπούδασα. ἄρξομαι δὲ ὅθεν περ τὰ σαφέ-
στατα τῶν περὶ τήνδε τὴν γῆν, ἣν κατοικοῦμεν,
συμβῆναι λεγομένων παρελάβομεν.—M. I (p. 135).

Τὴν χώραν ταύτην, ἐν ἣ τὸ τῶν Ῥωμαίων ἄστυ
πεπόλισται.—M. 2 (p. 135).

Zonaras 7, 1.

1. Αἰνείας μετὰ τὸν Τρωικὸν πόλεμον ἀφίκτο πρὸς
Ἀβορρίγινας, οἱ πρόην τὴν χώραν ὥκουσ καθ' ἣν
ἡ Ῥώμη πεπόλισται, Λατίνου τοῦ Φαύνου τότε τὴν

Tzetzes in Lycophr. Alex. v. 1232.

Οὗτος ὁ Αἰνείας, μετὰ τὴν τῆς Τροίας ἄλωσιν,
εἰς Ἰταλίαν, ὡς ἔφημεν, καὶ Λατίνους παραγίνεται.

¹ ἀνέγνω μὲν supplied by Bk. ² ἐπέτρεψε Bk., ἐξεπέτρεψε Ms.

DIO'S ROMAN HISTORY

FRAGMENTS OF BOOK I

ALTHOUGH I have read pretty nearly everything
about them that has been written by anybody, I
have not included it all in my history, but only
what I have seen fit to select. I trust, moreover,
that if I have used a fine style, so far as the sub-
ject matter permitted, no one will on this account
question the truthfulness of the narrative, as has
happened in the case of some writers; for I have
endeavoured to be equally exact in both these re-
spects, so far as possible. I will begin at the point
where I have obtained the clearest accounts of what
is reported to have taken place in this land which
we inhabit.

This land in which the city of Rome has been
built.

Zonaras 7, 1.

1. Aeneas after the Trojan war came to the
Aborigines, who were the former inhabitants of
the land wherein Rome has been built and who

Tzetzes in Lycophr. Alex. v. 1232.

This Aeneas, after the capture of Troy, came, as
we have remarked, to Italy and the Latins. He

τούτων ἀρχὴν ἔχοντας, καὶ προσέσχε Λαυρεντῶ κατὰ τὸν Νουμίκιον ποταμὸν, ἔνθα κατὰ τι δὴ θεοπρόπιον λέγεται παρασκευάζεσθαι ποιήσασθαι τὴν κατοίκησιν. ὁ δὲ τῆς χώρας ἄρχων Λατίνος ἀπείργε τῷ Αἰνεΐα τὴν ἐν τῇ χώρᾳ καθίδρυσιν. καὶ συμβαλὼν ἠττᾶται· εἶτα δι' ὄνειράτων φανέντων ἀμφοῖν καταλλάττονται· καὶ τῆς κατοικίας αὐτῷ παραχωρεῖ, καὶ τὴν θυγατέρα Λαουινίαν εἰς γάμον ἐκδίδωσιν. ἔνθα πόλιν ὁ Αἰνεΐας οἰκοδομήσας ὠνόμασε Λαουίνιον ἢ τε χώρα Λάτιον ἐπεκλήθη καὶ οἱ ἄνθρωποι οἱ ἐκεῖ Λατίνοι προσηγορεύθησαν.

Tzetzes in Lycophr. Alex. v. 1232.

περὶ Λαύρεντον δὲ προσώκειλε τὸ καὶ Τροίαν καλούμενον, περὶ Νουμίκιον ποταμὸν, ἔχων καὶ τὸν ἐκ Κρεούσης υἱὸν αὐτοῦ Ἀσκάμιον ἢ Ἴλον· ὅπου φαγόντων τῶν μετ' αὐτοῦ τὰς τραπέζας σελινίας οὔσας, ἧ ἐκ τῶν σκληροτέρων μερῶν τῶν ἄρτων (οὐ γὰρ εἶχον τραπέζας), ἔτι δὲ καὶ χοίρου λευκῆς ἀπὸ τοῦ πλοίου αὐτοῦ ἀποσκιρτήσας ἐπὶ τὸ ἀπ' αὐτῆς ὠνομασμένον Ἀλβανὸν ὄρος καὶ τριάκοντα τετοκυίας, ἅπερ ἐδήλουν ὅτι τριακοστῷ ἔτει οἱ παῖδες αὐτοῦ καὶ γῆν καὶ κράτος ἀμεινον ἔξουσιν, ἐπαύθη τῆς ἀλητείας, ἐκ χρησμοῦ τοῦτο προακηκῶς, θύσας δὲ καὶ τὴν χοῖρον παρεσκευάζετο κτίζειν πόλιν. ὁ δὲ Λατίνος τοῦτον οὐκ εἶα· ἠττηθεὶς δὲ πολέμῳ δίδωσιν Αἰνεΐα πρὸς γάμον Λαβινίαν τὴν αὐτοῦ θυγατέρα. Αἰνεΐας δὲ κτίσας πόλιν Λαβινίαν ὠνόμασε.

were at that time ruled by Latinus, the son of Faunus. He came ashore at Laurentum, by the mouth of the river Numicius, where in obedience to some oracle he is said to have made preparations to dwell. The ruler of the land, Latinus, tried to prevent his settling in the land, and joined in battle with him, but was defeated. Then, as the result of dreams that appeared to both leaders, they effected a reconciliation, and Latinus both granted the other a settlement there and gave him his daughter Lavinia in marriage. Thereupon Aeneas founded a city, which he named Lavinium; and the country was called Latium, and the people there were termed Latins.

Tzetzes in Lycophr. Alex. v. 1232.

landed near Laurentum, called also Troy, near the River Numicius, along with his son by Creusa—Ascanius or Ilus. There his followers ate their tables, which were of parsley or of the harder portions of bread loaves; for they had no real tables. Furthermore, a white sow leaped from his boat and running to the Alban mount, named after her, gave birth to a litter of thirty, which indicated that in the thirtieth year his children should get fuller possession of both land and sovereignty. Since he had heard of these portents beforehand from an oracle he ceased his wanderings, sacrificed the sow, and prepared to found a city. Latinus would not allow him to do this; but after being defeated in war, he gave Aeneas his daughter Lavinia in marriage. Aeneas then founded a city and called it Lavinium.

2, 4 "Ὅτι περὶ Τυρσηνῶν φησιν ὁ Δίων " ταῦτα γὰρ καὶ προσῆκεν ἐνταῦθα τοῦ λόγου περὶ αὐτῶν γεγράφθαι· ἐτέρωθι καὶ ἄλλο τι καὶ αὐθις αὐ ἕτερον, ὅτῳ ποτ' ἂν ἡ διέξοδος τῆς συγγραφῆς τὸ αἰεὶ παρὸν¹ εὐτρεπίζουσα προστύχη, κατὰ καιρὸν εἰρήσεται. τὸ δ' αὐτὸ τοῦτο καὶ περὶ τῶν ἄλλων

Zonaras 7, 1.

