
THE
ROMAN ANTIQUITIES
OF
DIONYSIUS HALICARNASSENSIS.

THE SECOND BOOK.

THE city of Rome is situated in the western parts of Italy, close to the river Tiber, which falls into the Tyrrhene sea about the middle of the coast; from which sea, the city is distant one hundred and twenty stadia. The first known possessors of this spot were certain Barbarians, natives of the country, called Siceli, who were, also, masters of many other parts of Italy, and of whom not a few visible monuments remain to this day; among which, are, even, some names of places, said to be Sicelian names, which shew they, formerly, inhabited this country. The Aborigines, descended from the Oenotri, who inhabited the sea coast from Taras to Posidonia, drove out this people, and possessed themselves of the place. These were the holy

ANNOTATIONS on the Second Book.

¹. Την απο Ταραντος αχρι Ποσειδωνιας παραλιον. See the 235th annotation on the first book.

youth,

youth, consecrated to the gods, according to their custom, and sent out by their parents, as it is said, to inhabit that country, which ² the god should give them. The Oenotri were an Arcadian nation, who left the country, then, called Lycaonia, and, now, Arcadia, of their own accord, in search of a better under the conduct of Oenotrus, the son of Lycaon, from whom the nation received its name. While the Aborigines were in possession of these parts, the first, who cohabited with them, were the Pelasgi, a wandering people, who came from a country, then, called Haemonia, and, now, Thessaly, where they had lived some time. After the Pelasgi, came the Arcadians from the city of Pallantium, who had chosen for their leader, Evander, the son of Mercury, and of the nymph Themis: These built a village upon one of the seven hills, that stands near the middle of Rome, calling the place Pallantium, from their mother city in Arcadia. Not long after, Hercules, coming into Italy, in his return home, with his army from Erythea, some part of it, which was left behind, consisting of Greeks, settled near Pallantium, upon another of the hills, that, now, make part

². Ὑπο τῆς Δαιμονίας. Sure the Latin translators had forgotten what our author said in the first book, concerning this custom of consecrating the youth to some god, and then sending them out in search of the country that god should give them; otherwise, they would never have rendered this passage, *The country, which fortune should give them*. However, M. *** has followed them; and le Jay has not succeeded much better in saying *sous la protection*

des dieux, generally. Δαιμονιον or Δαιμων is explained by our author himself in the place beforementioned, ὁ θεος ἡ καλονομαθειεν ἀπελαινόμενοι, *the god, to whom they had been consecrated, before they were sent out*. As most of the remarkable things, relating to the original history, of which this is only a recapitulation, have been, already, explained in the first book, the reader will give me leave to refer him to those annotations.

of

of the city of Rome: This was, then, named, by the inhabitants, the Saturnian hill; but is, now, called the Capitoline hill, by the Romans. The greatest part of these were Epei, who abandoned the city of Elis, after their country had been laid waste by Hercules.

II. The sixteenth generation after the Trojan war, the Albans³ built upon both these places, and surrounded them with a wall, and a ditch: For, till then, there were only cottages of neatherds, and shepherds, and huts of other herdsmen; the land thereabouts yielding plenty of grafs, not only, for winter, but, also, for summer pasture, by reason of the rivers, that refresh, and water it. The Albans were a mixed nation, composed of Arcadians, of Pelasgi, of those Epei, who came from Elis, and, last of all, of the Trojans, who, with Aeneas, the son of Anchises, and Venus, came into Italy after the taking of Troy. It is probable that some Barbarians, also, who lived in the neighbourhood, or the remains of the ancient inhabitants, were mixed with those Greeks. But all these nations, having lost their national appellations, were called, by one common name, Latines, from Latinus, who had been king of this country. The city, therefore, was built by these nations, the four hundred and thirty second year after the taking of Troy, and in the seventh Olympiad. The leaders of this colony were twin brothers, and of the royal family; Romulus being

