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THE  
ROMAN ANTIQUITIES  
OF  
DIONYSIUS HALICARNASSENSIS.

THE SEVENTH BOOK.

**T**ITUS Geganius Macerinus, and Publius Minucius having entered upon their consulship, a great scarcity of corn was felt at Rome, occasioned, originally, by the secession: For the people seceded from the patricians about the autumnal equinox, at the beginning of seed time: And the husbandmen left the country upon this commotion; and, dividing themselves, those, who were easiest in their fortunes, joined the patricians; and their servants, the plebeians: From that time, they remained asunder, till the commonwealth was composed, and reunited, the reconciliation not being effected long before the winter solstice: And, during that interval, which is the proper season for sowing all sorts of winter corn, the country was destitute of people to cultivate the land, and remained so for a considerable time: So that, even when the husbandmen returned, it was not easy for them to repair this damage,

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particularly as they had been great sufferers both by the desertion of their slaves, and the loss of their cattle, with which they were to cultivate their land; and that few of them had made any provision, for the next year, of corn either for feed, or for their support. The senate, being informed of these things, sent ambassadors to the Tyrrhenians, and to the Campanians, and also to the Pometine plain, to buy up all the corn they could. Publius Valerius, and

#### ANNOTATIONS on the Seventh Book.

<sup>1</sup> Ποπλιος Ουαλεριος. Glareanus, and, after him, M. \* \* \*, censure two points, mentioned by our author, concerning the Valerian family. The first relates to Marcus Valerius, who, they say, was slain at the battle near the lake Regillus, and, afterwards, created dictator. And the other, that Dionysius makes Publius, and Marcus Valerius, the sons of Poplicola, to have been killed at the same battle; and, here, introduces Publius, as one of the two ambassadors, who were sent to Sicily. The first of these objections is, easily, answered, and would not have been made, if they had read, as they ought to have done, Manius Valerius, and not Marcus, for the name of the dictator. Concerning which, I shall not repeat what <sup>a</sup> I have, already, said upon that occasion. As to the second, I do not think it, at all, probable that Poplicola should have had two sons, whose names were Publius, which is the expedient M. \* \* \* has recourse to: I rather think that the name, or rather praenomen of his son, who was slain near the lake

Regillus, was not Publius, possibly Manius, like That of his uncle, who was, afterwards, dictator; which is the more probable, because his brother Marcus, who was killed at the same time, had the same name with his uncle, in whose defence he lost his life. As for the person, who was sent to Sicily, his name was Publius: He was consul in 279 with Caius Nautius, under the name of Publius Valerius Poplicola. However, as great mistakes are imputed to our author by Glareanus, and, after him, by M. \* \* \*, in relation to the Valerian family; and, as no family, ever, produced a succession of greater, and better men, I shall beg leave of the reader, to lay before him a pedigree of it, as far, at least, as these remaining books of our author will carry it; by which, I hope, his great exactness, rather than his inaccuracy, will appear. The reader will find this pedigree of the Valerian family to be, totally, different from That given of it by Sigonius in his notes upon the third book of Livy.

<sup>a</sup> See the twenty seventh annotation on the sixth book.

Lucius Geganius were sent to Sicily: Of whom, Valerius was a son of Poplicola, and Geganius, brother to one of the consuls. At that time, the cities of Sicily were governed by kings, the most illustrious of whom was <sup>2</sup>Gelo, the son of

## VOLUSUS.

PUBLIUS VALERIUS POPLICOLA.      MARCUS VALERIUS. MANIUS VALERIUS.  
 PUBLIUS VALERIUS      MARCUS VALERIUS. MANIUS VALERIUS.      LUCIUS VALERIUS  
 POPLICOLA.      POPPICOLA.  
 LUCIUS VALERIUS POTITUS.

We know nothing more of Volusus, than that he was the father of Publius Valerius Poplicola, Marcus Valerius, and Manius Valerius. Of the first our author has said a great deal: <sup>b</sup> He was four times consul. <sup>c</sup> His brother Marcus was consul with Publius Postumius Tubertus, in the year 249, the fifth year after the expulsion of the kings, and <sup>d</sup> lost his life at the battle near the lake Regillus in 258. <sup>e</sup> His brother Manius was dictator in the year 260. Publius Valerius Poplicola, the eldest son of Publius Valerius Poplicola, was sent <sup>f</sup> ambassador to Sicily in 262, <sup>g</sup> was consul in 279 with Caius Nautius; and, also, in <sup>h</sup> 294 with Caius Claudius Sabinus; and, during his consulship, lost his life at the attack of the capitol, then in the possession of Appius Herdonius. <sup>i</sup> His two brothers, Marcus, and Manius, as I would read his name, lost their lives in defending their uncle Marcus in 258. The son of this Publius Valerius Poplicola was <sup>k</sup> Lucius Valerius Potitus, who, with Marcus Horatius Barbatus,

made so noble a stand against the tyranny of the decemvirs in 305, and, after their abolition, was, <sup>l</sup> with him, chosen consul the same, or the following year. As for Marcus, the second brother of the first Poplicola, I find he had a son, called Lucius Valerius Poplicola, who, <sup>m</sup> being quaestor in 269, accused Spurius Cassius for aiming at tyranny, and was very instrumental in bringing him to punishment. He was <sup>n</sup> chosen consul in 271 with Marcus Fabius; and, also, <sup>o</sup> in 284, with Tiberius Aemilius. I cannot find any thing relating to the descent of Marcus Valerius, who was <sup>p</sup> consul with Spurius Virginius in 298.

