FRAGMENTS OF BOOKS XXX--XXXV

90 "Оте́й Митридáта́ прёбесион ̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣...
Προσαπτηρέωναι αυτή μοιχή μηδένα ἄλλον, ἀν μὴ πεθαρχῇ σφεατί, πέμψατι.—Κιλικ. 23 (p. 386).
1. Δείκνυα οὖν ἐμπλωμένοι τοὺς ἄλλους ὑπὲρ τοῦ ἀναφερόμενου προθύμου παρ᾽ ἐκείνου ἀνίστος ἐπιμελείς."—Βικτ. Ανευλ. 137, 20.

100 Ἡ Ὀρμ. Κών. Μοίρας καὶ ἐσφυρλάκασθαι τὸν πλεύνα, τὸν στρατιώτην ἔχων εἰς τὰ ἄλλα ςcopyright τὸν ἐμπλωμένον προθύμου παρ᾽ ἐκείνου, καὶ ποιεῖ ἐπεισόδιμα σῆμα, ὅτι μήτε τοῖς μάχηται μήτε τὰ παραγεγαλλόμενα προθύμου παρ᾽ ἐκείνου ἐδίδον, ἐντολομήθησα οὖν κατακεφαλή βιβλίων ἐν τούτῳ αὐτῶν. καὶ ἔτεθεν τῇ ἐν οἷς ἔμεινεν εὐποροκεκαίεναι ἐπὶ τῷ τῷ χωρίῳ ἐν ςcopyright τοῦ συνειλήκου ἐξορμοῦσαν καὶ διδόντων κατὰ τό χώριον ἡ, οὔθεν ἐν τῷ διάλεγμα ἐπηδέν. συνελήφθη δὲ τῇ στα- σεως ἀνάβας Γάμων Τίτων, ὕψηλ άγγελος καὶ ἐν ἀναστρεφον τὸν βίον ποιεῖν τῷ τῇ παρρησίᾳ μετὰ ἀνασκευάσθης κατασκευής χρώματος, καὶ τῷ τῷ ἄστε τῶν ἐντός δημαρχίας ἐπείρασθεν, ὅτι ἐκ- λαμβάνῃ δὲ.—Βικτ. 99 (p. 641).

101 Ἡ Ὀρμ. Κών. Μοίρας καὶ ἐσφυρλάκασθαι τοῖς ἔμπροσθεν διάδοχοι παρὶς ἀνασει- θατος Μινδριδάτου οἱ Ἀσιανοὶ, πλὴρος καὶ ἀνα- θριπτικοί ὄφελος ἀντίτιτανον Θεόφιλον καὶ τῶν Παρθάνων ἄμφοτέρων, ἤστερ ποιοῦν ἄνθρωποι ἐξερνανθῆς ἡ καὶ διαφέρουν αὐτῶν ὑπὸ δοῦνε σφαγής ὁμοίου.—Βικτ. 100 (p. 612).
2. Ὡς οἱ Θρήκες ἀνασκευάζετες ὑπὸ τοῦ Μινδρι- 

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more ordered him never to send anyone else, unless he should render them obdience.

Dio, Book XXXI. "But recalling the others as in need of some assistance from him."¹

Cato, the greater part of whose army was from the ancient city and rather too old for service, had little authority at best; and once, when he ventured to rebuke them because they were unwilling to work hard or obey orders readily, he came near being buried under the shower of missiles which they hurled at him. And he would certainly have been killed, if they had had plenty of stones; but since the site where they were assembled was under cultivation and happened to be very wet, he received no hurt from the clouds of earth. The man who began the mutiny, Gaius Titius,² was arrested; he had been a lounging about the Forum, making his living in the courts, and was excessively and shamelessly outspoken. He was now sent to the city to the tribunes, but escaped punishment.

All the Asiatics, at the bidding of Mithridates, massacred the Romans; only the people of Tralles did not personally kill anyone, but hired [for the purpose] a certain Theophilus, a Phalangian,—just as if they themselves were more likely thus to escape destruction, or as if it made any difference to the victims by whom they were to be slaughtered.

The Thracians, at the instigation of Mithridates,

¹ This refers to Mithridates and the people of Asia, according to von Guerichard.
² Properly Gaius Titianus (Sicinnus).
overran Epipus and the rest of the country as far as Dodona, going even to the point of plundering the temple of Zeus.

Clitus, as soon as he took possession of the office, was anxious about no one thing so much as driving Sulla out of Italy. He made Mithridates his excuse, but in reality wanted Sulla to get out of his way so that he might not, by keeping watch close at hand, prove a hindrance to the objects he himself was trying to carry out. And yet he owed his election to the other's support and had promised to do everything according to his pleasure. For Sulla, who saw the necessity of the war and was eager for its glory, had before starting arranged everything at home for his own best interests. Among other things he appointed Clitus and one Guseus Octavius to be his successors, hoping in this way to retain the most power even while absent. For he understood that Octavius was commended for his amissibility, and he thought he would cause no trouble; the other he well knew to be a base fellow, but he did not wish to make an enemy of him, because the man already had some influence of his own and was prepared, as he had repeatedly said and declared on oath, to assist him in every way whatsoever. Thus Sulla himself, adept as he was at seeing through the minds of men and reasoning out
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the nature of things, made a grave mistake in the present instance and bequeathed a great war to the state.

Octavius was naturally slow in managing public business.

The Romans, when civil war broke out, sent for Metellus, urging him to help them.