Ῥουτοῦλοι δὲ ὁμοροῦντες τῇ χώρᾳ ἐκ πόλεως Ἀρδέας ὀρμώμενοι, καὶ πρόσθεν δυσμενῶς ἔχοντες πρὸς Λατίνους, καὶ τότε πόλεμον ἤραυτο, ἐπαρήγοντος αὐτοῖς καὶ Τούρνου ἀνδρὸς ἐπιφανοῦς καὶ τῷ Λατίνῳ προσήκουτος, ὃς δι' ὀργῆς τὸν Λατίνον πεποίητο διὰ τὸν Λαουινίας γάμον· ἐκείνῳ γὰρ ἡ κόρη προωμολόγητο. μάχης οὖν γενομένης πίπτουσιν ὃ τε Τούρνος καὶ ὁ Λατίνος, τὴν δὲ νίκην ὁ Αἰνείας κεκόμιστο καὶ τὴν τοῦ πενθεροῦ βασιλείαν. μετὰ δὲ τινα χρόνον συμμαχίας ἐκ Τυρσηνῶν οἱ Ῥουτοῦλοι τυχόντες ἐπήλθον τῷ Αἰνείᾳ καὶ τὸν πόλεμον νενικήκασιν. ἀφανῆς δὲ

Tzetzes in Lycophr. Alex. v. 1232.

Λατίνου δὲ καὶ Τούρνου τοῦ Ῥουτούλων βασιλέως πολέμῳ ὑπ' ἀλλήλων ἀποθανόντων Αἰνείας ἐβασιλευσεν. ἀνηρημένου δὲ καὶ Αἰνείου πολέμῳ ἐν Λαυρέντῳ ὑπὸ τῶν αὐτῶν Ῥουτούλων καὶ Μαζεντίου τοῦ Τυρρηνοῦ, ἐγκύου οὔσης τῆς Αἰνείου γυναικὸς Λαβινίας τὸν Σίλβιον, Ἀσκάνιος ὁ ἐκ Κρεούσης

¹ αἰεὶ παρὸν Bk., λιπαρὸν Ms.

Concerning the Etruscans Dio says: "These facts about them have properly been recorded at this point in the story; elsewhere still other facts will be mentioned from time to time, in their proper places, whenever the course of the history, in setting forth the successive incidents, shall involve them. And this same principle must suffice also in

Zonaras 7, 1.

But the Rutuli, who occupied adjoining territory, had been previously hostile to the Latins, and now, setting out from the city of Ardea, they made war upon them. They had the support of Turnus, a distinguished man and a relative of Latinus, who had become angry with the latter because of Lavinia's marriage, for it was to him that the maiden had originally been promised. A battle took place, Turnus and Latinus both fell, and Aeneas gained the victory and his father-in-law's kingdom as well. After a time, however, the Rutuli secured the Etruscans as allies and marched against Aeneas; and in this war they won. But Aeneas

Tzetzes in Lycophr. Alex. v. 1232.

Now Latinus and Turnus, king of the Rutuli, perished in war at each other's hands, whereupon Aeneas became king. And when Aeneas also had been killed in war at Laurentum by the same Rutuli and Mezentius the Etruscan, while Lavinia his wife was pregnant of Silvius, Ascanius the son of

τῶν ἀναγκαίων ἀρκούντως ἐχέτω.¹ τὰ μὲν γὰρ τῶν Ῥωμαίων πάντα κατὰ δύναμιν ἐπέξειμι, τῶν δὲ δὴ λοιπῶν τὰ πρόσφορα αὐτοῖς μόνα γεγράφεται.”
—M. 3 (p. 136).

Zonaras 7, 1.

ὁ Αἰνείας γενόμενος, οὔτε γὰρ ζῶν ὄφθη ἔτι οὔτε μὴν τεθνεώς, ὡς θεὸς παρὰ Λατίνοις τετίμητο. ἐντεῦθεν καὶ τοῖς Ῥωμαίοις τοῦ σφετέρου γένους ἀρχηγέτης νερόμισται καὶ Αἰνειάδαι καλεῖσθαι αὐχοῦσι. τὴν δὲ τῶν Λατίνων ἀρχὴν ὁ ἐκείνου υἱὸς Ἀσκάμιος διεδέξατο, ὃς οἴκοθεν συνείπετο τῷ πατρί· οὐδέπω γὰρ ἐκ τῆς Λαουινίας παῖδα ἐγείνατο, ἔγκυον δ' αὐτὴν καταλέλοιπε. τὸν δὲ Ἀσκάμιον κατακλείσαντες οἱ πολέμιοι ἐπολιόρκουν· νυκτὸς δ' οἱ Λατίνοι αὐτοῖς ἐπιθέμενοι τὴν τε πολιορκίαν ἔλυσαν καὶ τὸν πόλεμον.

Χρόνου δὲ διεληλυθότος πληθυνθέντες οἱ Λατίνοι τὴν μὲν πόλιν τὸ Λαουίνιον οἱ πλείονες ἐκλελοίπασιν, ἑτέραν δ' ἐν ἀμείνονι χώρῳ ἀντοφοδόμησαν,

Tzetzes in Lycophr. Alex. v. 1232.

παῖς βασιλεύει, ὃς καὶ τὸν Μαζέντιον πολέμῳ συμβαλόντα νικᾷ τελέως, μὴ δεχόμενον τὰς πρεσβείας ἀλλὰ τὰ τοῦ Λατίνου πάντα εἰς ἐτήσιον δασμὸν ζητοῦντα. αὐξηθέντες δὲ οἱ Λατίνοι, ἐπεὶ καὶ τὸ τριακοστὸν ἔτος ἐνέστη, Λαβινίας μὲν ὑπερεφρόνησαν, Ἄλβαν δὲ Λόγγαν ἑτέραν πόλιν ἔκτισαν ἀπὸ τῆς χοίρου, τουτέστι λευκὴν μακρὰ

ἐχέτω Bk., ἔχοντες Ms.

the case of other essential facts. For, while I shall recount the history of the Romans in full, to the best of my ability, outside of that only what has a bearing on their affairs will be recorded.

Zonaras 7, 1.

vanished from sight, being seen no more alive or dead, and he was honoured as a god among the Latins. Hence he was regarded by the Romans also as the founder of their race and they take pride in being called “Sons of Aeneas.” The sovereignty over the Latins descended to his son Ascanius, who had accompanied his father from home; Aeneas had not yet had a child by Lavinia, though he left her pregnant. Ascanius was surrounded and besieged by the enemy, but by night the Latins attacked them and ended both the siege and the war.

As time went on the Latins multiplied and the majority of them abandoned Lavinium and built another town in a better location. To it they gave

Tzetzes in Lycophr. Alex. v. 1232.

