

## FRAGMENTS OF UNCERTAIN REFERENCE

Δίων ἐν Ῥωμαϊκῇ ἱστορίᾳ<sup>1</sup> “ὀλίγα μὲν γὰρ καὶ τὰ κουφότατα τῶν πλοίων πρὸς τῇ γῆ ὄρμει· τὰ δὲ δὴ πλείω καὶ μείζω μετέωρα διὰ τὰ τενάγη ἀπεσάλευεν.”—Etym. Magn., Photius and Suidas s.v. ἐσάλευε, Suidas s.v. τενάγη, Apostol.

Tzetzes in Lycophr. Alex. 44.<sup>2</sup>

Αὔσονία δὲ κυρίως, ὡς Δίων γράφει ὁ Κοκκειανός, ἢ τῶν Αὔρουγκων γῆ μόνη λέγεται, μέσον Καμπανῶν καὶ Οὐόλκων παρὰ θάλασσαν κειμένη, συχνοὶ δὲ μέχρι τοῦ Λατίου Αὔσονίαν εἶναι ἐνόμισαν, ὥστε καὶ πᾶσαν τὴν Ἰταλίαν ἀπ’ αὐτῆς . . .

Tzetzes in Lycophr. Alex. 615.<sup>2</sup>

Αὔσωνες γὰρ κυρίως, ὥσπερ καὶ περὶ τὰς ἀρχὰς εἶπον, οἱ Αὔρουγκοι λέγονται μέσον Καμπανῶν καὶ Οὐόλκων κείμενοι· οἱ δὲ μέχρι Λατίου Αὔσονίαν ἐνόμισαν εἶναι, ὥστε ἐκ τούτου τινὲς καὶ πᾶσαν τὴν Ἰταλίαν φασίν.

<sup>1</sup> Ῥωμαϊκῇ ἱστορίᾳ Et. Magn., Ῥωμαϊκοῖς Suid., Phot., Apost.

<sup>2</sup> The text is that of Scheer in his edition of the scholia (1908).

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Dio, *Roman History*. “A few of the lightest boats were moored inshore; but most of them, being larger, rode at anchor in the open sea because of the shoals.”

Tzetzes in Lycophr. Alex. 44.

The name Ausonia, according to Dio Cocceianus, is properly applied only to the land of the Aurunci, situated on the coast between the Campanians and Volsci. Yet many have supposed that Ausonia extended up to Latium, so that from it all Italy [was called Ausonia].

Tzetzes in Lycophr. Alex. 615.

The name Ausonians, as I wrote near the beginning, is properly applied to the Aurunci situated between the Campanians and Volsci. Yet some have supposed that Ausonia extended up to Latium, so that from this circumstance some say that [it was] the whole of Italy.

DIO'S ROMAN HISTORY

(1) Δίων “εὐεργεσίαν<sup>1</sup> ὑμῖν<sup>2</sup> ὀφειλήσει.”—*Bekk. Anecd.* 160, 17.

(2) Παρὰ Δίῳ “οὐκ οὐδ’ ἄρχοντες πρὶν διανομοθετηθῆναι περὶ<sup>3</sup> αὐτῶν ὠνομάζοντο.”—*Ibid.* p. 164, 11.

(3) Δίων “οὐχ ὅπως ἐπέισθησαν αὐτοῦ.”—*Ibid.* p. 164, 23.

(4) Δίωνος ἰθ’ βιβλίῳ “καὶ τοὺς τε ἀντεπεξελθόντας οἱ ἀνέκοψαν.”—*Ibid.* p. 124, 7.

(5) Δίων ἰθ’ βιβλίῳ “Ταραντῖνοι μὲν οὖν οὐδὲν οὐδὲ ἐκείνου προτιμήσαντες.”—*Ibid.* p. 165, 21.

(6) Δίων ἰθ’ βιβλίῳ “ῥᾶν καὶ τὰ λοιπὰ προσκατεργάσασθαι.”—*Ibid.* p. 166, 11.

(7) Δίων κβ’ βιβλίῳ “ὧν τὰ μὲν βία ἤρει, τὰ δὲ καὶ ὁμολογία παρίστατο.”—*Ibid.* p. 166, 5.

(8) Δίων τν’ βιβλίῳ “ἐφ’ ᾧ καὶ τήν τε χῶραν σφῶν παντελῶς ἐκλίπωσιν.”—*Ibid.* p. 140, 17.

(9) Δίων τμς’ βιβλίῳ “καὶ οἱ ἵπποι τοῖς στρατιώταις ὑπούργησαν.”—*Ibid.* p. 117, 32.

110,<sup>1</sup> Ἀδύνατον γὰρ ἐστὶ τὰναντία τιὰ τοῖς<sup>4</sup> ὀρθῶς ἔχουσι πράττοντα καὶ ἀγαθοῦ τινος ἀπ’ αὐτῶν ἀπολαῦσαι.—*Max. Conf. Flor. f. 7<sup>r</sup> = M. p. 562.*

2 Οὐ γὰρ αἱ ἐπικλήσεις καὶ τοὺς τρόπους τῶν ἀνθρώπων μεταβάλλουσιν, ἀλλ’ ὅπως ἂν τις τὰ

<sup>1</sup> εὐεργεσίαν *Dind.*, εὐεργεσιῶν *Ms.*    <sup>2</sup> ὑμῖν *Bk.*, ὑμῶν *Ms.*  
<sup>3</sup> περὶ supplied by *Cary.*    <sup>4</sup> τοῖς *Mai*, τοῖς οὐκ *Ms.*

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(1) Dio: “He will owe you kindness.”