³. Συνομιζουσι. This word is rendered by all the translators, except le Jay, who has left it out, as if our author had said συνοικουσι, which is not enough:

For the Albans did not only *inhabit* these two hills, but *inclosed* them within the walls of their new city. And this is the sense of the word συνομιζω.

the name of one, and Remus of the other: By the mother's side they were descended from Aeneas, and, consequently, Dardanidae. It is hard to say, with any certainty, who was their father: However, the Romans believe them to have been the sons of Mars. But a contest arising between them about the command, they did not both continue leaders of the colony: For, one of them being slain in the battle, Romulus, who survived, became the founder of the city, and called it after his own name. The great numbers of which this colony had, originally, consisted, when sent from Alba, being, now, reduced to a few, the remainder amounted to no more than three thousand foot, and three hundred horse.

III. After the ditch, therefore, was finished, the wall perfected, the necessary structure of the houses completed, and the juncture required they should consider, also, what form of government they were to establish, Romulus called the people together by the advice of his grandfather, who had suggested to him what he was to say, and told them that, indeed, “ the city, considering it was, newly, built, was, sufficiently, adorned both with public and private edifices: “ But he desired they would all consider that these were “ not the most valuable things in cities: For, neither, in “ foreign wars, are deep ditches, and high walls sufficient “ to give the inhabitants an ⁴ undisturbed assurance of their

⁴ Απραγμονα σωτηριας υποληψιν παρασχεν. The translators have expressed this sentence differently. Sylburgius has said *certam spem afferre*, which I am

afraid, is as little exact with regard to the thought, as to the Greek words. *Un rempart entierement sûr pour metre les Bourgeois à couvert*, in M. ***, is liable

“ own safety, but only to secure them from being surpris’d
 “ by a sudden incursion of the enemy ; neither, in civil
 “ commotions, can private houses afford a safe retreat ;
 “ these being contriv’d for the comfort of leisure, and
 “ tranquillity, and neither prevent mischief in those, who
 “ practise it against their neighbours, nor give confidence
 “ to those, against whom it is practis’d : That no city,
 “ hitherto, supported, alone, with these decorations, ever
 “ attained to greatness, and a lasting happiness ; nor, from a
 “ want of magnificence, either in public, or private build-
 “ ings, was ever hindered from being great and happy :
 “ But, he told them, there were other things, that pre-
 “ serve, and aggrandize cities : In foreign wars, strength in
 “ arms ; which is acquired by courage, and exercise ; and,
 “ in civil commotions, unanimity among the citizens. This,
 “ he said, the temperance, and justice of each particular
 “ citizen would, most effectually, administer to the whole
 “ body : That those, who employ themselves in the exercise
 “ of arms, and, at the same time, are masters of their pas-
 “ sions, are the greatest ornaments to their country ; and

to the last of those exceptions. *On ne devoit pas compter d’être en sécurité*, is better in le Jay. It is certain that *σωτηρίας ὑποληψις* signifies more than *safety* ; it signifies *security*.

5° Το ἐπιβλεϋον, etc. Stephens, Casaubon, and Portus, after great pains to restore this sentence, have left it out of joint. The reason is, they had never seen the Vatican manuscript, which, by reading ἐπιβλεϋον, instead

of ἐπιβλεϋειν, as it stands in all the editions, has, in a great measure, cleared up the sense. But there is one word, which that manuscript has suffered to remain, and which none of those learned men have thought of altering, that is, βεβηκεναι, which can have nothing to do here : For which reason, I would substitute βεβιωκεναι in its room.

