FRAGMENTS OF BOOK VIII

36, 18b Δίωνος η' βιβλίον "ἐὰν γὰρ καὶ πάνυ αὐτὸς ἔαυτῷ πρὸς πάντα τὰ τοιαῦτα ἀρκών."—Bekk. Anecd. p. 124, 1.

36, 1 'Αλλ' εὖ θεί οὗτι αἱ μὲν ἀνήκεσται ἐν τοῖς τοιούτοις τιμορίαι αὐτοῖς τε τοὺς δικαιομένους παραπολύσων δυνατόν ἄν ἀμέλειας γενέσθαι καὶ τοὺς ἄλλους οὐδὲν μᾶλλον σοφοποίησαι. ἢ γὰρ ἀνθρωπίνη φύσις οὐκ ἐξέλει ἐαυτής πρὸς τὰς ἀπειλὰς ἐξιστασθαι, ἀλλ' ἡ δεός τινος ἁγάρῃ ἢ θάρσους ὑβρεῖ ἀπειρίας τε βραβύτητι καὶ ἐξουσίας προπτειάς, ἢ καθ' ἔτεραν τινὰ συντυχίαν, οἰα πολλὰ πολλοῖς καὶ παρ’ ἐπίθεσις συμβιβαίνειν τοὺς μὲν οὐδὲν ἐνθυμομένους τῶν κολάσεων ἀλλ’ ἀνθρωπότεροις αὐτῶν ἐκ τὸ προκείμενον φερομένους, τοὺς δὲ παρ’ οὖν αὐτὸς πρὸς τὸ τυχεῖν δι’ ὄργανος οἰα ποιομένους ἀμαρτάνειν ἀναπειθεῖ. αἱ δὲ ἐμμελείς φιλανθρωπίας τάναιτα αὐτῶν πάντα διαπράττα...
DIO'S ROMAN HISTORY

just mentioned. For through the influence of a seasonable pardon the offenders themselves, in the first place, frequently change their ways, especially when they have acted from brave and not from evil motives, from ambition and not from baseness; for reasonable forbearance is a mighty force for subduing and correcting a noble spirit. Then, too, the rest are brought without resistance into a proper frame of mind by the sight of the rescue. Every one would rather obey than be forced, and prefers voluntary to compulsory observance of the law. That which a man chooses of his own accord he works for as if it were his own affair, but what is imposed upon him he rejects as unbecoming to a freeman.

It is the part of the highest virtue and power alike not to kill a man (this is often done by the wickedest and weakest men), but to spare him and to preserve him; yet no one of us is at liberty to do that without your consent.

It is my wish at length to cease from speaking. My poor spirit is weary, my voice is giving way, tears check my utterance, and fear closes my lips. But I am at a loss how to close. For my sorrow, which appears to me in no doubtful light, does not allow me to be silent,—unless you decide otherwise,—but compels me, as if the safety of my boy would depend upon whatever I say last, to speak even further, as it were in prayers.¹