<sup>2</sup> Γελων ὁ Δεινομενης νεωσι την Ιπποκρατης παιδων τυραννιδα παρεληφως. It is astonishing that both the French translators should have taken their notes upon this passage, word for word, from a Latin note of Casaubon, without taking the least notice of him. The latter has, justly, observed that Gelo was not the brother of Hippocrates, as our author makes him, if we read

<sup>b</sup> B. v. c. 40.    <sup>c</sup> Ib. c. 37.    <sup>d</sup> B. vi. c. 12.    <sup>e</sup> Ib. c. 39.    <sup>f</sup> B. vii. c. 1.    <sup>g</sup> B. ix. c. 28.  
<sup>h</sup> B. x. c. 9.    <sup>i</sup> B. vi. c. 12.    <sup>k</sup> B. xi. c. 4.    <sup>l</sup> B. xi. c. 45.    <sup>m</sup> B. viii. c. 77.  
<sup>n</sup> B. viii. c. 87.    <sup>o</sup> B. ix. c. 51.    <sup>p</sup> B. x. c. 31.

Dinomenes, who had, lately, succeeded in the kingdom to the sons of Hippocrates, and not Dionysius the Syracusan,

τῶ ἀδελφῶ, as it stands in all the editions, and manuscripts. For which reason I have substituted παίδων, the very word made use of by Herodotus, in the room of τῶ ἀδελφῶ: Since it is not possible to imagine our author did not know that Gelo was not the brother of Hippocrates; particularly, since his favourite author, Herodotus, has shewn who Gelo was, and, by what means, he, first, made himself king of Gela, and, afterwards, of Syracuse. It is a misfortune that the whole five books between the fifth, and the eleventh, in which last Diodorus Siculus treats of the death of Gelo, are lost; otherwise, we should be much better informed than we are, now, of many things relating to Hippocrates, and Gelo. However, I shall lay before the reader a short account of both, not from Casaubon, but from Herodotus; and add to it the number of years Gelo reigned at Syracuse; and the time, when he died, from Diodorus Siculus. Cleander, king of Gela, being slain by Sabyllus, after a reign of seven years, his brother Hippocrates succeeded him. In his reign, Gelo, a descendant of Telines, priest of the infernal gods, having given many instances of his conduct, and bravery, was made general of the horse; and Hippocrates being killed at the siege of Hybla, after a reign of seven years, and the inhabitants of Gela growing uneasy under the government of Euclydes, and Cleander (or Cassander, ac-

ording to the Medicean manuscript) the sons of Hippocrates, Gelo, under the pretence of supporting these, overcame the inhabitants of Gela in battle, and made himself king of that city. Some time after this, he possessed himself of Syracuse also, by restoring the Gamori, as has been, already, said: So far Herodotus. Diodorus Siculus says that Gelo died in the archonship of Timosthenes, after he had reigned seven years at Syracuse. Timosthenes was archon at Athens in the third year of the seventy fifth Olympiad: So that, he must have begun his reign at Syracuse in the first year of the seventy fourth Olympiad, when Leoftratus was archon at Athens. From this, it appears that the two embassadors, who went to Sicily to buy corn in the second year of the seventy second Olympiad, were sent thither six years before Gelo was king of Syracuse. This affords le Jay, who has mistaken Casaubon, matter of great censure, as he thinks, against our author, who does not say that Gelo was king of Syracuse, when the Roman embassadors went to Sicily; on the contrary, he says, plainly, that he had then, lately, succeeded to the kingdom of the sons of Hippocrates: Now, these were not kings of Syracuse, but of Gela: Consequently, Gelo had then, lately, succeeded to the kingdom of Gela; νεώστῃ τὴν Ἰπποκράτους παίδων τυραννίδα παρέληφως. Gelo succeeded to the kingdom of Hippocrates, not to Hippocrates.

¶ In Polym. c. 154 and 155.

¶ See the thirty sixth annot. on the sixth book.