Creusa became king. He completely conquered Mezentius, who, after steadily refusing to receive his embassies and seeking to subject all of Latinus' dependencies to an annual tribute, had finally engaged him in battle. When the Latins had waxed strong and moreover the thirtieth year was now at hand, they scorned Lavinium and founded a second city, named from the sow Alba Longa (i.e.

Zonaras 7, 1.

ἦν Ἄλβαν ἐκ τῆς λευκότητος καὶ ἀπὸ τοῦ μήκους Λόγγαν ἐπωνόμασαν· εἶποιεν ἂν Ἕλληνες λευκὴν καὶ μακράν. Ἀσκανίου δὲ τελευτήσαντος οἱ Λατῖνοι τὸν ἐκ τῆς Λαουινίας τεχθέντα τῷ Αἰνεΐα υἱὸν εἰς τὴν βασιλείαν προετιμήσαντο τοῦ Ἀσκανίου παιδός, διὰ τὸν πάππον τὸν Λατῖνον τοῦτον προκρίναντες, Σίλουιον κεκλημένον. ἐκ Σιλουίου δὲ Αἰνεΐας ἐτέχθη, ἐξ Αἰνεΐου δὲ Λατίνος ἐγένετο, Λατῖνον δὲ διεδέξατο Πάστις. Τιβερίνος δ' ἄρξας μετέπειτα ἐν ποταμῷ καλουμένῳ Ἀλβούλῳ πεσὼν διεφθάρη· ὃς δὴ ποταμὸς Τίβερις ἐξ ἐκείνου μετωνομάσθη, ῥέων διὰ τῆς Ῥώμης καὶ ὦν τῇ πόλει πολυαρκέστατος καὶ Ῥωμαίοις ἐς τὰ μάλιστα χρησιμώτατος. ἕκγονος δὲ τοῦ Τιβερίνου Ἀμούλιος ὃς ὑπερφρονήσας καὶ θεοῦν ἑαυτὸν τολμήσας, ὡς βροντάς τε ταῖς βρονταῖς ἐκ μηχανῆς ἀντεπάγειν καὶ ἀνταστράπτειν ταῖς ἀστραπαῖς ἐνσκήπτειν τε κεραυνούς, διεφθάρη, τῆς λίμνης παρ' ἣ τὰ αὐτοῦ βασιλεία ἴδρυτο ἐπιρρυείσης αἰφνίδιον καὶ καταποντισάσης κακείνου καὶ τὰ βασιλεία. Ἀουεντίνος δὲ ὁ υἱὸς αὐτοῦ ἐν πολέμῳ ἀπέθανε.

Tzetzes in Lycophr. Alex. v. 1232.

καὶ τὸ ἐκεῖσε ὄρος Ἄλβανὸν ἐκάλεσαν ὁμοίως· τὰ δὲ ἐκ Τροίας ἀγάλματα μόνα πρὸς τὸ Λαβίνιον δεύτερον ὑπεστράφησαν. μετὰ δὲ Ἀσκανίου τελευτήν· οὐχ ὁ αὐτοῦ παῖς Ἰούλος ἐβασίλευσεν, ἀλλ' ὁ ἐκ Λαβινίας Αἰνεΐου υἱὸς Σίλβιος, ἢ κατὰ τινας Ἀσκανίου υἱὸς Σίλβιος. Σιλβίου πάλιν Αἰνεΐας, οὗ Λατίνος, οὗ Κάπης, Κάπητος¹ δὲ παῖς Τιβερίνος. οὗ Ἀμούλιος, οὗ Ἀβεντίνος.

¹ Κάπητος ABb, κάπυος a.

Zonaras 7, 1.

the name of Alba from its whiteness and from its length they called it Longa. Upon the death of Ascanius they chose as king the son born to Aeneas by Lavinia rather than the son of Ascanius, the reason for their preference being that Latinus was the former's grandfather. The new king's name was Silvius. And Silvius begat Aeneas, from Aeneas sprang Latinus, and Latinus was succeeded by Pastis. Tiberinus, who next became ruler, lost his life by falling into a river called the Albula. It was this river that was renamed the Tiber after him. Flowing through Rome, it serves many purposes of the city and is in the highest degree useful to the Romans. Amulius, a descendant of Tiberinus, displayed an overweening pride and dared to make himself a god; he went so far as to match the thunder with artificial thunder, to answer lightning with lightning, and to hurl thunderbolts. He met his end by the sudden overflow of the lake beside which his palace was built; it submerged both him and his palace. But Aventinus his son perished in warfare.

Tzetzes in Lycophr. Alex. v. 1232.

“long white”), and likewise called the mountain the Alban mount. But the images brought along from Troy twice returned to Lavinium all by themselves. After the death of Ascanius it was not his son Iulus who became king, but Silvius, the son of Aeneas by Lavinia—or, according to some, Ascanius' son Silvius. Silvius begat another Aeneas, whose son was Latinus, whose son was Capys; Capys had a son Tiberinus, whose son was Amulius, whose son was Aventinus.

5,1 Ἔδει δὲ¹ (οὐ γὰρ ἔστιν οὔτε προιδέσθαι πάντα ἀνθρώπων ὄντι οὔτ' ἀποτροπήν τῶν ἀναγκαίως ἔσομένων εὐρεῖν) τιμωροὺς τινὰς τῆς ἀδικίας αὐτοῦ ἐκ τῆς κόρης ἐκείνης γεννηθῆναι.—M. 4 (p. 136).

Zonaras 7, 1.

Καὶ ταῦτα μὲν περὶ Λαουινίου καὶ Ἀλβανῶν· τὰ δὲ τῶν Ῥωμαίων ἀρχὴν ἐσχῆκασιν τὸν Νομήτορα τε καὶ τὸν Ἀμούλιον, οἱ Ἀουεντίνου μὲν ἐγένοντο υἱοὶ, τοῦ δ' Αἰνείου ἀπόγονοι.

Tzetzes in Lycophr. Alex. v. 1232.

Μέχρι τούτου τὰ περὶ Ἀλβης καὶ Ἀλβανῶν· τὰ δὲ περὶ Ῥώμης ἐντεῦθεν. Ἀβεντίνος γεννᾷ Νομήτορα καὶ Ἀμούλιον, ἢ κατὰ τινὰς τὸν Πρόκαν. τοῦ Πρόκα δὲ τούτου λέγουσι παῖδας τούτου τὸν Νομήτορα καὶ Ἀμούλιον. βασιλεύοντα δὲ τὸν Νομήτορα ὁ Ἀμούλιος ἐξήλασε, καὶ Αἰγέστην τὸν Νομήτορος υἱὸν ἐν κυνηγεσίῳ ἀναιρεῖ, τὴν δὲ ἀδελφὴν Αἰγέστου, θυγατέρα δὲ τοῦ προρρηθέντος Νομήτορος, Σιλουίαν ἢ Ῥέαν Ἰλίαν ἱέρειαν τῆς θεᾶς Ἑστίας ποιεῖ, ὡς ἂν παρθένος διαμείνῃ· ἐδεδίει γὰρ τινὰ χρησμὸν λέγοντα ὑπὸ τῶν Νομήτορος παίδων αὐτὸν ἀναιρεθῆναι. διὰ τοιούτου τὸν μὲν Αἰγέστην ἀνείλε, τὴν δὲ ἱέρειαν τῆς Ἑστίας ἐποίησεν, ὅπως παρθένος καὶ ἄπαις διαμείνῃ. ἢ δὲ ἐν Ἄρεος ἄλσει ὑδρευομένη ἐγκυος γίνεται, καὶ γεννᾷ Ῥωμύλον καὶ Ῥώμον. καὶ τήνδε μὲν ἐξαιτεῖται μὴ ἀποθανεῖν ἢ τοῦ Ἀμου-

¹ ἔδει δὲ supplied by Bk.