(2) In Dio: “Hence they were not even styled magistrates until the law<sup>1</sup> had been passed concerning them (?).”

(3) Dio: “Not only did they fail to obey him.”

(4) Dio, Book XIX. “And they drove back those who made a sortie against him.”

(5) Dio, Book XIX. “The Tarentines, accordingly, paying no heed even to him (?).”

(6) Dio, Book XIX. “Easier to accomplish (?) the rest also.”

(7) Dio, Book XXII. “Of which he took some by force, and gained others by capitulation.”

(8) Dio, Book L.<sup>2</sup> “On condition that they quit their country entirely.”

(9) Dio, Book XLVI.<sup>2</sup> “And the horses were of service to the soldiers.”

It is impossible for any one who acts contrary to right principles to derive any benefit from them.

For titles do not change the characters of men, but one makes titles take on new meanings according

<sup>1</sup> The *lex curiata de imperio.*

<sup>2</sup> These numbers are certainly corrupt.

πράγματα μεταχειρίζηται, τοιαύτας καὶ ἐκείνας<sup>1</sup> δοκεῖν εἶναι ποιεῖν· καὶ πολλοὶ μὲν μοναρχοῦντες ἀγαθῶν αἴτιοι τοῖς ἀρχομένοις γίνονται, διὸ καὶ βασιλεία τὸ τοιοῦτον ὀνομάζεται, πολλοὶ δὲ δημοκρατούμενοι μυρία κακὰ αὐτοῦς<sup>2</sup> ἐργάζονται.—Max. Conf. Flor. f. 50<sup>v</sup>=M. p. 556.

3 Πέφυκεν γὰρ ὡς αἰεὶ πρὸς τὰς γνώμας τῶν ἀρχόντων τυποῦσθαι καὶ τὸ ὑποχείριον.—Max. Conf. Flor. f. 51<sup>r</sup>=M. p. 560.

4 Οὐδὲν γὰρ καὶ στρατεύμα καὶ τᾶλλα πάντα ὅσα ἀρχῆς τινος δεῖται οὕτως<sup>3</sup> οὔτε ἐπὶ τὸ χεῖρον οὔτε ἐπὶ τὸ κρεῖττον προάγει ὡς ὃ τε τρόπος καὶ ἡ δίαίτα τοῦ ἐπιστατοῦντος αὐτῶν· πρὸς γὰρ τὰς γνώμας τὰς τε πράξεις τῶν ἡγουμένων σφίσις οἱ πολλοὶ ἐξομοιοῦνται, καὶ ὅποια ἂν ἐκείνους δρῶντας ἴδωσι, τοιαῦτα καὶ αὐτοί, οἱ μὲν ὡς ἀληθῶς, οἱ δὲ καὶ προσποιούμενοι, πράττουσιν.—Max. Conf. Flor. f. 51<sup>r</sup>=M. p. 556.

5 Φιλεῖ πως λυπεῖν μᾶλλον τινὰς τῶν μὴ προσδοκηθέντων ἀρχὴν ὅσα ἂν ἐν ἐλπίδι γενόμενα διαπέσῃ· τὰ μὲν γὰρ πόρρω σφῶν νομίζοντες εἶναι ἤττον αὐτῶν ὡς καὶ ἀλλοτρίων ἐφίενται, τῶν δὲ ἐγγυὲς ἐλθόντες ἄχθονται ὡς καὶ οἰκείων στερόμενοι.—Max. Conf. Flor. f. 160<sup>r</sup>=M. p. 558.

6 Πολλῶ κρεῖττόν ἐστι κατορθώσαντάς τι ζηλοτυπηθῆναι ἢ πταίσαντας ἐλεηθῆναι.—M. p. 558.

<sup>1</sup> τοιαύτας καὶ ἐκείνας Bk., τοιαῦτα καὶ ἐκεῖνα Mss.

<sup>2</sup> αὐτοῦς Dind., αὐτοῖς and αὐτοῖς Mss.

<sup>3</sup> οὕτως inserted by Bs.

to one's management of affairs. Many monarchs are the source of blessings to their subjects, whence such a state is called a kingdom; whereas many who live under a democracy work innumerable evils to themselves.

The subject class is wont ever to shape itself according to the opinions of its rulers.

For nothing leads on an army, or anything else requiring some control, to better or worse like the character and habits of the person presiding over it. The majority naturally imitate the opinions and deeds of their leaders, and do whatever they see them doing, some from real inclination and others as a mere pretence.

Hopes that come to nothing are somehow wont to grieve some people more than the loss of things never expected at all. For they regard the latter objects as remote and so covet them less, as if they belonged to others; whereas, after coming very near to the former, they are grieved as if deprived of their rightful possessions.

It is much better to win some success and be envied than to fail and be pitied.

# END OF SAMPLE TEXT



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