¹ From the address of the father of Rullus.
DIO'S ROMAN HISTORY

6 To te γαρ ὁνόμα καὶ τὸ σχῆμα τῆς ἀρχῆς ἦλθεν ἀλλήλης καὶ ἐπειδὴ ἔμελλεν τοῦ Ρωμαίου φεύγεσθαι (τὴν γαρ στοιχεῖα τοῦ δῆμου ἐφώρα), ἐκεῖνο τε ἐπὶ τοιαύτα ἀντισχόν χαρίσασθαι καὶ τοὺς νέους ἐπιστρέψαι μᾶλλον, ὡστε εἰς ἄδοκητον αὐτῷ συγγραφέαν, ἤθελεν. τὸ τε ὁμός πρόσωπον συστρέφας καὶ τὸν δήμον δρμῦν 7 ὑποβλέψας τὴν φωνὴν ἐνέτεινε καὶ ἔπει. καὶ σιωπὴ μὲν ἦν, οὐ μέντοι καὶ ἤσύχασθον, ἀλλ' ὁμοὶ τι φιλεῖ ἐν τῷ τοιούτῳ γίγνεσθαι, αὐτῷ 2 τε ἐπιστέφανος καὶ πρὸς ἀλλήλους τοιοῦτα λέγοντες ῥῶν ὑπὸ ἀλλ' ἀλλήλοις καὶ ἀλλήλοις ἐξηκούοντο, σωθήναι δὲ δὴ τὸν ἐπιπαρχον ἐπιθυμοῦν ὑποτεύουσι. ἦδη δὲ ταύτῃ ὁ Παπίριος καὶ φοβηθεὶς μὴ 3 καὶ νεαρόσωσις τι, τοῦτο πάνω ἀρχικοῦ, ὅπερ ἐς ἐπανάφρασιν αὐτῶν ἐπὶ μέξις τοῦ καθήκοντος προσεπειθήσθη, ὑβήκε, καὶ τὰ λοιπὰ μετριάζον ἐς τὸν ἀδίκατον καὶ προθυμὸν αὐθεὶς σφᾶς ἀντικατέστησαν, ὡστε συμβαλόντας τοὺς ἐναντίους ἀνάρξασθαι.—Μ. 61 (p. 160).

8 "Οτι ἐπιθυμεῖτε οἱ Σαμνῖται υπὸ Ῥωμαιῶν ἐπεκπροφυσάυτοι τοῖς ἐν τῇ πόλει Ῥωμαιῶν, τοῖς

ZOCHRAS 7, 26.

καὶ ἤττησας αὐτούς ἅγιακασαν ἐπὶ τυφθήκας συμβαίναι αἰς ἐκείνος ἐβουλέτο. ἀποθεμένου δὲ τὴν ἱμημονίαν αὐτοῦ ἐπανατύχεσαν αὐθίς.

Τῷ δὲ Κορυνῆλιον Λύλον λεκτότατον καὶ πάλιν πολεμηθέντες καὶ ἠττηθέντες διεκπροφύσαντο

1 ἐπιστρέψαι Polak, ἐπιστρέψαι Ms.
2 αὐτῷ Mai., αὐτῷ Ms. 3 μὴ added by Mai.

BOOK VIII

He shrank from changing the name and form of the office with which he was invested, and although he was intending to spare Rullus,—for he observed the zeal of the populace,—he wished, by resisting for some time, not only to make the favour the greater to him, but also to correct the young men more effectively as a result of the unexpectedness of the pardon. Therefore he knit his brows, and darting a harsh frowning look at the populace, he raised his voice and spoke, 1 The talking had ceased, but still they were not quiet; instead, as generally happens in such a case, what with groaning over the fate of the master of horse and muttering one to another, although they did not utter a single word, they gave the impression that they desired his preservation. Papirius, seeing this and fearing they might even become mutinous, relaxed the very domineering manner which he had assumed, for the purpose of their correction, to an excessive degree, and by showing moderation in his conduct generally brought them once more to friendship and enthusiasm for him, so that they acquitted themselves like men when they met their opponents.

The Samnites, after their defeat at the hands of the Romans, made proposals for peace to the Romans

ZOCHRAS 7, 26.

the Samnites and by defeating them compelled them to agree to such terms as he wished. But when he had resigned his command they again rose in arms. They were attacked anew by the dictator Aulus Cornelius, and being defeated, made proposals for

1 Dio probably inserted at this point the speech of Papirius; but the Ms. of the excerpts gives no indication of a lacuna.
DIO'S ROMAN HISTORY

in the city. They sent them all the Roman captives that they had; and they furthermore ravaged the property of a certain Papius, who was esteemed among the foremost of their race and bore the entire responsibility for the war, and likewise scattered abroad his bones, since he had anticipated their vengeance by committing suicide. Yet they did not obtain the desired peace; for they were regarded as untrustworthy and had the name of making truces in the face of disasters merely for the purpose of cheating any power that conquered them. Hence they not only failed to obtain any terms, but even brought a relentless war upon themselves; for the Romans, though they had received the prisoners, voted to wage implacable war upon them.