It is impossible for mortal man either to foresee all that is to happen or to find a way of turning aside the inevitable: of this very maiden [Rhea Silvia] were to be born the avengers of his crime.

Zonaras 7, 1.

So much for Lavinium and the Albans. But the history of the Romans begins with Numitor and Amulius, who were grandsons of Aventinus and descendants of Aeneas.

Tzetzes in Lycophr. Alex. v. 1232.

So much regarding Alba and the Albans; the story of Rome now begins. Aventinus begat Numitor and Amulius,—or Procas, according to some; and this man's sons, they say, were the aforesaid Numitor and Amulius. Numitor while king was driven out by Amulius, who killed Numitor's son Aegestes on a hunting party and made Silvia, or Rhea Ilia, the sister of Aegestes, and daughter of the aforesaid Numitor, a priestess of Vesta, so that she might remain a virgin. For he stood in dread of an oracle which declared that he should be slain by the children of Numitor. It was for this reason that he killed Aegestes and made his sister priestess of Vesta, that she might continue a virgin and childless. But she while drawing water in Mars' grove conceived, and bore Romulus and Remus. The daughter of Amulius by her entreaties saved her from being put

DIO'S ROMAN HISTORY

Zonaras 7, 3.

Ὀκτωκαίδεκα δ' εἶναι ὁ Ῥωμύλος ἐνιαυτῶν ἀναγέγραπται ὅτε τὴν Ῥώμην συνώκισεν. ἔκτισε δὲ αὐτὴν περὶ τὴν τοῦ Φαυστούλου οἴκησιν· ὠνόμαστο δ' ὁ χῶρος Παλάτιον.

Tzetzes in Lycophr. Alex. v. 1232.

λίου θυγάτηρ, τὰ δὲ βρέφη Φαιστύλῳ ποιμένι, Λαυρεντίας ἀνδρί, ἔδοντο ῥίψαι περὶ τὸν Τίβεριν ποταμόν. ἃ ἢ τούτου γυνὴ λαβούσα ἀνέτρεφεν· ἔτυχε γὰρ αὐτὴν τότε νεκρὸν βρέφος τεκεῖν. αὐξηθέντες δὲ ὁ Ῥωμύλος καὶ ὁ Ῥώμος ἐποίμεινον κατὰ τοὺς τοῦ Ἀμουλίου ἀγρούς, ἀνελόντες δὲ τινὰς τῶν τοῦ πάππου Νομήτορος ποιμένων ἐπετηροῦντο. κατασχεθέντος δὲ τοῦ Ῥώμου δραμῶν ὁ Ῥωμύλος τῷ Φαιστύλῳ λέγει, καὶ ὃς δραμῶν τῷ Νομήτορι πάντα διηγεῖται. τέλος ἔγνω Νομήτωρ τῆς θυγατρὸς αὐτοῦ παῖδας ὄντας αὐτούς. οἱ δὲ συναραμένων πολλῶν ἀναιροῦσι τὸν Ἀμούλιον, τῷ δὲ Νομήτορι πάππῳ αὐτῶν τὴν βασιλείαν τῆς Ἀλβης παρασχόντες αὐτοὶ τὴν Ῥώμην κτίξιν ἀπήρξαντο ὀκτωκαιδεκάτῳ ἔτει τῆς Ῥωμύλου ἡλικίας . . . ἦν ἔκτισε Ῥωμύλος περὶ τὴν Φαιστύλου οἰκίαν ἐν ὄρει Παλατίῳ . . .

Eustathius in Odys., p. 1961, 13-16.

Ἐν οἷς καὶ οἱ τῶν Ῥωμαίων ἔξαρχοι κατὰ Δίωνα, Ῥώμος δηλαδὴ καὶ Ῥωμύλος, οὓς ἐθήλασε λύκαινα, ἢ παρὰ Ἰταλιώταις λούπα· ὃ δὲ ὄνομα μετῆκται ἀστείως εἰς ἐταιρίδων προσηγορίαν.

BOOK I

Zonaras 7, 3.

Romulus has been described as eighteen years old B.C. 753 when he joined in settling Rome. He founded it around the dwelling of Faustulus; the place had been named Palatium.

Tzetzes in Lycophr. Alex. v. 1232.

to death, but the babes were given to Faustulus, a shepherd, husband of Laurentia, to be exposed beside the river Tiber. These the shepherd's wife took and reared; for it happened that she had at that time borne a dead child. When Romulus and Remus were grown they kept flocks in the fields of Amulius, but as they killed some of the shepherds of their grandfather Numitor a watch was set for them. When Remus was arrested, Romulus ran and told Faustulus, and he ran and related the whole story to Numitor. Finally Numitor recognized them as his own daughter's children. They with the assistance of many others killed Amulius, and after bestowing the kingdom of Alba on their grandfather Numitor made a beginning themselves of founding Rome in the eighteenth year of Romulus' life. [But prior to this great Rome,] which Romulus founded on the Palatine mount near the dwelling of Faustulus, [another Rome in the form of a square had been founded by a Romulus and Remus more ancient than these.]

Eustathius in Odys., p. 1961, 13-16.

Among these [i.e., children suckled by animals], according to Dio, were also the founders of Rome (that is to say, Remus and Romulus), who were suckled by a wolf, called by the Italians *lypa*; this name has been aptly applied as a term for courtesans.

- 3 "Οτι στασιάσαντες πρὸς ἀλλήλους Ῥέμος καὶ Ῥωμύλος ἐκδηλον ἐποίησαν ὅτι τινὲς καὶ πάνυ ἀσφαλέστερον τοὺς κινδύνους τῶν εὐτυχιῶν συνδιαφέρουσιν.—M. 5 (p. 136).
- 4 Καὶ αὐτοὶ τε ἐξέμαθον καὶ τοὺς ἄλλους ἐξεδίδαξαν ὅτι οὐθ' οἱ τιμωρούμενοί τινος κατορθοῦσι πάντως, ὅτι προηδίκηται, οὐθ' οἱ παρὰ τῶν κρειπτόνων ἀπαιτοῦντές τινα ἀπολαμβάνουσιν αὐτά, ἀλλὰ πολλάκις καὶ τὰ λοιπὰ προσαπολλύουσιν.—M. 6 (p. 136).
- 5 "Οτι ἡ Ἐρσιλία καὶ αἱ ἄλλαι αἱ ὁμόφυλοι γυναῖκες τηρήσασαί ποτε ἀντιπαρατεταγμένους σφῆς κατέδραμον ἀπὸ τοῦ Παλατίου μετὰ τῶν

Zonaras 7, 3.