The Romans, having become at odds with one another, sent for Metellus, bidding him come to terms with the Samnites as best he might; for at this time they alone were still ravaging Campania and the district beyond it. Nevertheless, he did not conclude a truce with them, since they demanded that citizenship be given not alone to themselves but also to those who had deserted to their side, refused to give up any of the booty which they had, and demanded back all the captives and deserters from their own ranks. As a result even the senators no longer chose to make peace with them on these terms.

When Crassus again brought forward the law regarding the return of the exiles, Marius and those who had been expelled with him rushed into the city with the rest of the army by all the gates at once; these they shut, so that no one could make his escape, and then slew every man they met, making no distinctions,
but treating them all alike as enemies. They took especial pains to destroy those who possessed any property, because they coveted wealth; and they abused the children and wives of the victims as if they had enslaved some foreign city. The heads of the most eminent citizens they fastened to the rostra, and that sight was no less cruel than had been their destruction; for, aside from other considerations, the thought might occur to the spectators that what their ancestors had graced with the ships' beaks of the enemy was now being disgraced by the heads of the citizens.

For, in short, so great a desire and insatiable passion for slaughter possessed Marius that when he had killed most of his enemies and could no longer, because of the great confusion prevailing, think of anyone whom he wished to destroy, he gave the word to the soldiers to slay everyone in turn of the possessors by whom he should not extend his hand. For Roman affairs had come to this, that a man had to die not only without trial and without having incurred enmity, but even for the mere reason that Marius did not stretch out his hand. Now naturally amid so great a throng and such confusion it was not only no object to Marius to make the gesture, but it was not even possible, however much he wished it, to use his hand as he pleased. Hence many died needlessly—men whose death he did not in the least desire. The total number of those who

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1 τὰ 84, τὸ τε Μα. 2 τὸ τε Ρκ., τὸ γὰρ Μα.
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118. Διός λα' βιβλίον "καὶ τὸν ἄνδρα ὑπότιμον ἀμφότερον ὁ νόμος ζωὴν οἵτινες αἱ σφαγιαί εὔγενεῖαν.—
V. 104 (p. 642).

12. "Ὅτι θυσίας τῶν Ὀρμάλων ἤσαμένου τῶν ἔστων τα Ὀρνίτρια, καὶ τῇ ἐγκυρίᾳ τῇ εὐχῇ
κατὰ τὰ πάντα πισευμώμενον, ὁ νῦν Μαρίους ἰδίος ἔμαρχον τῶν εὐθυτικῶν ἀποκτείνας τὴν κεφαλήν
αὐτοῦ τοῖς ὑπάτοις ἐπεμένε, καὶ ἄλοι ἄντι τοῦ Καπιτολίου κατεκριμένου, ἔπερ αἰθείς ἄλοι ἐπεσάκησαν, καὶ ἄλοι στρατηγοὶ καὶ πυρὸς καὶ ἄλοι ἐπέβρεθε.—
V. 105 (p. 645).

104. "Ὅτι οἱ μεταφηματικοὶ Φλάκειοι Φαμίλδας ἢ 

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perished at this time is beyond finding out; for the slaughter continued through five whole days and an
equal number of nights.

Dio, Book XXXI. "And then, despairing of receiving
any help from the god, he made away with himself."

While the Romans were offering the usual sacrifice
at the beginning of the new year and making their
vows for their magistrates according to ancestral
rites, the son of Marius slew a tribute with his own
hands and sent his head to the consuls, hurled another
from the Capitol—a fate which had never befallen
such an official—and forbade two practices the use of
fire and water.

Fimbria, the lieutenant of Flaccus, revolted against
his superior when the latter reached Byzantium.
For he was in all matters very bold and headstrong,
passionately fond of any notoriety whatsoever and
contemptuous of all his superiors. This led him at
that time, after his departure from Rome, to feign an
incorruptibility in respect to money and a zeal for
the soldiers, which bound them to him and set them
at variance with Flaccus. He was able to accomplish
this for the reason that Flaccus was inestimable in
regard to money, not being content to appropriate
what was left over, but enriching himself even
from the soldiers' allowance for food and from the

1 Perhaps L. Cornelius Merula, the famen Dialis,
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booty, which he invariably considered as belonging to him.

When Flaccus and Finbris had arrived at Byzantium and Flaccus, after commanding them to encamp outside the wall, had gone into the city, Finbris seized the occasion to accuse him of having taken money, and denounced him, declaring that he was living in luxury within, whereas they were enduring hardships under the shelter of tents, in storm and cold. The soldiers then angrily rushed into the city, killed some of those that fell upon them, and scattered to the various houses.

On the occasion of some dispute between Finbris and the quaestor, Flaccus threatened to send him back to Rome, willing or not, and when the other consequently made some abusive reply, he deprived him of his command. Finbris set out ostensibly upon his return to Rome with the worst possible will and upon reaching the soldiers at Byzantium greeted them as if he were on the point of departure, asked for letters, and lamented his fate, claiming to have suffered undeservedly. He urged them to remember the services he had done them and to be on their guard; this was a hidden reference to Flaccus, implying that he had designs upon them. And finding that they accepted his story and were well disposed toward him and suspicious of the general, he mounted an eminence and went on to arouse their anger by

1 ταρακάζειν Βων., ταρακάζειν οἱ Μην.
2 τραγφέ Πομ., τραγφει Μην.

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