39 "Олі πυθομένων τῶν Ῥωμαίων ὡς Ταραντίνωι καὶ ἄλλων1 τινές πόλεμον ἀρτύνωσι καὶ αὐτῶν, καὶ πρεσβευτὴν Φαβρίκιον ἐς τὰς πόλεις τὰς συμμαχίδας, ὅπως μηδὲν νεκτερίσωσι, στει- λάντων, ἐκεῖνον τε συνέλαβον, καὶ πέμψαντες πρὸς τοὺς Τυρσηνοὺς καὶ Ὄμβρικους2 καὶ Γα- λάτας συνήρους αὐτῶν, τοὺς μὲν παραχρήμα τοὺς δὲ ὀκτὸν ἄστερον, προσαπέστησαν.—Ων 3 (p. 375).

3 Ὅτι οἱ Ταραντίνοι, καὶ περὶ τὸν πόλεμον αὐτοῦ παρασκευάζασθε, ὡμοὶ ἐν σκέτῃ τοῦ φόβου ὅσοι οἱ γαρ Ῥωμαῖοι ἐσθάνοντο μὲν τὰ πραπτό- μενα υπ' αὐτῶν, οὐ μέντοι καὶ προσπετούσαντο διὰ τὰ παρόντα αὑτοί. μετὰ δὲ ὅτι τούτο νομί- σαντες ὑμῖν ἡ διαφυγεῖν ἡ πάντως γε λανθάνειν, ὅτι μηδὲν ἔγκλημα ἐλάμβανον, ἐπὶ πλεῖον ἕξιν.

Zonaras 8, 2.

Ἡράκλης δὲ τῶν πολέμων οἱ Ταραντίνοι, Τυρση- νοῦς καὶ Γαλάτας καὶ Σαμνίτας καὶ ἄλλους προσε- ταιρισάμενους πλείονας. ἀλλὰ τοὺς μὲν ἀλλοὺς οἱ Ῥωμαιοὶ συμβαλόντες διαφόροις μάχαις ἐνίκησαν καὶ υπό τοὺς ἄλλοτε ἄλλους. οἱ δὲ Ταραντίνοι, καὶ τοῦ αὐτοῦ τὸν πόλεμον παρασκευάζαντες, ὡμοὶ

1 ἄλλω Urs., ἄλλοι τε Ms. 2 Ὄμβρικος Urs., Ὄμβρικος Ms. 

3 φόβῳ Bs. (and Ms.?), φοβήθουσαν ὃς φαίνει Μs. and former read by Bs. 4 ὅτι Βκ., οὗ Μs. 5 διαφυγεῖν Βs., δ. a. λείω Μs.
still more insolently and forced the Romans even against their will to make war upon them. This confirms the saying that even success, when it comes to men in undue measure, proves a source of misfortune to them; for it leads them on into folly—since moderation will not dwell with vanity—and causes them the gravest disasters. Just so these Tarentines, after enjoying exceptional prosperity, met in turn with misfortune that was an equivalent return for their insolence.

Dio, Book IX. “Lucius Valerius, who was admiral of the Romans and had been despatched on some errand by them.”

Lucius was despatched by the Romans to Tarentum. Now the Tarentines were celebrating the Dionysia, and sitting gorged with wine in the theatre one afternoon, they suspected that he was sailing against them. Immediately, in a passion and partly under the influence of their intoxication, they set sail in turn; and thus, without any show of force on his part or the slightest suspicion of any hostile act, openly array themselves for battle. Now Lucius Valerius, the admiral, while proceeding with his triremes to a place whither he had been despatched with them, wished to anchor off Tarentum, supposing the country to be friendly. But the Tarentines, owing to a guilty sense of their own operations, suspected that Valerius was sailing against them, and in a rage set sail in turn, and attacking him when he was expecting no hostile act, sent to the bottom

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βρισαν καὶ ἀκοντας αὐτοῖς τοὺς Ῥωμαίους ἐξε-πολέμωσαν, ὡστε καὶ ἐπαληθεύομεν ὅτι καὶ αἱ εὐπραγίαι, ἐπειδὴ ἔξω τοῦ συμμέτρου τις γένονται, συμφορὸν σφισάν αὐτηνα καθίστας προσαγοθίας γὰρ αὐτοὺς ἐς τὸ ἔφρον (οὐδὲ γὰρ ἐθέλει τὸ σώφρον τῷ χῶντι συνείναι) τὰ μέγιστα σφάλλουσι, ὡσπερ ποι καὶ ἐκείνοι ὑπεραν-θήσαντες ἀντίπαλον τῆς ἀσελγείας κακοπραγίαν ἀντέλαβον.—M. 83 (p. 168) and αἱ εὐπραγίαι—σφάλλουσιν Max. Conf. Flor. f. 103 (M. p. 536).


