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THE  
ROMAN ANTIQUITIES  
OF  
DIONYSIUS HALICARNASSENSIS.

THE EIGHTH BOOK.

THE consuls, who were chosen after these, were Caius Julius Iulus, and Publius Pinarius Rufus, who entered upon their magistracy in the seventy third Olympiad, at which Astylus of Croton won the prize of the stadium, Anchises being archon at Athens; These magistrates, who were not, in the least, warlike men, and, for that reason chiefly, had obtained the consulship from the people, were, contrary to their inclination, engaged in many great dangers; a war breaking out in their magistracy, which had like to have destroyed the commonwealth from its foundation: For Marcius Coriolanus, who had been accused of aiming at tyranny, and condemned to perpetual banishment, resenting his misfortune, and, at the same time, desiring to revenge himself upon his enemies, considered by what means, and by the forces of what nation, he might effect it; and found that the Volsci were, at that time, the  
only

only people, whose power was able to encounter That of the Romans, if they could be brought to unite, and make war upon them under an able general. He concluded, therefore, that, if he could prevail on the Volsci to receive him, and to give him the command of the war, his design would easily, and presently, be brought to bear. On the other side, his hopes were checked by the consideration of the calamities he had often brought upon them in battle, and in forcing many cities to forsake their alliance. However, the greatness of the danger did not deter him from the attempt; on the contrary, he resolved to rush into these very dangers, and suffer whatever might be the consequence. Taking the advantage, therefore, of a dark night, he went to Antium, the most considerable city of the Volsci, at the time when the inhabitants were at supper; and, going into the house of a man in power, who, by reason of his birth, his riches, and his military actions, had a high opinion of himself, and, generally, led the whole nation, whose name was Tullus Attius, he became his supplicant, and <sup>1</sup> fate down at the

#### ANNOTATIONS on the Eighth Book.

<sup>1</sup> Καθεζομενος επι της εστιας. Casaubon has shewn great sagacity in reading *καθεζομενος*, instead of *καθεζομενυ*, as it stands in all the editions; this does him the greater honor, as it is plain he had never seen the Vatican manuscript, where we find *καθεζομενος*: Casaubon justifies his correction by <sup>a</sup>Thucydides, who, in speaking of Themistocles, when he fled to Admetus, king of the

Molossians; who, not being at home, his wife instructed him what he was to do, in order to gain the protection of her husband, says, *ὁ δὲ, της γυναικος ικετης γενομενος, διδασκειται ὑπ' αυτης των παιδα σφων λαβων καθεζεσθαι επι την ιςιαν,* or, rather, as I think, *επι της εστιας*. Casaubon goes on, and confirms his reading by quotations from many other authors, which I think it need-

<sup>a</sup>B. i. c. 136.

foot of the altar consecrated to his household gods: Then, having related to him the necessity, which had reduced him to fly to his enemies, he begged of him to entertain sentiments of moderation, and humanity with regard to a person, who was become his supplicant, and, no longer, to look upon that man as an enemy, who was in his power; nor to exert his strength against the unhappy and the humbled; but to consider that the fortunes of men are not permanent. “ This, says he, you may learn, in a particular manner, “ from myself, who was, once, looked upon as the most “ considerable person in the most renowned city, and am, “ now, deserted, banished, reduced to an abject condition, “ and exposed to any treatment you, who are my enemy,

less to repeat, since we are in possession of the true reading by the assistance of the Vatican manuscript. M. \* \* \* has taken all these authorities from Casaubon verbatim, and adorned himself with his spoils, without the least acknowledgement to the bird, whose plumes he borrowed: However, I thought it a piece of justice to strip the jackdaw, and to restore the gaudy feathers to the right owner. To what I have quoted from Casaubon, I shall add a word, or two of my own, concerning the signification of the word *ἑστία*, because I do not think that either *focus* in the Latin, or *foyer* in the French, translators, explains the sense of it in this place: For, neither of those words signifies any thing more than a *fire*, or a *hearth*; whereas the proper signification of *ἑστία* was an altar

erected in every house to the *Dii Penates*: This is explained by <sup>b</sup> Cicero: *Quid est sanctius, quid omni religione munitius, quam domus uniuscujusque civium? Hic arae sunt, hic foci, hic dii Penates, hic sacra, religiones, caeremoniae continentur: Hoc perfugium est ita sanctum omnibus, ut inde abripi neminem fas sit.* This *ἑστία* Ulysses, in <sup>c</sup> Homer, calls upon to witness to the truth of what he is saying,

Ἰστη τ' ἄδυστος ἀμυμονος, ἦν ἀφικανω.

Where *ἰστη*, or *ἑστία*, is, very properly, explained by the Greek scholiast, *ὁ βωμος της ἑστιας*. In this sense also, Hobbes, who, seldom, mistakes his author, has translated *καθεζεσθαι επι της ἑστιας* in the passage I quoted from Thucydides, *and sit down at the altar of the house*.

<sup>b</sup> Pro dom. c. 41.

<sup>c</sup> Odyss. E. γ. 158.

“ shall

“ shall think fit to inflict upon me. But I promise you that  
 “ I will perform as great services to the Volsci, if I become  
 “ their friend, as I occasioned calamities to them, when I  
 “ was their enemy : However, if you resolve upon my ruin,  
 “ let loose your resentment at once, and grant me the  
 “ speediest death, by sacrificing a supplicant with your own  
 “ hand, and at the foot of your own altar.”