... περί τε τῆς ἀρχῆς καὶ περὶ τῆς πόλεως, καὶ διὰ μάχης ἐχώρησαν, ἐν ἧ ὁ Ῥώμος ἀπέθανεν. . . . ὅθεν καὶ ἐνομίσθη τὸν στρατοπέδου τάφρον τολμήσαντα διελθεῖν παρὰ τὰς συνήθεις ὁδοὺς θανατοῦσθαι.

Ἐκείνη γὰρ ἐφ' ὕδωρ κατελθοῦσα συνελήφθη καὶ ἤχθη πρὸς Τάτιον καὶ ἀνεπίεσθη προδοῦναι τὸ ἔρυμα.

Tzetzes, Chil. 5, 21, vs. 109 sq.

Δίων καὶ Διονύσιος γράφουσι τὰ τοῦ Κάκου | ἄλλοι πολλοὶ τε συγγραφεῖς, γράφοντες τὰ τῆς Ῥώμης.

Romulus and Remus by their mutual strife made it plain that some go through dangers together with far less risk than through prosperity.

They themselves¹ learned well and taught others the lesson that those who seek to avenge their wrongs are not invariably successful merely because they have first suffered injury, and that those who make demands on stronger men do not necessarily get what they demand, but often lose even what they had before.

Hersilia and the rest of the women of her kin, on discovering them one day drawn up in opposing ranks, ran down from the Palatine with their

Zonaras 7, 3.

[Romulus and Remus disputed] about the sovereignty and the city, and they got into a conflict in which Remus was killed. . . . From this incident arose the custom of putting to death one who dared to cross the trench of a camp by any other than the regular passage-ways.

When she [Tarpeia] went down for water she was seized and brought to Tatius, and was induced to betray the citadel.

Tzetzes, Chil. 5, 21, v. 109 f.

Dio and Dionysius record the story of Cacus, and so do many other historians of Rome.

¹ The Caeninenses, Crustumini, and Antemnates. Cf. Livy 1, 10, 11.

παιδίων (ἤδη γάρ τινα ἐγεγέννητο) καὶ ἐς τὸ μεταίχμιον ἔξαπίνης ἐσπεσοῦσαι πολλὰ καὶ οἰκτρὰ καὶ εἶπον καὶ ἐποίησαν· τοτὲ μὲν γὰρ πρὸς τούτους τοτὲ δὲ πρὸς ἐκείνους βλέπουσαι “τί ταῦτα” ἔφασαν “ποιεῖτε, πατέρες; τί ταῦτα, 6 ἄνδρες; μέχρι ποῦ μαχεῖσθε; μέχρι ποῦ μισήσετε ἀλλήλους; καταλλάγητε τοῖς γαμβροῖς, καταλλάγητε τοῖς πενθεροῖς. φείσασθε πρὸς τοῦ Πανὸς τῶν τέκνων, φείσασθε πρὸς τοῦ Κυρίνου τῶν ἐγγόνων. ἐλεήσατε τὰς θυγατέρας, ἐλεήσατε τὰς γυναῖκας· ὡς εἶγε ἀκαταλλάκτως ἔχετε καὶ τις ὑμᾶς σκηπτὸς μανίας ἐσπεσῶν οἰστρεῖ, ἡμᾶς τε δι’ ἃς μάχεσθε προαποκτείνετε, καὶ τὰ παιδιά ταῦτα ἂ μισεῖτε προαποσφάξατε, ἵνα μηδὲν ἔτι μήτ’ ὄνομα μήτε σύνδεσμον συγγενείας πρὸς ἀλλήλους ἔχοντες κερδάνητε τὸ μέγιστον τῶν κακῶν, τὸ τοὺς τε πάππους τῶν παίδων καὶ τοὺς πατέρας 7 τῶν ἐγγόνων φονεύειν.” ταῦτά τε ἔλεγον καὶ τὰ ἱμάτια καταρρηξάμεναι, τοὺς τε μαστοὺς καὶ τὰς γαστέρας γυμνώσασαι, αἱ μὲν αὐταὶ τοῖς ξίφεσί σφω ἐνεχρίμπτοντο, αἱ δὲ καὶ τὰ παιδιά αὐτοῖς προσερρίπτουν, ὥστε ἐκείνους καὶ ἐξ ὧν ἤκουον καὶ ἐξ ὧν ἐώρων κλαῦσαι καὶ τῆς τε μάχης ἐπισχεῖν καὶ ἐς λόγους αὐτοῦ, ὥσπερ εἶχον, ἐν τῷ κομιτίῳ δι’ αὐτὸ τοῦτο κληθέντι συνελθεῖν.—M, 7 (p. 137).

10 Πολλὸν γὰρ διαφέρει ἐκ καινῆς τινας κατασταθῆναι ἢ καὶ πρότερον οὔσας ἐπικληθῆναι.—M. 8 (p. 137).

children,—for some children had already been born,—and rushing suddenly into the space between the armies said and did many things to arouse pity. Looking now at the one side and now at the other they cried: “Why do you do this, fathers? Why do you do it, husbands? When will you cease fighting? When will you cease hating each other? Make peace with your sons-in-law! Make peace with your fathers-in-law! For Pan’s sake spare your children! For Quirinus’ sake spare your grandchildren! Pity your daughters, pity your wives! But if you are indeed irreconcilable and some bolt of madness has fallen upon your heads and drives you to frenzy, then first kill us on account of whom you are fighting, and first slay these children whom you hate, that with no longer any name or bond of kinship between you you may avoid the greatest of evils—the slaying of the grandsires of your children and the fathers of your grandchildren.” With these words they tore open their garments and bared their breasts and bellies, while some pressed themselves against the men’s swords and others threw their children against them. Moved by what they heard and saw the men began to weep, and they desisted from battle and came together for a conference there, just as they were, in the *comitium*, which received its name from this very event.

There is a great difference between establishing new ones¹ and renaming those already in existence.

¹ Perhaps a reference to the *curiae*; cf. Livy 1, 13.