¶ B. xi. c. 38.

as Licinnius, and Gellius have written, and many other Roman historians, without examining the circumstances of the time with accuracy, as the thing itself shews, but, rashly, relating the first account, that offered itself: For the embassadors, appointed to go to Sicily, set sail for that island in the second year of the seventy second Olympiad, Hybrilides being, that year, archon at Athens, seventeen years after the expulsion of the kings, as these, and almost all other historians agree: Whereas Dionysius, the elder, having invaded the liberties of the Syracusans the eighty fifth year after this, possessed himself of the tyranny in the third year of the ninety third Olympiad, Callias being, then, archon at Athens, after Antigenes. Those, who write the histories of early times, and such as contain the transactions of many ages, may, indeed, be forgiven an error of a few years; but not a deviation from the truth of two, or three intire generations: However, it is probable that the first, who gave this fact a place in his account of those times, whom all the rest have followed, finding only this, in the ancient writings, that embassadors were sent, under these consuls, to Sicily to buy corn, and returned from thence with the present of corn,

If I shew this, I hope it will recommend the alteration I have made of *τα αδελφω*, into *παιδων*, to the approbation of the reader. <sup>t</sup> Herodotus says that the pretence of Gelo, when he took arms against the inhabitants of Gela, was to assist *the sons* of Hippocrates; *τοιςι Ιπποκρατους παισι*, because the former would, *no longer*, submit to

their domination, *ε βαλομενων των πολητων καληκων ΕΤΙ ειναι τω ερβω*: They had, therefore, submitted to it. This is the force of the word *ει*; which is so very significant, so often used by the best writers, and so often left out by their translators, that I would desire every gentleman, who reads those writers, to pay a particular regard to it.

<sup>t</sup> In Polym. c. 155.

which

which the tyrant had given them, never informed themselves further from the Greek historians, who was, at that time, tyrant of Sicily, but, without examination, and, as it happened, called him Dionysius.

II. The embassadors, therefore, who embarked for Sicily, having met with a storm at sea, and, being obliged to sail round the island, were a long time before they arrived at the king's court; and, having staid the winter there, returned to Italy in the spring, bringing with them a great quantity of provisions. But those, who had been sent to the Pometine plain, were very near being put to death by the Volsci, as spies, the Roman exiles having accused them of being such: And, having, with very great difficulty, been able to save their persons, for which they were obliged to the activity of their own guests, they returned to Rome with the loss of their money, and without having effected any thing. The same misfortune happened to those, who went to <sup>3</sup> Cumae in Italy: For many Roman exiles, who had fled with Tarquinius out of the last battle, residing in that city, they, at first, endeavoured to prevail upon the tyrant to deliver up the embassadors to them, to the end they might put them to death: But, not succeeding in this, they desired they might detain their persons, as pledges, till they should receive, from the city that sent them, their fortunes, which, they said, had been, unjustly, confiscated by the Romans; and thought it reasonable that the tyrant

<sup>3</sup> Κυμη Ιταλιωλις. Our author has added the last word to distinguish it from Κυμη in Aeolis in the lesser Asia. See the thirty first annotation on the fifth book.

should be the judge in this cause. Aristodemus, the son of Aristocrates, was, at that time, tyrant of Cumae, a man of no obscure birth, who was called, <sup>4</sup> Μαλακος, *Effeminate*, by the citizens, which appellation came to be more known in time than his own name; either because, when a boy, he was effeminate, and suffered that treatment, which is appropriated to women, as some relate; or because he was of a mild nature, and of a disposition too soft to be incensed, as others write: I look upon it not to be unseasonable to suspend the relation of the Roman affairs for a short time, in order to give an account of the opportunities, by which he was encouraged to aim at the tyranny, and of the measures he pursued to obtain it; of the manner in which he governed, and of the catastrophe he met with.

III. In the sixty fourth Olympiad, when Miltiades was archon at Athens, the Tyrrhenians, who inhabited the country lying near the Ionian gulph, and were driven from

<sup>4</sup> Ος εκαλεσθη μαλακος ὑπο των ασων. Casaubon has a note, also, upon this occasion, which the French translators have rendered in their language, like the other, without the least acknowledgement. In this note, "Plutarch is quoted for saying that Aristodemus was not called μαλακος for any ignominious reason, but that he was called so by the Barbarians, in whose language, that word signifies a youth. I wish Plutarch had told us who these Barbarians were, who gave him this name. They could not be his fellow-citizens of Cumae, because these were

Greeks; and, in their language, every one, who understands it, knows the signification of μαλακος. But Plutarch, presently after, gives us great reason to believe that this name was given him, by the citizens of Cumae, for his infamous vice: For he says that, after Aristodemus had prevailed upon the army to assist him in banishing the senate, and he had obtained the tyranny, he surpassed himself in that very vice, from which he, probably, derived his name: ην μιν εν ταις περὶ γυναικας και ΠΑΙΔΑΣ ελευθερας αδιουσις αυλος εαντι μοχθηρησας.

<sup>4</sup> Γουζικ. αγγλ. p. 261.

thence,

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