II. While he was yet speaking, Tullus gave him his hand ;  
 and, raising him from the altar, desired he would assure  
 himself that he should not be treated in a manner unworthy  
 of his virtue ; and said he thought himself under great  
 obligations to him for coming to his house, and shewed that  
 he looked upon even This as no small honor : He pro-  
 mised him, also, that he would make all the Volsci his  
 friends, and begin with his own fellow-citizens : All which  
 promises he made good. Soon after, Marcius, and Tullus  
 conferred together in private, and came to a resolution to  
 begin a war against the Romans. Tullus proposed to put  
 himself, immediately, at the head of all the Volsci, and  
 march to Rome, while the Romans were yet divided, and  
 had unexperienced generals. On the other side, Marcius  
 insisted that they ought first to lay a pious, and just foun-  
 dation for the war ; and shewed him that the gods interposed  
 in all transactions, particularly in Those relating to war, by  
 how much they are of greater consequence than any others,  
 and subject to uncertain events. It happened that there was,  
 at that time, a cessation of arms, and a truce subsisting  
 between the Romans, and the Volsci, and also, a treaty for

two years, lately entered into between them : “ If, there-  
 “ fore, you make war upon them inconsiderately, says he,  
 “ and with precipitation, you will be the cause of the  
 “ treaties being dissolved, and Heaven will not be propitious  
 “ to you : Whereas, if you stay till they do this, you will  
 “ be thought to act upon the defensive, and to punish them  
 “ for their breach of treaty. How this may be effected,  
 “ and by what means they may first violate this treaty, and  
 “ we seem to make war upon them with piety, and justice,  
 “ I have discovered, after long consideration. <sup>2</sup> It is necessary  
 “ the Romans should be deceived by us, and be led, by that  
 “ deceit, first to transgress the law of nations. The manner  
 “ of this deceit (which I have, hitherto, concealed in ex-  
 “ pectation of a proper season to put it in practice ; but,  
 “ seeing you, now, eager for action, I am forced to disclose  
 “ it sooner than I proposed) is this : The Romans are going  
 “ to perform sacrifices, and exhibit very magnificent games,  
 “ at a great expence : At which great numbers of strangers  
 “ will be present, as spectators. When this time comes, go

<sup>2</sup>. Δει δε ὑφ' ἡμῶν αὐτῆς εξαπατηθείας.  
 This is a poor subterfuge in Coriolanus, and strange advice from a man, who had, just before, said that Heaven would not be propitious to the Volsci, if they were the aggressors in the war; as if there could be any difference between taking arms against the Romans, and circumventing them by this mean device : The end of both was the same, that is, to force the Romans into a war, and the means he employed to effect that end, was, of the two, the least honourable. But he seems throughout

to have been so far blinded by his resentment against his country, as to sacrifice every consideration to his desire of revenge : The impetuosity of this passion made him transgress the most important maxim of political morality, which renders it infamous, in the highest degree, for any man, how unjustly soever he may have been treated by his country (which, by the way, was not his case) even to assist her enemies with his counsel, much more to take arms against her.

“ thither

“ thither yourself, and ingage as many of the Volsci as you  
 “ can, to go also, and see the games: And, when you are  
 “ at Rome, send one of your friends you can most con-  
 “ fide in, to the consuls, and let him acquaint them, pri-  
 “ vately, that the Volsci have formed a design to attack  
 “ the city in the night; and that it is with this view they  
 “ are come to Rome in so great numbers: For you may be  
 “ assured that, if they hear this, they will expel you the city  
 “ without hesitation, and furnish you with a motive for a  
 “ just resentment.”

III. When Tullus heard this, he was highly pleased; and, putting off the design of a present expedition, employed himself in preparing for the war. When the day, appointed for the commencement of the festival, was come, Julius, and Pinarius, having, already, entered upon their magistracy, the choicest youth of the Volsci came from every city, at the desire of Tullus, to see the games: And the greatest part of them were obliged to lie in tents set up both in the sacred, and public places; neither the houses of public entertainment, nor Those of the Romans, with whom they had an intercourse of hospitality, sufficing for their reception: And, when they walked in the streets, they appeared in bodies, and companies: So that, there was, already, a report in the city, and strange suspicions raised concerning them. In the mean time, the informer, suborned by Tullus pursuant to the advice of Marcius, went to the consuls; and, pretending that he had a secret practice to reveal to his enemies against his friends, he bound the consuls by oaths,

as well in regard to his own safety, as that none of the Volsci should know who had given the information against them : After which, he gave an account of the pretended treachery. The consuls gave credit to the relation, and immediately summoned all the senators, man by man ; and the informer, being brought before the senate, and, having received from them, also, the same assurances, he confirmed the account he had given. The senators had, even long before, looked upon it as a circumstance full of suspicion, that such numbers of young men should come to see the games from one nation, who were their enemies : But, by the accession of this information, the deceit of which they were strangers to, their opinion was turned into certainty. The resolution, therefore, they all came to, was, to send the men out of the city before sunset, and to order proclamation to be made, that all, who refused to obey, should be put to death ; and that the consuls should take care that, in departing, they should neither be insulted, nor exposed to any danger.

IV. After the senate had passed this order, some went through the streets giving notice to the Volsci to depart the city immediately, and that they should all go out at one gate, which was That called Capena ; while others, together with the consuls, conducted them in their departure : And, as they all went out of the city at the same time, and at the same gate, it appeared, by that means, how numerous they were, and how fit they were all for service. Tullus first went out with great expedition ; and, making a stand at a  
proper

# END OF SAMPLE TEXT



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