## CONTENTS

<table>
<thead>
<tr>
<th>BOOK</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>LVI</td>
<td>2</td>
</tr>
<tr>
<td>FRAGMENTS OF LVI</td>
<td>168</td>
</tr>
<tr>
<td>LVII</td>
<td>110</td>
</tr>
<tr>
<td>LVIII</td>
<td>184</td>
</tr>
<tr>
<td>FRAGMENTS OF LVIII</td>
<td>258</td>
</tr>
<tr>
<td>LX</td>
<td>260</td>
</tr>
<tr>
<td>LXI</td>
<td>364</td>
</tr>
<tr>
<td>INDEX</td>
<td>445</td>
</tr>
</tbody>
</table>
DIO'S ROMAN HISTORY

BOOK LVI

The following is contained in the Fifty-sixth of Dio's Rome—

How Augustus addressed those who were fathers and afterwards the chilin and uncommitted, and the recompenses that he established for them (chap. 1-10).

How Quintilius Varus was defeated by the Germans and perished (chap. 18-24).

How the temple of Concord was dedicated (chap. 25).

How the Portico of Livia was dedicated (chap. 27).

How Augustus passed away (chap. 29-47).

Duration of time, six years, in which there were the magistriates (consults) here enumerated—


While others were reducing these places, Titurius L. S. C. returned to Rome after the winter in which Quintus Sulpicius and Gaius Sabinius became consuls. Even Augustus himself went out into the suburbs to meet

1 The compiler of this annals had before him a faulty reading in chap. 27 (see critical note on that passage); the Porticus Iulia is meant.

4 Άρσενας Β., ἀρσενας Μ.
DIO'S ROMAN HISTORY

τὸ προστετόν ἄπανθας ἢδίν τι μοι' αὐτοῦ ἐκ τὰ Ἡστατα, κατασκήνωσα ὑπὸ βήματος τὸν ἡμῶν ἡμιστάτα, καὶ μετὰ τούτων τῇ ἀλλα τὰ προστετόν ἄπανθας ἤν τοῖς τοιούτοις ἐποίησα καὶ θεός ἐπικείμενος διὰ τῶν ὑπότων. ἔπαιξεν τὸι ὑπότως πολλῇ ἐν αὐτῶν ἄπανθῃ τὸν ἡμῶν τῶν περὶ τῶν μέχρι 1 ομοστεῖν μέρη τεκνοφόρους καταλάβῃσαν ἤδίν, ἤρωσον τὸ τὴν ἀγαθὰν χορίς μὲν τοὺς ἀγνοούσον αἰτῶν χωρὶς δὲ τοὺς γεγομυκότας ἢ καὶ τέκνα ἔγνωσαν καὶ ἴδων τοῖς τοιούτοις ἐκείνων εὐδάκτοι ἢγιοί τις καὶ διελέξατο αὐτῶς τοιάδει.

2 Ἐπὶ καὶ ἄλλως παράτασιν, ὡς γέ πρὸς τοῦτον ἄπανθας τοὺς πιλῶν εἰσίν, καὶ πολλὰ καταδείχτηται τῶν ἐκείνων τῶν μηδὲ τῶν ἐκείνων πρώτων ἐκδικῶν ἐπί, ἀλλὰ ἐργεῖ καὶ εἰπεῖ αὐτῷ τοῦτο μᾶλλον ἑκατὸντα εἰπεῖ καὶ πολλῷ ἑκατὸν ἑκατὸν ὑπότως, ὅτι καὶ ἔστιν ητές καὶ τὴν πατρίδα συμπληρώνετε. 3 ἐκ γὰρ τῶν αὐτῶν βιοτῶν παραλυθήσεσθαι οἱ μετὰ τούτων Ὑσιάμοι γεγομυκότας καὶ ἴδων τὸ κατ' ἄρχοντα καὶ πάνω βαρεῖς ὑπέταττες, ἐπειδ' ἡμῶν ἐπιμεληθήσετε καὶ σκεπηχόμενοι πάσας ἀπαθήσεως οἰς εὐθυρρήμα τόν ἡμᾶς καὶ τοὺς τοῖς ἐξειδήσατε καὶ τῇ ἀράσει καὶ πάνω βαρεῖς ὑπέταττες, ἐπεὶ καὶ πάνω βαρεῖς ὑπέταττες, ἐπεὶ καὶ πάνω βαρεῖς ὑπέταττες, ἐπεὶ καὶ πάνω βαρεῖς ὑπέταττες, ἐπεὶ καὶ πάνω βαρεῖς ὑπέταττες.

3 λυσαρχία χερσάρεμεν, ὅταν ἐρμηνεύομεν τὸν θνητόν τῆς φύσεως ἡμῶν ἄλλως διαδόχη γέγον ὑπ' ἄπανθας των λαμπρῶν διαμεθείσαται, ὅταν ἐρμηνεύομεν τὸς θεοῦ εὐεργεσίας ἡγτομεθα, τοῖς 4 ἐκ ἀλλήλων ἀνθρώπων καθαρομένα, ὅταν ἐρμηνεύομεν τὸν θνητόν τῆς φύσεως ἡμῶν ἄλλως διαδόχη γέγον ὑπ' ἄπανθας των λαμπρῶν διαμεθείσαται, ὅταν ἐρμηνεύομεν τὸς θεοῦ εὐεργεσίας ἡγτομεθα, τοῖς ἐκ ἀλλήλων ἀνθρώπων καθαρομένα.
BOOK LVI
twain, making one half of it male and the other half female, and implanted in them love and compulsion to mutual intercourse, making their association fruitful, that by the young continually born he might in a way render even mortality eternal. Indeed, even of the gods themselves some are accounted male and others female; and the tradition prevails that some have begotten others and some have been begotten of others. So even among those beings, who need no such device, marriage and the begetting of children have been approved as a noble thing.

"You have done right, therefore, to initiate the gods and right to emulate your fathers, so that, just as they begot you, you also may bring others into the world; that, just as you consider them and name them ancestors, others also may regard you and address you in similar fashion; that the works which they so boldly achieved and handed down to you with glory, you also may hand on to others; and that the possessions which they acquired and left to you, you also may leave to others sprang from your own loins.

For is there anything better than a wife who is chaste, domestic, a good house-keeper, a rearer of children; one to gladden you in health, to tend you in sickness; to be your partner in good fortune, to console you in misfortune; to restrain the mad passion of youth and to temper the unreasonable harshness of old age? And is it not a delight to acknowledge a child who shows the endowments of both parents, to nurture and educate it, at once the physical and the spiritual image of yourself, so that in its growth another self lives again? Is it not blessed, on departing from life, to leave behind as
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