11 "Ὅτι ὁ Ῥωμύλος πρὸς τὴν γερουσίαν τραχύτερον διέκειτο καὶ τυραννικώτερον αὐτῇ προσεφέρετο, καὶ τοὺς ὀμήρους τοῖς Οὐνηένταις¹ ἀπέδωκε² καθ' ἑαυτὸν καὶ οὐκ ἀπὸ κοινῆς γνώμης, ὥσπερ τὰ πολλὰ ἐγίνετο· ἀγανακτοῦντάς τε ἐπὶ τούτῳ αἰσθόμενος ἄλλα τε ἐπαχθῆ διελέχθη³ καὶ τέλος εἶπεν ὅτι "ἐγὼ ὑμᾶς, ὦ πατέρες, ἐξελεξάμην οὐχ ἵνα ὑμεῖς ἐμοῦ ἄρχητε, ἀλλ' ἵνα ἐγὼ ὑμῖν ἐπιτάττοιμι."—M. 9 (p. 138).

Labbaeus, Veteres glossae verborum iuris, p. 123.

Τρισχίλιοι γὰρ ὄντες ὀπλίται Ῥωμύλου, ὡς φησι Δίων ἐν τῷ πρώτῳ⁴ λόγῳ τῆς ἱστορίας, εἰς τρεῖς ἐνεμήθησαν⁵ μοίρας κληθείσας τρίβους, τοῦτ' ἔστι τριττύας, ἃς καὶ φυλάς ὠνόμασαν Ἕλληνες. ἐκάστη δὲ τριττύς εἰς δέκα διηρέθη κουρίας ἥτοι φροντιστήρια. κοῦρα μὲν γὰρ ἡ φροντίς λέγεται, καθ' ἐκάστην δὲ κουρίαν συνιόντες οἱ εἰς αὐτὴν τεταγμένοι⁶ τινὰ τῶν καθηκόντων ἐξεφρόντιζον.

Ioann. Laur. Lyd., De magistr. rei publ. Rom. 1, 7.

Τῷ γε μὴν Ῥωμύλῳ καὶ στέφανος ἦν καὶ σκῆπτρον αἰετὸν ἔχον ἐπ' ἄκρου καὶ φαινόλης λευκὸς ποδήρης, ἀπὸ τῶν ὤμων ἔμπροσθεν μέχρι ποδῶν πορφυροῖς ὑφάσμασιν ῥεραβδωμένος . . . καὶ ὑπόδημα φοινικοῦν . . . κατὰ τὸν Κοκκήϊον.

Zonaras 7, 4.

Καὶ πεδίλοις ἐκέχρητο ἐρυθροῖς.

¹ Οὐνηένταις Bs., Βιένταις Ms. ² ἀπέδωκε supplied by Mai.

³ διελέχθη supplied by Bs. ⁴ πρώτῳ Val., προτέρῳ Labb.

⁵ ἐνεμήθησαν Val., ἐνεμήθη Labb.

⁶ τεταγμένοι Val., τεταλμένοι Labb.

Romulus assumed a rather harsh attitude toward the senate and behaved toward it much like a tyrant; he returned the hostages of the Veientes on his own responsibility and not by common consent, as was usually done. When he perceived that they were vexed as this he made a number of unpleasant remarks, and finally said: "I have chosen you, Fathers, not that you may rule me, but that I might have you to command."

Labbaeus, Veteres glossae verborum iuris, p. 123.

The heavy-armed troops of Romulus, three thousand in number, as Dio tells us in the first portion of his history, were divided into three bodies called *tribus*, i.e., *trittyes* [thirds], which the Greeks also termed *phylai*. Each *trittys* was divided into ten *curiae*, or "thinking bodies" (for *cura* means thought); and the men severally met by *curiae*, according as they had been assigned, and thought out the business in hand.

Ioann. Laur. Lyd., De magistr. rei publ. Rom. 1, 7.

Romulus had a crown and a sceptre with an eagle on the top and a white cloak reaching to the feet and striped with purple breadths from the shoulders to the feet . . . and a scarlet shoe . . . according to Cocceius.

Zonaras 7, 4.

And he wore red shoes.

12 Δίων α' " οὕτω που φύσει πᾶν τὸ ἀνθρώπινον οὐ φέρει πρὸς τε τοῦ ὁμοίου καὶ τοῦ συνηθούς, τὰ μὲν φθόνῳ τὰ δὲ καταφρονήσει αὐτοῦ, ἀρχόμενον."—Bekk. Anecd. p. 164, 15.

Ioann. Antioch., fr. 32 M.

"Ὅτι Ῥωμύλος βασιλεύσας διετέλει εἰς μὲν τοὺς πολέμους διαπρέπων, εἰς δὲ τοὺς πολίτας ὑπερφρονῶν καὶ μάλιστα εἰς τοὺς τῆς βουλῆς ἐξέχοντας. τοῖς μὲν γὰρ στρατευομένοις προσφιλῆς ἦν καὶ χώρας αὐτοῖς νέμων καὶ τῶν λαφύρων διδούς· πρὸς δὲ τὴν γερουσίαν οὐχ ὁμοίως διέκειτο· ὅθεν μισήσαντες αὐτὸν καὶ περιέχοντες ἐν τῷ βουλευτηρίῳ δημηγοροῦντα διεσπάραξαν τε καὶ διέφθειραν. Συνήρατο δὲ αὐτοῖς πρὸς τὸ λαθεῖν ζάλη μεγίστη τοῦ ἀέρος καὶ ἔκλειψις ἡλίου, ὅπερ που καὶ ὡς ἐγεννᾶτο γέγονεν. καὶ ὁ μὲν Ῥωμύλος αὐταρχήσας ζ' καὶ λ' ἔτη τοιούτου ἔσχε τὸ τέλος. ἀφανισθέντος τε οὕτως αὐτοῦ τὸ πλῆθος καὶ οἱ στρατιῶται μάλιστα ἐκείνου ἐζήτουν, αὐτοὶ δ' ἐν ἀπόρῳ ἦσαν μήτε ἐξειπεῖν τὸ πραχθὲν ἔχοντες μήτε βασιλέα καταστήσαι δυνάμενοι. ταρασσομένων οὖν αὐτῶν καὶ τι παρασκευαζομένων δράσαι Ἰούλιος τις Πρόκλος, ἀνὴρ ἰππεύς,¹ στειλάμενος ὡς καὶ ἐτέρωθεν ποθεν ἦκων, εἰσεπήδησεν ἐν τῷ μέσῳ καὶ ἔφη· " μὴ λυπεῖσθε Κυριῖται· ἐγὼ γὰρ αὐτὸς τὴν Ῥωμύλον εἰς τὸν οὐρανὸν ἀνιόντα εἶδον. καὶ

¹ Cf. τις πῶν ἰππέων ("one of the knights") in Zonaras' account, otherwise taken from Plutarch.

Dio, Book I. "So, no doubt, it is ordered by Nature that whatever is human shall not submit to be ruled by that which is like it and familiar to it, partly through jealousy, partly through contempt of it."

Ioann. Antioch., fr. 32 M.