Among the many events of human history that might give one cause for wonder must certainly be reckoned what occurred at this time. The Romans, who were so extremely arrogant as to vote that they would not again receive a herald from the Samnites in the matter of peace and moreover expected to

Zonaras 7, 26.

peace to the men at Rome. They sent them all the captives that they had, and ascribed the responsibility for the war to Rutulus [Papius Brutulus], a man of great influence among them; and since he had anticipated their vengeance by destroying himself, they scattered abroad his bones. Yet they did not obtain the desired peace, being accounted untrustworthy; instead, the victors, though they had received the prisoners, voted for relentless war against them. Thus the Romans, expecting in their extreme arrog-
DIO'S ROMAN HISTORY

mati deinō periēpeston kai en aixchynh oia ou pótote éghunoto, kai ékeinoi alllos te üterdeis-santes kai en megálh symforá to mē stpeisasthai p nuisámenvoia pavisidía te to stratópèden autōn exóghsen kai pánatas ὑπὸ τῶν ξυμων ὑπῆγαγων ēs tóuto γὰρ αὐτοῖς ἡ τύχη περιέστη.—M. 62 (p. 161).

11 Ai evreugesiāi ēn tē tōn ānthrōpon māllon proairesei eis, kai ouθ' ὑπ' ánagkēs ouθ' ὑπ' árfoias, ouk órghēs, ouk āpátēs, ouk ἄλλου τινός τῶν toioúton γίγνονται, ἀλλ' αὐθαίρετοι παρ' ēkousiās kai προθύμου τῆς ψυχῆς ἐκτελοῦνται· kai diā tauta χρῆ toûs méi plhmelekhasantos tē elēēvin noutheinai pайдewen, toûs δὲ ev poúsantais tharmázein philein āmeiβesai. kai ótan ὑπὸ tōn autōn 1 ekátereon ginetai, toûn māllon toûs ἥθεsin ὣμων 2 proσhēkei tōn āmeivnión toûn μημονεύειν ὃ tōn ātopoτέρων.—Max. Conf. Flor. f. 46 (M. p. 535).

Zonaras 7, 26.

maidou kai autōboeî pánntas autōs aiρήsein ēklēsantes, deinō paidhmati periēpeson. üterdeisantas gær oĩ Zauvntai kai en symfora poioúmenoi to μē stpeisasthai, kai ws apngwno-sménoi maχumevoi, kal λoχhseantes ên tīn χώρα koeletéra kai stevē, τῷ te stratópèden éllon

1 autōn Bk., ἄνθρωπων Mss.
2 ἡμῶν Α, ὧμῶν B.

BOOK VIII

capture them all at the first blow, succumbed to a terrible disaster and incurred disgrace as never before; while the enemy, who were badly frightened to begin with, and thought their failure to gain terms a great calamity, captured alive the entire Roman army, and sent them all under the yoke. So great a reversal of fortune did they experience.

Benefits lie rather within the actual choice of men and are not brought about by necessity, or by ignorance, or anger, or deceit, or anything of the sort, but are performed voluntarily by a willing and eager mind. For this reason it is proper to pity, admonish, and instruct those who commit any offence, but to admire, love, and reward those who do right. And whenever both kinds of treatment are received from the same individuals, it is decidedly more befitting our characters to remember their good rather than their disagreeable actions.¹

Zonaras 7, 26.

ance to capture them all at the first blow, succumbed to a terrible disaster. For the Samnites, who were badly frightened and thought their failure to gain terms a calamity, fought with desperation; and by planting an ambush in a rather narrow valley they both captured the camp and seized alive the whole

¹ See note on p. 259.
DIO'S ROMAN HISTORY

BOOK VIII

Quarrels are ended by kindness. The greater the pitch of enmity to which a man has come when he unexpectedly meets with safety instead of vengeance, the more eagerly does he abandon the quarrel and the more gladly does he yield to the influence of kindness. And just as among persons at variance for one reason or another those who have passed from friendship to enmity hate each other with the more intense hatred, so among recipients of kindness those who have experienced this considerate treatment after a state of strife love their benefactors with the stronger affection. Now the Romans are very anxious to surpass in war, and at the same time they honour virtue; and so, impelled by their nobility of spirit, they gain success in both, since they take pains to return like treatment for like, with interest.¹