“ these

“ these are the men, who provide both the commonwealth
 “ with impregnable walls, and themselves with a safe retreat.
 “ That the form of government supplies those, who have,
 “ prudently, instituted it, with ⁶ men of bravery, and justice,
 “ and who practise every other virtue; while, on the other
 “ side, bad institutions render men cowardly, and rapacious,
 “ and the slaves of foul desires. He added, that he had
 “ been informed by men of age, and great knowledge in
 “ history, that of many numerous colonies, planted in fruitful
 “ countries, some, by falling into seditions, had been, im-
 “ mediately, destroyed; others, after a short resistance, forced
 “ to become subject to their neighbours, and ⁷ to exchange
 “ both their fruitful country for a barren land, and their
 “ liberty for slavery: While others, less numerous, settled
 “ in places, not altogether fertile, have, in the first place,
 “ continued to be free themselves, and, afterwards, to com-
 “ mand others: And that the misfortunes of the numerous

⁶. *Μαχηλας δε*, etc. Hudson has given us various Latin translations of this sentence; two of which have been followed by the French translators. But every one of these versions supposes that our author intended to make the men of bravery, and justice serve as models to the legislators: Whereas, I understand his sense to be that the form of government, instituted by these legislators, will inspire the others with bravery, and a love of justice. And this, I think, is confirmed by what he says presently after, that the happiness, or unhappiness, of colonies is owing to nothing so much as to their different forms of government. But the reader will determine which

of these interpretations is best supported by the words of the text.

⁷. *Την χειρονα τυχην διαλλαξαοθαι*. I have taken a liberty in this place, which I have, very seldom, allowed myself. There is such a falseness in this expression, *αντι της κρειττονος χωρας την χειρονα τυχην διαλλαξαοθαι*, that I cannot think our author, who was so just a critic, as well as so accurate a writer, could ever suffer this expression to escape from his pen. The small alteration I would make in reading *την χειρονα αμα τη τυχη διαλλαξαοθαι*, will, I hope, be thought to correct this inaccuracy of expression, without making any alteration in the sense.

“ colonies, and the happiness of those, that were less so,
 “ flowed from no other cause than the form of their re-
 “ spective governments. If, therefore, there was but one
 “ sort of government received by all men, and calculated to
 “ render cities happy, the choice would not be difficult: But
 “ he was told, he said, there were various forms of govern-
 “ ment both among the Greeks, and Barbarians; of all
 “ which, three were, chiefly, commended by those, who
 “ had experienced them: However, that ⁸ none of them
 “ was perfect, each having some inbred evils, that accom-
 “ pany it, which created great difficulty in the choice. He,
 “ therefore, desired them to deliberate at leisure, and let him
 “ know, whether they would be governed by a single person,
 “ or by a few; or, whether they would, ⁹ under proper
 “ laws, commit the administration of the commonwealth to
 “ the whole body of the people: And, which form of go-
 “ vernment soever you shall think fit to establish, says he, I

⁸. Και τῶν ἄλλων εὐδαιμονίαν εἶναι τῶν πολιτειῶν εὐκρινῆ, προσεῖναι δὲ τινὰς ἕκαστη κηρας συμφορῆς. I do not so much wonder that the other commentators have not taken notice of the analogy between our author, and ^a Polybius, in treating this subject, as that Casaubon, who has published a very fine edition of the latter, should not remember it: However, as I have translated that fragment of Polybius, it would be inexcusable in me not to lay that passage before the reader, that he may see in what manner our author has taken the sense, without taking the words. Po-

lybius says, Παν εἶδος πολιτείας ἀπλῆν, και καλά μιαν συνεσηκως δυναμιν επισφαλές γιγνέσθαι. And, again, Των πολιτειῶν σύγγινεσθαι καλά φύσιν ἕκαστη, και παρεπέσθαι τις κακία. I believe the reader will find that, notwithstanding the thought in both is the same, our author has much the advantage in the expression.

⁹. Εἴτε νομοῦς καὶ ἀσσησαμένοι, etc. If the reader pleases to compare the text, as it stands in the Vatican manuscript, with the reading of the editions, he will see how much we are beholden to that manuscript for the restitution of this period.

^a B. vi. p. 458.

“ shall,

END OF SAMPLE TEXT



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