Romulus, after assuming the royal power over the Romans, distinguished himself uniformly in warfare, but was ever haughty toward the citizens and particularly toward the leaders of the senate. Toward the soldiers who shared in his expeditions he was kindly disposed, assigning them lands and also giving them a part of the spoils; but toward the senate his attitude was very different. As a result the latter hated him, and surrounding him as he was delivering a speech in the senate-house they rent him limb from limb and so slew him. They were favoured in their desire for concealment by a violent wind storm and an eclipse of the sun,—the same sort of phenomenon that had attended his birth. Such was the end of Romulus, after he had held absolute sway for thirty-seven years. Now when he had thus disappeared, the multitude and the soldiery made diligent search for him; but his slayers were in a dilemma, unable either to declare their deed or to appoint another king. While the people were thus excited and were planning to take some action, a certain Julius Proclus, a knight, having arrayed himself as if he were just returning from somewhere, rushed into their midst and cried: "Grieve not, Quirites! I have myself beheld Romulus ascending to the sky."

B.C. 716

- 13 ἀ βιβλίῳ Δίων “ ἐν ᾧ καὶ τὸ σῶμα καὶ τὴν ψυχὴν παραβαλλόμενος ὑπὲρ ὑμῶν ἐκινδύνευσεν.” —Bekk. Anecd. p. 165, 27.
- 6, 2 “Ὅτι ὁ Νουμᾶς ᾤκει ἐν κολωνῷ τῷ Κυριναλίῳ ὠνομασμένῳ ἅτε καὶ Σαβίνος ὢν, τὰ δὲ δὴ ἀρχεῖα ἐν τῇ ἱερᾷ ὁδῷ εἶχε, καὶ τὰς τε διατριβὰς πλησίον τοῦ Ἑστιαίου ἐποιεῖτο καὶ ἔστιν ὅτε καὶ κατὰ χώραν ἔμενεν.—V. 1 (p. 569).
- I, 1 Ὁ δὲ Δίων φησὶν ὅτι σπουδὴν ἔχω συγγράψαι πάνθ’ ὅσα τοῖς Ῥωμαίοις καὶ εἰρηνοῦσι καὶ πολεμοῦσι ἀξίως μνήμης ἐπράχθη, ὥστε μηδὲν τῶν

Ioann. Antioch., fr. 32 M.

μοι ἔφη εἰπεῖν τε ὑμῖν ὅτι θεὸς ἐγένετο καὶ ὅτι Κυρίνος ὀνομάζεται καὶ προσπαραινέσαι ὑμῖν βασιλέα τε πάντως εὐθὺς ἐλέσθαι τινὰ καὶ τούτῳ πολιτεύματι κεχρηῆσθαι.” λεχθέντων δὲ τούτων ἅπαντες ἐπίστευσαν καὶ τῆς παραχῆς ἀπεπαύσαντο· εὐθέως τε ναὸν Κυρίνῳ ᾠκοδόμησαν καὶ πᾶσι μὲν ἐδόκει βασιλεύεσθαι, οὐ μόντοι καὶ ὠμοφρόνουν· οἳ τε γὰρ κατ’ ἀρχὰς Ῥωμαῖοι καὶ οἱ ἐκ τῶν Σαβίνων προσοικισθέντες ἑκάτεροι ἐξ ἑαυτῶν βασιλέα γενέσθαι ἠξίουν· ἐκ τούτου τε ἀναρχία συνέβαιεν. ἐνιαυτὸν γοῦν ὅλον ἢ σύγκλητος τὸ κύρος τῶν κοινῶν εἶχε πραγμάτων, πενθήμερον ἀρχὴν τοῖς ἐπιφανεστάτοις τῶν βουλευτῶν ἐκ διαδοχῆς κατανέμουσα, οὓς μεσοβασιλεῖς ὠνόμασεν.

Dio, Book I. “When, at the risk not only of his safety but even of his life, he encountered danger in your behalf.”¹

Numa dwelt on the hill called Quirinal, because was he a Sabine, but he had his official residence on the Sacred Way; he used to spend his time near the temple of Vesta, although occasionally he would remain in the country.

Dio says: “It is my desire to write a history of all the memorable achievements of the Romans, as well in time of peace as in war, so that no one, whether

Ioann. Antioch., fr. 32 M.

He bade me tell you that he has become a god and is called Quirinus and also bade me admonish you by all means to choose someone as king without delay, and to continue to live under this form of government.” At this announcement all believed and were relieved of their disquietude. They straightway built a temple to Quirinus, and unanimously decided to continue to be ruled by a king; but here their accord ended. The original Roman element and the Sabines who had settled among them each demanded that the king be chosen from their own ranks, with the result that the state was left without a ruler. For a whole year, accordingly, the senate exercised the supreme power, assigning the command for five days at a time to the most distinguished senators in rotation; these were called *interreges*.

¹ von Gutschmid believes this may have been said of Romulus.

ἀναγκαίων μήτε ἐκείνων τινὰ μήτε τῶν ἄλλων ποθῆσαι.—V. 2 (p. 569).

6,3 Ἐπειδὴ γὰρ εὖ ἠπίστατο τοὺς πολλοὺς τῶν ἀνθρώπων τὸ μὲν ὁμοφυές σφισι καὶ σύννομον ἐν ὀλιγωρίᾳ ὡς μηδὲν βέλτιον ἑαυτῶν¹ ὄν ποιουμένους, τὸ δὲ ἀφανές καὶ ἀλλοῖον ὡς καὶ κρείσσον πίστει τοῦ θεοῦ θεραπεύοντας, χωρίον τέ τι ταῖς Μούσαις ἰέρωσεν . . .—M. 10 (p. 138).

4 Δίων ἀ βιβλίῳ “ταῦτά τε οὖν ὁ Νουμᾶς ἐνόμισεν.”—Bekk. Anecd. p. 158, 23.

Suidas, s.v. Νουμᾶς.

Καὶ τοὺς λεγομένους ποντίφικας καὶ φλαμίνιους τοῖς ἱερεῦσιν ἐπέστησε, Σαλίους τε τοὺς τὴν ὄρχησιν ἀσκήσοντας.² τὰς τε Ἐστιάδας παρθένους τοῦ πυρὸς καὶ ὕδατος τὴν ἐπιμέλειαν ἔχειν ἐπέτρεψεν· αἱ τὴν μὲν ἄκραν τιμὴν παρὰ Ῥωμαίοις εἶχον, διὰ βίου δὲ τὴν παρθενίαν ἐφύλαττον· κἂν τις αὐτῶν ἠνδρώθη κατεχώννυτο· καὶ διὰ τοῦτο οὐ μύρω οὐκ ἄνθεσιν οὐχ ἱματίῳ χρῆσθαι συνεχωροῦντο πλὴν λευκοῦ.

Cedrenus I, p. 259 f. (Bekk.).

Καὶ τὰς Ἐστιάδας παρθένους τοῦ πυρὸς καὶ ὕδατος τὴν ἐπιμέλειαν ἔχειν ἐπέτρεψεν· αἱ διὰ τοῦ βίου τὴν παρθενίαν ἐφύλαττον· εἰ δὲ μή, λίθοις κατεχώννυτο. . . .