Now it is quite right to take pride in requiting those who have done us some injury, but we ought to gain greater honour from rewarding those who have conferred some benefit.³

All men are by nature so constituted as to grieve more over insults offered them than they rejoice over benefits conferred upon them; therefore they attack those who have injured them more readily than they requite those who have shown them kindness. They take no account, when their own advantage is concerned, of the evil reputation they will get by not adopting a friendly attitude toward their preserver, but indulge their wrath even when such behaviour runs counter to their own interest.¹

¹ Sections 11, 12, and 13 appear to come from various speeches delivered at the Caudine Forks; section 14 is clearly from the speech of Herennius Pontius.
DIO'S ROMAN HISTORY

Τοιαύτα αὐτοῖς παρὰ τε τής ἐμφύτου φρονήσεως καὶ παρὰ τῆς ἐκ τοῦ γῆρος ἐμπειρίας οὐ τὸ αὐτικὰ κεχαρισμένον ἀλλὰ τὸ ἑπετα ἱλιενὸν προσκοπῶν παρῆσεν.—Μ. 64 (p. 162) and πεφύκαι γὰρ πάντες—ποιήσασιν Max. Conf. Flor. f. 46° (M. p. 536).

15 "Ὅτι οἱ Καπνηροί τῶν Ῥωμαίων ἦττηθέντων καὶ ἐς Καπνὴν ἔλθοντων οὐτ’ ἐστὶν αὐτοῖς δεινὸν οὐδὲν οὔτε ἐπραξαν, ἀλλὰ καὶ τροφῆν καὶ ἱπποὺς αὐτοῖς ἔδωκαν καὶ ὡς κεκρατηκότας ὑπεδέξαντο οὖς γὰρ οὐκ ἄν ἐβούλουντο διὰ τὰ προγεγοῦτα σφίσιν ὕπ’ αὐτῶν νεκρευῖν, τούτοις κακοτυχήσαντας ἠλέησαν. οἱ δὲ Ῥωμαίοι

BOOK VIII

Such was the advice he gave them out of his own inherent good sense and experience acquired in a long life; for he had regard, not to what might gratify them at the moment, but to what might cause them sorrow in the future.

The people of Capua, when the Romans after their defeat arrived in that city, were guilty of no bitter speech or outrageous act, but on the contrary gave them both food and horses and received them like victors. They pitied in their misfortune the men whom they would not have wished to see conquer on account of the treatment those same persons had formerly accorded them. When the Romans heard

Zonaras 7, 26.

force of the Romans, all of whom they sent under the yoke. The nature of the yoke has already been described by me above [7, 17]. They killed none of them, however, but took away their arms and horses and everything else they had save one garment, and released them, thus stripped of their possessions, under an agreement that they should leave Samnite territory and be their allies on an equal footing. And in order to make sure that the articles of the agreement were ratified also by the senate, they retained six hundred of the knights as hostages.

The consuls Spurius Postumius and Tiberius Calvinus with their army immediately withdrew, and at night they and the other more prominent officers entered Rome, while the surviving soldiers scattered through the country districts. The men in the city

1 Apparently an error of Zonaras for Titus.

Zonaras 7, 26.
The Complete Text can be found on our CD: 
**Primary Literary Sources For Ancient Literature**
which can be purchased on our **Website**:  
or
by sending **$64.95** in check or money order to:  
**Brainfly Inc.**  
5100 Garfield Ave. #46  
Sacramento   CA  95841-3839

**TEACHER’S DISCOUNT:**
If you are a **TEACHER** you can take advantage of our teacher’s 
discount.  Click on **Teachers Discount** on our website  
(www.Brainfly.net) or **Send us $55.95** and we will send you a full copy 
of **Primary Literary Sources For Ancient Literature AND our**  
**5000 Classics CD (a collection of over 5000 classic works of litera-
ture in electronic format (.txt)) plus our Wholesale price list.**

If you have any suggestions such as books you would like to see 
added to the collection or if you would like our wholesale prices list 
please send us an email to:  
webcomments@brainfly.net