FRAGMENTS OF BOOK III

12, 1 "Οτι οι δμιου πάντες τα πράγματα προς τους
μεταχειρίζονται αυτα κρίνουσιν, και οποίους αν
τούτους αισθάνονται οντας, τοιαύτα και έκεινα
νομίζουσιν ειναι.—Μ. 15 (p. 140).

2 Πάσαν γάρ τις το απείρατον προ του κατεγι
σμένου προαιρείται, μεγάλην ες το άδηλον έπειδα
παρα το μέμησαν ήδη ποιούμενον.—Μ. 16 (ib.).

3 εν γάρ μεταβολαί σφαιρώσωμεν είχαν,
μάλιστα δε αι εν ταίς πολιτείαις πλείστα δή και
μέγιστα και ιδιώτας και πόλεις βλάπτομεν. διό
οι νοῦν έχουσέν εν τοις αυτοίς αεί, και μη βέλτιστα
ζη, αξιούσιν εμμένειν ή μεταλλαμβάνοντες ἀλλοτε
άλλα αεί πλανάσθαι.—Μ. 17 (ib.).

Zonaras 7, 12.

12. 'O μὲν οὖν Ταρκύνιος πέντε καὶ εἰκοσι
tυραννησάς έναντος οὔτωσ εξέσσε τῆς άρχῆς,
oi 'Ρομαίοι δὲ πρὸς τὸν Βροῦτον ἀπέκλιναν
καὶ αὐτῶν εὔλογων ἀρχοντα. ὦν δὲ μὴ ἡ μοναρ-
χία βασιλεία δοκῇ, καὶ συνάχοινται αὐτὸ ἐνθη-
φάσαντο τὸν τῆς Δουκριτίας ἐκείνης ἀνδρα τῶν
Κολλάτους Ταρκύνιον, ὅς ἀπεξήθως πρὸς τοὺς
τυράννους πιστευόμενον έχειν διὰ τὴν βιαν τῆς

1 τὰς St., τὸν Ms. 2 ἀπείρατον Bk., ἀπειρότατον Ms.
DIO'S ROMAN HISTORY

8 "Οτι καὶ τὰ βουλήματα καὶ τὰς ἐπιθυμίας πρὸς τὰς τύχας ἔκαστοι κτώται, καὶ ὠτοῖα ἃν τὰ παρόντα αὐτοῖς ἦ, τοιαύτα καὶ τὰ οἴματα λαμβάνουσιν.—Μ. 18 (p. 141).

9 "Οτι τὸ τῆς βασιλείας πράγμα οὐκ ἄρετής μονὸν ἄλλα καὶ ἐπιστήμης καὶ συνηθείας, εἴπερ τι ἄλλα, πολλάς δέκται, καὶ οὐκ οἷον τέ ἐστιν ἄνευ ἐκείνου ἀψάμενον τινα σωφρονίσατι. πολλοὶ γαρ ἀντί ἐς ὑψός τι μέγα παρὰ λόγον ἀρδεύτες οὐκ ἤρεγκαν τῷ μετεώρῳ, ἀλλ’ αὐτοὶ τε καταπεσόντες ὑπ’ ἐκπλήξεως ἐπταισαν καὶ τὰ τῶν ἀρχόμενου πάντα συνηλόησαν.—Μ. 19 (ib.).

11 γ’ Διώνος βιβλίῳ “οὐχ ὅπως πρὸς αὐτῶν τῶν βασιλευόντων σφών, ἀλλ’ καὶ πρὸς τῶν παραδυναστῶν αὐτοῦς ἤγγεται.”—Bekk. Anecd. p. 130, 23 and 164, 32.

4 Ἔν γ’ βιβλίῳ Διώνος “οὐ γε καὶ ὁ πατὴρ ἀρέμπτως ὑμῶν ἤρεξεν.”—Ib. p. 120, 24.

5a Διώνος γ’ βιβλίῳ “ὅτι μὲν γὰρ ἀγαπᾷ ὑμᾶς, ὦδὲν ἄν μεῖξον τεκμήριον λάβοιτε ἢ ὅτι τοῦ τε βίου τοῦ παρ’ ὑμῶν ἐφίηται.”—Ib. p. 139, 26.

Zonaras 7, 12.

γυναικὸς. ἐκ δὲ τὸν Ταρκυνίου πρέσβεις εἰς Ρώμην ἤκουν περὶ καθόδου διαλεγόμενον· ὡς δὲ ὦδὲν ἤρεξαν . . . . . .

BOOK III

Every person comes to possess wishes and desires according to his fortunes, and whatever his circumstances be, of like nature are also the opinions he acquires.

The business of kingship, more than any other, demands not merely excellence of character, but also great understanding and experience, and it is not possible without these qualities for the man who takes hold of it to show moderation. Many, for example, as if raised unexpectedly to some great height, have not endured their elevation, but being overcome with giddiness, have fallen and not only brought disaster to themselves but at the same time shattered all the interests of their subjects.

Dio, Book III. “It is done not merely by the actual men who rule them, but also by those who share the power with those rulers.”

Dio, Book III. “Whose father also ruled you blamelessly.”

Dio, Book III. “Of the fact that he loves you, you could obtain no better proof than his eagerness to live among you.”

Zonaras 7, 12.

there came envoys to Rome to discuss his restoration; but when they found they were making no progress, . . .

envoys of Tarquin upon the young aristocrats, while 1, 2, 3a, 8, 9 are Dio's own comments on the conspiracy; but this arrangement contravenes the order of frgs. 9, 10 in Mai's Ms., and is otherwise less probable.
DIO'S ROMAN HISTORY

Dio, Book III. "And he is particularly anxious to recover the property that was originally his."

Dio, Book III. "But how would it pay anybody to do this?"

Dio, Book III. "Even as Romulus also enjoined upon us."

And with regard to the future, base your judgment upon what they have done, but do not be deceived by the false professions they make when suppliants. For unholy deeds proceed in every case from a man's real purpose, yet any one may concoct creditable phrases. Judge, accordingly, by what a man has done, not by what he says he will do.

Dio, Book III. "The women made lamentation for a whole year."

Valerius, the colleague of Brutus, although he had
proved himself the most democratic of men, came near being murdered by the multitude with their own hands; for they suspected him of being eager to become sole sovereign. And they would indeed have slain him, had he not quickly anticipated their action by courting their favour. For upon entering the assembly he lowered the fasces, which he had formerly carried upright, and took away the axes that were bound up with them. After he had in this way assumed an attitude of the deepest humility, he kept a sad countenance for some time, and wept bitterly; and when he at last managed to utter a sound, he spoke in a low, fearful voice, with the suggestion of a quaver.

For to Marcus, when he had proceeded up to the Capitol and was offering vows to the gods in view of the present state of affairs . . .

The temple of Jupiter was dedicated by Horatius, as determined by lot, although Valerius made the declaration that his son was dead, and arranged to have this news brought to him during the very performance of his sacred office, in order that Horatius, under the blow of the misfortune and because in general it was impious for any one in grief to fulfil the duties of priest, should yield to him the dedication of the structure. Horatius, although he did not doubt the report,—for it was noise abroad by many trustworthy persons,—did not, however, surrender his ministry; on the contrary, after bidding them leave unburied the body of his son, as if it were a stranger's, in order that it might not seem to concern his sacred office, he then performed all the necessary ceremonies.
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