¹ ἑαυτῶν Mai, ἑαυτὸν Ms.

² ἀσκήσοντας Bernhardt, ἀσκήσαντας Ms.

Roman or non-Roman, shall look in vain for any of the essential facts.”

For since he understood well that the majority of mankind hold in contempt what is of like nature with themselves and in daily association with them, through a feeling that it is no better than themselves, but, as a result of their belief in the divine, worship that which is unseen and different, as being superior, he dedicated a certain piece of ground to the Muses . . .

Dio, Book I. “These, then, are the rites which Numa established.”

Suidas, s.v. Νουμᾶς.

And he placed over the priests the *pontifices* and *flamines* as they were called; and he appointed the *Salii* who should practise the dance. The Vestal virgins he likewise appointed to have charge of the fire and water. They enjoyed the highest honour among the Romans, and kept their chastity for life; if one of them was known by a man she was buried. Accordingly they were not permitted to use perfumes, flowers, or any robe other than a white one.

Cedrenus I, p. 259 f.

And he appointed the Vestal virgins to have charge of the fire and water; these kept their chastity for life, or in case they failed to do so, were buried beneath a shower of stones.

5 "Οτι¹ δι' ἑαυτῶν τότε κατέστησαν πίστιν τοῦ
 θεοῦ λαβόντες, καὶ τούτου αὐτοὶ τε ἐν εἰρήνῃ καὶ
 πρὸς ἀλλήλους καὶ πρὸς τοὺς ἀλλοφύλους παρὰ
 πᾶσαν τὴν τοῦ Νουμᾶ ἀρχὴν διεγένοντο, καὶ
 ἐκεῖνος οὐκ ἀθεεὶ σφισι ἐξ ἴσου τῷ Ῥωμύλῳ
 ὑπάρξαι ἔδοξεν. φασὶ δὲ αὐτὸν οἱ τὰ σαφέστατα
 Σαβίνων εἰδότες ἐν τῇ αὐτῇ ἡμέρᾳ ἐν ἧ ἢ Ῥώμῃ
 6 ἐκτίσθη γεγεννησθαι. οὕτω μὲν δὴ δι' ἀμφοτέρους
 αὐτοὺς καὶ ἰσχυρὰ ταχὺ καὶ εὐκοσμος ἡ πόλις
 ἐγένετο, τοῦ μὲν τὰ πολεμικὰ αὐτὴν ἀναγκαίως
 ἄτε καὶ νεόκτιστον οὖσαν ἀσκήσαντος, τοῦ δὲ τὰ
 εἰρηρικὰ προσεκδιδάξαντος, ὥστ' αὐτὴν ἐν ἑκατέρῳ
 ὁμοίως διαπρέψαι.—V. 3 (p. 569).

Cadrenus I, p. 259 f. (Bekk.).

Οὕτως μὲν οὖν ἐξ ἀμφοτέρων καὶ ἰσχυρὰ
 ταχέως καὶ εὐκοσμος ἡ πόλις ἐγένετο, τοῦ μὲν
 τὰ πολιτικὰ καὶ εἰρηρικὰ ἐκτυπώσαντος, τοῦ δὲ
 Ῥωμύλου τὰ πολεμικὰ.

Cedrenus I, p. 295 (Bekk.).

Δίων ὁ Ῥωμαῖος ἀρχαῖον τινα ἥρωα Ἰανὸν
 λέγει διὰ τὴν τοῦ Κρόνου ξένισιν λαβεῖν² τὴν
 γνῶσιν τῶν μελλόντων καὶ τῶν προὑπαρχόντων,
 καὶ διὰ τοῦτο διπρόσωπον ὑπὸ Ῥωμαίων πλάτ-
 τεσθαι. ἐξ οὗ τόν τε μῆνα κληθῆναι Ἰανουάριον,
 καὶ τὴν τοῦ ἔτους ἀρχὴν ἀπὸ τοῦ αὐτοῦ μηνὸς
 γίνεσθαι.

¹ ἔπειτα καὶ, prefixed to *στι* in the Ms., due to the excerptor.

² λαβεῖν Bs., λαβόντα Ms.

They settled down at that time to an orderly life through their own efforts, when once they had gained faith in the divine; after which they continued at peace both with one another and with the outside tribes throughout the entire reign of Numa. He, no less than Romulus, seemed to have been provided for them by divine guidance; indeed, men who know Sabine history best declare that he was born on the same day that Rome was founded. In this way because of both of them the city quickly became strong and well ordered; for the one gave it practice in the arts of warfare,—of necessity, since it was but newly founded,—and the other taught it, in addition, the arts of peace, so that it became equally distinguished in each.

Cadrenus I, p. 259 f.

Thus, then, through both of them the city quickly became strong and well ordered; for Numa shaped its political and peaceable institutions, even as Romulus determined its military career.

Cedrenus I, p. 295.

Dio the Roman says that Janus, an ancient hero, because of his entertainment of Saturn, received the knowledge of the future and of the past, and that on this account he was represented with two faces by the Romans. From him the month of January was named, and the year takes its beginning from this same month.

DIO'S ROMAN HISTORY

7^b α' βιβλίῳ Δίων "καὶ γὰρ ἐν ἀρχαῖς τισι τελευ-
ταίων ὀριγνώμενοι καὶ τὰς δαπάνας οὐκ ἀκουσίως¹
ὑπομένομεν."—Bekk. Anecd. p. 161, 3.

Zonaras 7, 5.

Καὶ τὸν Ἰανουάριον δὲ Νομᾶς εἰς ἀρχὴν τοῦ
ἔτους ἀπένειμεν.

. . . βασιλεύσας ἔτη ἐπὶ τρισὶ τεσσαράκοντα.

¹ ἀκουσίως Bs., ἀκουσίους Ms.

BOOK I

Dio, Book I. "For in the beginning of some
undertakings, when we are eagerly seeking certain
ends, we gladly submit even to the expense
involved."

Zonaras 7, 5.

Numa placed January at the beginning of the
year.

[He died] after reigning forty-three years.

END OF SAMPLE TEXT



The Complete Text can be found on our CD:
Primary Literary Sources For Ancient Literature
which can be purchased on our Website :

www.Brainfly.net

or

by sending **\$64.95** in check or money order to :

Brainfly Inc.

5100 Garfield Ave. #46

Sacramento CA 95841-3839

TEACHER'S DISCOUNT:

If you are a **TEACHER** you can take advantage of our teacher's discount. Click on **Teachers Discount** on our website (www.Brainfly.net) or **Send us \$55.95** and we will send you a full copy of *Primary Literary Sources For Ancient Literature* **AND** our *5000 Classics CD (a collection of over 5000 classic works of literature in electronic format (.txt))* plus our *Wholesale price list*.

If you have any suggestions such as books you would like to see added to the collection or if you would like our wholesale prices list please send us an email to:

webcomments@brainfly.net