5 Ὑστεροίς ἀπεστάλη παρὰ Ῥωμαίων ἐς Τάραντα. οἱ δὲ Ταραντῖνοι Διονύσια ἀγοντές, καὶ ἐν τῷ θεάτρῳ διακορεῖς οἰνὸν τὸ δείλης καθή-μενοι, πλεῖων ἐπὶ σφός αὐτῶν ὑπετόπισαν, καὶ παραχώρημα δι’ ὄργης, καὶ τὶ καὶ τῆς μέθερς αὐτοῦ, ἀναπειθοῦσας, ἀντανόχθησαν, καὶ προσπεσόντες αὐτῷ μῆτε χείρας ἀνταρμόμενῳ μῆθ' δλως πολε-
they attacked and sent to the bottom both him and many others. When the Romans heard of this, they naturally were angry, but did not choose to take the field against Tarentum at once. However, they despatched envoys, in order not to appear to have passed over the affair in silence and in that way render them more arrogant. But the Tarentines, so far from receiving them decently or even sending them back with an answer in any way suitable, at once, before so much as granting them an audience, made sport of their dress and general appearance. It was the city garb, which we use in the Forum; and this the envoys had put on, either for the sake of dignity or else by way of precaution, thinking that this at least would cause the foreigners to respect their position. Bands of revellers accordingly jeered at them—they were then also celebrating a festival, which, though they were at no time noted for temperate behaviour, rendered them still more wanton—and finally a man planted himself in the way of Postumius, and stooping over, relieved his bowels and soiled the envoy's clothing. At this an

both him and many others. Of the captives they imprisoned some and put others to death. When the Romans heard of this they were indignant, but nevertheless despatched envoys, upbraiding them and demanding satisfaction. The offenders, however, not only failed to give them any decent answer, but actually jeered at them, going so far as to soil the clothing of Lucius Postumius, the head of the

1 proostas St., proostas Ms.
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uproar arose from all the rest, who praised the fellow as if he had performed some remarkable deed, and they sang many scurrilous verses against the Romans, accompanied by applause and capering steps. But Postumius cried: "Laugh, laugh while you may! For long will be the period of your weeping, when you shall wash this garment clean with your blood."

Hearing this, they ceased their jests, but made no move toward obtaining pardon for their insult; indeed, they took to themselves credit for a kindness in the fact that they had let the ambassadors withdraw unharmed.

Meton, failing to persuade the Tarentines not to engage in war with the Romans, retired unobserved from

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embassy. At this an uproar arose and the Tarentines indulged in loud guffaws. But Postumius cried: "Laugh, laugh while you may! For long will be the period of your weeping, when you shall wash this garment clean with your blood."

Upon the return of the envoys the Romans, learning what had been done, were grieved, and voted that Lucius Aemilius, the consul, should make a campaign against the Tarentines. He advanced to Tarentum and sent them favourable propositions, thinking they would choose peace on some fair terms. But they were at variance among themselves in their opinions. The elderly and well-to-do were anxious for peace, but those who were youthful and who had little or nothing were for war; and the younger
the assembly, put garlands on his head, and returned along with some fellow-revellers and a flute-girl. At the sight of him singing and dancing the coryza, they gave up the business in hand to accompany his movements with shouts and hand-clapping, as people are apt to do under such circumstances. But he, after reducing them to silence, said: “Now it is our privilege both to be drunk and to revel, but if you accomplish what you plan to do, we shall be slaves.”

King Pyrrhus was said to have captured more cities by the aid of Cineas than by his own spear. For the latter, says Plutarch1 [Pyrrhus, 14], was skilled in speaking—the only man, in fact, to be compared in skill with Demosthenes. Now, as a sensible man, he recognized the folly of the expedition and endeavoured to dissuade Pyrrhus from it. For the

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1 Plutarch is again cited in frg. 107, but nowhere in the extant Mss. of Dio. Hence Boissevain suggests that the two references are due to the excerptor.
latter intended by his prowess to rule the whole earth, whereas Cineas urged him to be satisfied with his own possessions, which were sufficient for enjoyment. But the king’s fondness for war and fondness for leadership prevailed against the advice of Cineas and caused him to depart in disgrace from both Sicily and Italy, after losing in all of the battles countless thousands of his own forces.

King Pyrrhus was not only king of the district called Epirus, but had made the larger part of the Greek world his own, partly by conferring benefits and partly by inspiring fear. The Aetolians, who at that period possessed great power, and Philip the Macedonian, and the chieftains in Illyricum paid court to him. In natural brilliancy, in power acquired by education, and in experience of affairs he far surpassed all men, so as to be rated even beyond what was warranted by his own powers and those of his allies, great as these were.

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elected when Cineas, sent ahead by Pyrrhus, planted himself in the pathway of negotiations.

Now Pyrrhus, king of the district called Epirus, surpassed all men in natural cleverness, in power acquired by education, and in experience; and he had made the larger part of the Greek world his own, partly by conferring favours and partly by inspiring fear. Accordingly, when chance threw the
Pyrrhus, the king of Epirus, had a particularly high opinion of his powers because he was deemed by foreign nations a match for the Romans; and he believed that it would be opportune to assist the fugitives who had taken refuge with him, especially as they were Greeks, and at the same time to forestall the Romans with some plausible excuse before he should suffer injury at their hands. For so careful was he about his good reputation that though he had long had his eye on Sicily and had been considering how he could overthrow the power of the Romans, he shrank from taking the initiative in hostilities against them, when no wrong had been done him.
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